

THE LUTHERAN WITNESS

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NEW YEAR'S PRAYER.

Thou, Rock of Ages, Lord of lords,
Who o'er Thy Christians watchest still
In morning's cool or evening's chill;
I pray Thee;

Thy work, Thy cross, Thy sacrifice,
Which for the world is offered free,
To save the sinner, chiefest me,
E'er show me.

Thy life, Thy love, Thy tender care
Bright Morning Star, Oh, how divine!
Than sun's grand glory more sublime,
Still teach me.

The shield of faith, the Spirit's sword,
To quench the darts, to stay the foe,
In morning's cool or evening's chill;
More give me.

And when at last life's course is run,
When Thou Thy Christians callest home,
To joy and rest about Thy throne,
Then take me.

H.

Editorials.

There are many people who delight in polemical discourses and who begin to clamor for them when they are not furnished by the pastor at stated intervals. Now it cannot be denied that polemical sermons serve a useful purpose now and then. It seems that learned efforts to answer unbelievers and heretics are pleasant to the ears of some, but let them bear in mind that their pastor is ready and willing to preach against falsehood and error whenever he finds it necessary. Let them remember, too, that the pastor's chief work must be the stirring up of the sinner, and the edifying or strengthening of the believer. Such work is much more satisfying to him, and bears more fruit; it is, therefore, also of greater benefit to his hearers.

*

The Christian is not and should not be selfish in his religion. The individual Christian ought to take joy in his own salvation, it is true; when he has done this, however, he can hardly help thinking of those around him who do not yet enjoy so great a blessing. And when he thinks of them, he must recognize it as his duty to do what he can towards bringing them also into the fold. So, too, the Christian congregation should know that it owes a duty to outsiders in the way of mission-work. Selfishness manifests itself whenever we withhold all our contributions from causes outside of our own circle, and

also when we live as though we had no care whether sinners were being saved. Selfishness is the way of the world, but is utterly out of place in the life of a Christian.

*

"Is the faith of to-day strong enough to inspire words of comfort to the afflicted?" Such was the doubt of a woman who had been visited by a great sorrow, and who could derive no comfort from the words of her well-meaning friends. She then sought consolation in books, but found no comfort in them, the Bible only excepted. And that is why the doubt was raised in her mind? Now, how is it? Must we confess that we no longer possess the power to speak to the hearts of the sorrowing? By no means. Every true Christian can perform this labor of love, in a smaller or greater measure. But the mistake that so many people make is that they go to the wrong sources for comfort. The literature of the day is not intended to perform this service for us, and so we shall look to it in vain. There is some good devotional literature to be had on the subject, but after all, the Bible, which is the prime source, is the best. Comfort built on anything but the promises of God's Word is useless, yes, harmful. If our faith rests upon the Word, then we are also able to console the bereaved. And there is faith of this kind in the world today, only we must not look for it where we have no reason to expect to find it.

As "The Witness" begins a new volume we propose the pertinent question: Are you, dear Reader, doing all you can to circulate this paper as much as possible? We say "pertinent" question with good reason. For, dear Reader, "The Witness" is your paper, since it is the organ, i. e., mouthpiece of Synod, of which you are a member, and since the Editors and the Publication Board prepare it, in answer to your request, through your representatives, at Synod. It is your paper and surely you have not done all that ought be done nor all that you could do, by making provision only to prepare it. Nay, its real purpose, which is to "witness" to the truth, could never be accomplished if, when it is prepared, you failed to circulate it. And would you be acting fairly or doing your plain duty, if, year in and out, you allowed your brethren, the Editors and the Publication Board respectively, at

your request, to do a work, which, in so far as you might and ought to have aided ed, goes to waste because you do not scatter the prepared seed where it might bear fruit? To be sure, the question we have proposed is a pertinent one.

How ought you to go about it? Dear Reader, you can best decide this for yourself if you are really in earnest. May be, you can pay the annual subscription price for five or ten copies to be sent to persons that you might designate and who you believe would be benefited thereby. May be, you can secure five or ten or more subscribers who need only a little urging to do themselves the service they have thus far omitted. May be, you can help in some other way.

May "The Witness" therefore not count on your hearty co-operation again in the New Year? It needs you. No matter how good its contents may be it cannot do all the good it intends if you don't circulate it. Will you do your part?

H.

That the vile productions of pens like Zola's are not merely excrescences on the body literary of our day, but are a legitimate outgrowth of present day tendencies, is proved by the fact that no less a writer than William Dean Howells has risen in defence of Zola. Unblushingly Howells says: "Zola's books may be, and I suppose they often are, indecent, but they are not immoral; they may disgust, but they will not deprave; only those already rotten can scent corruption in them, and these, I think, may be deceived by effluvia from within themselves. . . . His books, though often indecent, are never immoral, but most terribly, most pitilessly moral." From this judgment "The Church Standard" dissents and says in reply:

"Is Mr. Howells justified? Will his distinction between indecency and immorality hold water? An indecent thing is something not fit to be done or said or shown; it presumes and tends to immorality; and the love of indecency is itself an immorality.

"Zola's indecencies are not immoral! They may disgust, but not deprave! Let us see. In a certain house which has been uncovered at Pompeii, and which no woman or child is permitted to enter, are pictures from which the character of that edifice is established as a house of shame. Why? Because those vile pictures were intended to inspire

foul and sensual emotions. Would Mr. Howells pretend that those pictures could rouse nothing but disgust, and that therefore, tho they are indecent, they are not immoral? Mr. Howells dare not make any such absurd pretense. Well, in Zola's works there are word pictures not less filthy than those of the house of shame in Pompeii, and far more minute in their dramatic representation of acts of shame than any mere picture can be. For the painted picture can set before the physical eye things that it is a shame to look upon; but Zola's vivid pictures set before the eye of the imagination the minutest details of actions so obscene that it is a shame even to think of them. Either Mr. Howells knows those passages or he does not. If he does not, he is no competent judge of Zola's writings. If he does know them, and yet pretends that they are only indecent, but not immoral, he is still less competent to pronounce any judgment whatsoever on any question of decency or morality.

"We repel with indignation Mr. Howells's false and slanderous charge that to condemn the foulness which abounds in Emile Zola's writings is an evidence of moral rottenness; . . . and in the face of that dictum of his, we take leave both to think and to say that elaborately minute and dramatic studies in the practice of lubricity, set forth with all the animation of a man of genius, tho they may and must inspire disgust in some, are certain to deprave many."

Taking up the statement of Mr. Howells that "Zola's people live in the memory as entirely as any people who have ever lived," the writer quoted above says:

"That is true, and the truth is terrible to think of. Twenty years and more ago the writer of these lines made a complete study of Zola's works. He is glad to say that he has forgotten most of them; yet there are scenes and actions, not only indecent but absolutely sensual and devilish, which come back to him from time to time with undesired and irresistible vividness. If Mr. Howells were to set that fact down as a proof of internal 'effluvia,' we should not dispute a point which could neither be proved nor disproved. But one of the most awful thoughts connected with this subject is the permanence of foul impressions in the human memory. Years ago—no matter how many, and whether in this country or another, need not to be told—a gentlewoman lay upon her deathbed. She was still young and had lived a more than usually sheltered life. In every act and word she had been purity incarnate. It was not believed that she had ever had an opportunity to hear one foul syllable in all her life. Yet, in her delirium, she poured out in the hearing of friends and attendants a torrent of obscene imprecations at which they stood aghast. Where she could ever have heard such words they could not imagine, and they never learned. But were they therefore to infer that she had secretly loved and gloated over them? Not so. The true inference is this, that, having heard them in some evil hour,

she had utterly detested them, and that, in her very effort to forget them, she had so fixed them in her memory that they abode with her until the hour of death. That is not only the charitable view, it is the just view, and it is the reasonable view. But it would not always hold. When the mind and the imagination have been opened and reopened, and kept open for many hours or days to the reception of unclean thoughts, and the contemplation of obscene pictures—as they must be in the perusal of one of Zola's long novels—who shall tell the depraving effect of such mental association? Of all the evil things in this world of many evils, we know none so awfully appalling in its subtlety and permanence of corrupting influence as a bad book written by a man of genius."

It is difficult to overestimate the baneful power of an evil book. While it may be true that books of such a pronouncedly evil cast as Zola's, do not, as a rule, get into the hands of our young people, there are hundreds of books and periodicals circulating to-day, the avowed or disguised tenor of which is to shatter the fundamentals of civic and spiritual righteousness. Let Christians beware.

R.

❖ ❖ ❖

A London medical journal computes the distance covered by a dancer in a ball lasting from 10 P. M. to 5 A. M., as 56,000 steps, or nearly thirty miles. And it remarks that it is no wonder that so many young ladies, who are given to this form of amusement, have sunken eyes, pale complexion and bloodless cheeks. So here we have another testimony by a secular paper against one of the evils that the Church finds it necessary to combat. Dancing is ten times more demoralizing from a religious and moral standpoint than from a physical view point, but it is well also to have its dangers in the latter direction exposed by one who can speak with authority.

★

The "Guardian," a prominent critical journal of England, has this to say about the modern theater:

"The theater is a strange place. It is a place where, of recent years, we are invited to take pleasure in witnessing the writhings and gaspings and all the tumid, explosive ugliness of hysteria. A woman with swollen face and disheveled hair is seized with spasms of erotomania or violent grief. She grovels at a man's feet or dashes her fist in his face or hugs him to her heart. And when the actress has thus wallowed and bellowed and panted, has almost worked herself into the actual throes of the frenzy she depicts, the pit rises and the gallery cheers till it is hoarse. This, it appears, is one of the weird pleasures of the theater."

Evidently the stage of England and America is in a like stage of corruption, and it is well that it is so mercilessly exposed on both sides of the Atlantic by papers which cannot be accused of religious bias. "He that hath ears to hear, let him hear!"

L.

Contributions.

SALVATION BY GRACE.

By grace are ye saved. Eph. 2:8.

God's grace is the fountain from which the beginning, the middle, and the end of our salvation flows.

God's grace is God's benevolence, God's good will which He has toward sinful man to save him.

God's grace is God's philanthropy, God's love of mankind; God is a man-lover and therefore wants to help the helpless man.

God's grace is God's commiseration, which means that God shares our misery; our misery excites God's compassion and leads Him to put an end to it.

God's grace is God's sympathy, God feels with us and for us and wants to get us out of our troubles.

God's grace is God's benign favor toward sinners whereby He is moved to confer what on His part is necessary to procure man's salvation.

God's grace is God's mercy called forth by the sinner's pitiful plight and miserable lost condition.

God's grace is God's love, or kindness, or charity, which studies to find ways and means to help the sinner out of his misery.

It is "the grace of God that bringeth salvation." (Tit. 3:4.)

We have the forgiveness of sins according to the riches of His grace (Eph. 1:7), and the exceeding riches of His grace (Eph. 2:7). We are justified freely by His grace (Rom. 3:24).

We are justified "freely", that is "free, gratis, for nothing."

If we are justified by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work (Rom. 11:6).

Not by works of righteousness which we have done, but according to His mercy He saved us (Tit. 3:5).

God so loved the world that He gave His only begotten Son (John 3:16).

The grace of God goes out to all men, though they are corrupted by sin. God does not love them on account of their sins, but in spite of their sins. God's grace goes out to men, not because they are sinners, but because they are miserable. God hates all workers of iniquity (Ps. 5:5), yet He will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. 2:4); He is not willing that any should perish, but that all should come to repentance (2 Pet. 3:9). Christ desired the salvation of all Jerusalem and wept when they would not (Matt. 23:37). As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live (Ezek. 33:11). God's desire for the salvation of all men is clearly attested by the words of the Bible, the tears of the Savior, and the oath of the living God.

The grace of God is not an idle wish for man's salvation, it is not that God is simply satisfied or even pleased if man succeeds in pushing his way into heaven; no, God's grace is an earnest desire, actively engaged in conferring every-

thing necessary on His part to procure the salvation of all, to place the means of salvation within the reach of all. God's grace desires the salvation of man as the end; God's grace also provides the means to that end.

God's desire for man's salvation is not arbitrary or eccentric, but orderly and systematic. God desires man's salvation, but He wants it brought about through man's conversion by the Holy Spirit and the Holy Gospel.

God's grace wants to save the sinner, but God's justice must punish the sinner. Man cannot save himself or his fellow. None of them can by any means redeem his brother, nor give to God a ransom for him (Ps. 49:7).

The grace of God furnished the mediator Jesus Christ who was to do for man what man could not do for himself. Christ was to fulfill the Law and suffer the penalty for the violations of the Law on the part of sinners.

God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life (John 3:16). God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

God will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time (1. Tim. 2:4, 5).

God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (1. John 4:9, 10).

The grace of God moved Him to send Christ to pay our debts and satisfy the demands of justice. The grace of God furthermore moves Him to provide ways and means to put us into possession and enjoyment of Christ's work. By faith we take Christ's work and make it our own property, by faith Christ's work is imputed to us, placed to our credit and our sins are forgiven, the charges are dismissed, we are declared righteous, and we may depart in peace.

In view of Christ's work for us we are to receive more spiritual blessings. That work of Christ quiets the fears of our conscience; gives us peace with God; comfort in our afflictions; hope in our trials and troubles, assures us of gaining eternal life and salvation.

All this God does "according to the good pleasure of His will, to the praise and glory of His grace" (Eph. 1:5, 6).

How do we get this faith whereby we make Christ's work our own and enjoy it?

Faith is the gift of God.

Faith cometh by hearing, and hearing cometh by the word of God.

The Gospel is the word of faith (Rom. 10:8); the Gospel is the incorruptible seed whereby we are born again (1. Pet. 1:23).

Holy Baptism is the washing of regeneration and the renewing of the Holy Ghost (Tit. 3:5).

Therefore Christ gave command to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matth. 28:19), and He added the comforting promise, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved (Mark 16:15, 16).

Many abuse the grace of God to dull the sense of sin and lull themselves into the sleep of security.

But say not, "I have sinned, and what harm hath happened unto me." And say not, "His mercy is great; He will be pacified for the multitude of my sins: for mercy and wrath come from Him, and His indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance."

Christ says indeed, and it is for the comfort of the poor sinner, "He that believeth and is baptized shall be saved." The same Christ says in the same breath, and it is for the warning and arousing of the proud sinner, "He that believeth not shall be damned."

Therefore I ask thee, "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

Let us remember this: The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. (Titus 2:11, 14).

WILLIAM DALLMANN.



THE CONGREGATION.

VII.

Finances.

The readers of the "Witness" need not be told that the local church and the Church at large should be supported. They know that from passages like 1. Cor. 9:1-14 and Gal. 6:6. They also know that these contributions are neither alms nor taxes, since no one is forced to give nor excused from giving. But all gifts should be prompted by the love of Christ, who first loved us. In this spirit let us approach the subject before us.

The pastor should be given an ample salary, so that he may not be in destitution when sickness overtakes him, or his family left in want in case of his death. We cannot indeed pay for the Gospel, for that is without price and beyond all price. The congregations in our Synod

are, to our knowledge, very willing to contribute to the support of the Gospel, yet undoubtedly there are many individuals in the several congregations that could do better, and especially to them a systematic way of collecting the church dues will be a help. This is particularly noticeable in city congregations (less so in the country), where the communicant members quite generally have their separate income, and it is proper that each contribute personally. This will also give them more of a personal interest in the church.

One of our city pastors lately wrote the undersigned: "I have found the envelope system, correctly used, the very best method for raising money for current expenses."

"Correctly used, that is to say, every confirmed person in the congregation must contribute, no matter how small the sum may be—even ten cents a month. The financial secretary must be faithful to his duties and must not fail to push the matter nor overlook anyone. I have tried subscriptions also but found them unreliable and irksome. . . . We use the envelope system exclusively, and, pushing it, have kept above water."

This system seems to be or become quite general with our city congregations. One serious drawback to it, as it appears to us, is, that "special collections don't go," and the regular Sunday collections are in danger of falling off. However, there may be a way of overcoming this. Care should be taken not to make the financial question so prominent as in any way to darken the one great purpose of the congregation's existence—the saving of souls. And the more of good system you can put into the congregation's finances (which includes the Sunday-school, ladies' and young peoples' societies) the less of pulpit "dunning" will be required. Some people do not want the subject of church support mentioned at all from the pulpit. That is a mistake. It is the pastor's duty to exhort to a holy life, encouraging us from Scripture to crucify the flesh—giving gladly and amply for Christ's cause is certainly a part of the Christian's duty, yea, a blessed privilege of his. How cheerfully he that loves Jesus will give of his substance to the Church redeemed by his Savior's blood!

A. W. MEYER.



DISTINCTIVE DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.

The Final Judgment.

In connection with the resurrection of the dead those living on earth at the Lord's coming will be changed, as Paul says "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1. Cor. 15:51, 52). The bodies of the believers will be made like unto the bodies of the rising saints, and the bodies of the unbelievers like the bodies of those who come forth unto shame and everlasting contempt.

With a shout, with the voice of the

archangel and with the trump of God will the Lord Jesus Christ, the ordained Judge, appear in the clouds of heaven. He will come out of the east and shine unto the west, and "every eye shall see Him." Then He will send His angels to the four winds and they will gather together all the children of Adam and will present them before the judgment seat. The righteous will wing their way like shining lights, the unrighteous will be compelled to appear. None will find a hiding place; none will resist. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body." (2. Cor. 5:10.) Neither can any one hope to escape the eye of the Judge in the vastness of the multitude; for the judgment will not only be pronounced collectively on the throng, but singly; every one will be obliged to answer for himself. "So then every one of us shall give an account of himself to God" (Rom. 14:12.).

The first act of this great judgment will be the separating of the sheep from the goats, and the stationing of the sheep on the right and of the goats on the left of the Judge. The rule by which this separation will be made is faith and unbelief, according to the word of the Lord: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Matth. 16:16.) That it is faith and unbelief that decides in the judgment is not contradicted by those passages which say that men shall be judged according to their works, as when the Lord says: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." This apparent contradiction vanishes in the light of Rom. 14:23: "Whatsoever is not of faith is sin." Before this Judge those works only are good which are done in the faith of Jesus Christ.

The saints will on that day judge the world. Unto the Apostles the Lord said: "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matth. 19:28.). And 1. Cor. 6:2, Paul writes: "Do ye not know that the saints shall judge the world?" Those on the right hand will assent to the Judge that His sentence on the unbelieving is right.

In this judgment the thoughts, words, and deeds of men will be set in the light. Of the works done under the sun Solomon says: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14.). Of the utterances of the lips the Lord says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matth. 12:36.). And of the thoughts of the heart Paul writes: "The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1. Cor. 4:5.).

The place where the judgment will be held is not mentioned in the Scriptures. The time is the end of the world, but the date is kept hid in the counsel of God.

"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32.). It is the will of the Lord that we should observe the signs of the times showing that the day is approaching and should hold ourselves in readiness always.

The XVII. Art. of the Augsburg Confession says: "It is also taught, that on the last day our Lord Jesus Christ will come to raise and to judge all the dead, to give unto the believing and elect eternal life and endless joys; and that he will come to condemn impious men and devils to hell and everlasting punishment."

In this doctrine our church is distinguished:

(a) From those who say that the judgment is in this life and who deny a universal day of judgment for the world, Unitarians, Universalists and others. The Scripture teaches both that God punishes sin in this world and that a general judgment is coming.

(b) From those who say that the ordained judge of the world is not the man Jesus Christ, but only the divinity. According to Acts 17:31 "God hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained." The Lutheran Church holds that this judgment is an act of both natures. The Formula of Concord, Declaratio, Art. VIII. says: "To make alive, to have all judgment and all power in heaven and on earth, to hold all things in his hands, to have all things in subjection under his feet, to purify from sins, etc., are not created gifts, but divine and infinite attributes, which are nevertheless, according to the declaration of the Scriptures, given and communicated to the man Christ."

(c) From those who presume to set the date of the judgment, Thermanists, Adventists and others.

(d) From the Jews and Catholics, who say that the judgment will be held in a narrow valley to the east of Jerusalem called Jehoshaphat. In proof of this opinion they appeal to Joel 3:1-2, where it says: "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." This passage does indeed treat of a judgment and names a valley, but the connection very clearly shows that it does not treat of the final judgment, but the prophet is speaking of the time when the Kingdom of God would spread among the Gentiles and God would plead with the nations through the Gospel. Jehoshaphat is therefore here not used as a proper name, but rather in its literal signification: "the valley of the Lord's judgment." Now is the time when this judgment is being enacted; for now God is "pleading" with the nations through the Gospel, and when you hear His voice, harden not your hearts.

F. KUEGELE.

Church News and Comment.

AT HOME.

Cincinnati, O.—The evening service of the Church of Our Savior on the fourth Sunday in Advent was an occasion of rejoicing and gladness. This church, organized as a mission by Rev. J. G. Henry in April last, with only seven voting members, although beset by troubles and difficulties of a peculiar nature, has, by the grace of God, been successful beyond the expectation of its founders. A particular source of thankfulness is the fact that they have been able to attract to their fold a number of people not heretofore connected with our Missouri Lutheran Churches, so that its membership now includes about thirty such persons. On the evening mentioned, the congregation was privileged to witness, for the first time in its history, the baptism of an adult, Mrs. Ada Weseli. It was an occasion of deep and solemn interest to all the members of the church. May the blessing of God rest on the pastor and church.



Springdale, Ark.—"Better late than never," you will say when you peruse this item, for we have something to report which is long a thing of the past.

The week composed of the last days of September and the first days of October of this year, was a week of funerals in this church.

On September 29th two men died. One of them was James H. Bird, one of the founders of the congregation at this place, and he always had been a zealous worker for the church here and elsewhere.

He died in the Lord after a long illness, suffering with patience unto the end. Funeral services were held the next day at the church, and at our cemetery, where his remains rest in peace. He remembered the church in his last testament, inasmuch as he willed \$100 to the congregation to be devoted to necessary repairs of the church property, and besides designated \$200 for our St. John's College at Winfield. This is worthy of imitation and we hope that many will follow the example of our sainted brother.

The same day and the very same hour John H. Koch died. He had recently moved into this section from Dakota, and attended our German services whenever he could. He also died trusting in Christ's merit only, and was buried on Wednesday afternoon.

About that time, October 1, at 3 P. M., Rev. F. W. John, a retired minister of the German Missouri Synod, fell asleep in His Lord and Savior.

He was 84 years old and had served the Lord and the church faithfully in active service for the space of 45 years. The last few years of his life he spent in retirement at Pond, Benton County, about 30 miles west of here. His people brought his remains to this place where he was laid to rest in our cemetery. The text on which the funeral sermon was based are the words of Simeon in the temple: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word for mine eyes have seen Thy salvation."

All these have fallen asleep in their trust in Christ and have entered into the joy of their Lord. The Lord grant to us also a blessed end!



Gravelton, Mo.—As it was reported last Spring, through the columns of the Witness that the Lutheran Congregation of this place was vacant, a word from here may be of some interest.

Upon our arrival in the latter part of September, we found the congregation in rather a crippled condition. But we are thankful to be able to say that matters are beginning to look more favorable.

The congregation is now building a neat little parsonage of six rooms on the church lot.

Since our arrival we have established a parochial school; the enrollment being twenty-three. This number is small, though not insignificant, considering the fact that the parochial school is something new to

most of our members here, and that the children were in the public school already when we arrived.

S. S. K.



The Ohio Synod, according to its almanac for 1903, numbers 498 pastors, 635 congregations, 118,426 baptized members, 90,167 communicants, 219 parish schools, 94 teachers, and 463 Sunday-Schools. \$62,384 was raised for benevolent purposes.

L.



The Augsburg Synod held its final meeting at Janesville, Wis. All synodical business was settled and synod then dissolved. Most of its members are now in the Joint Synod of Ohio.—Ex.



In the New York "Independent," a writer deplores that the Episcopal Church will not enter into federation and union with other church bodies. We quote from the article as it has been reprinted in the "Literary Digest":

"The Episcopal Church has worked exclusively. It admits no fellowship. To be sure, it formulated some years ago its four conditions of unity, but they were interpreted to exclude everything. Other denominations here and abroad enter into federation; they form corporate unions, or at least try to; but never the Episcopalians. Union is in the air; it is a watchword of the Church; why can not the Episcopalians take part in it? . . . The present most hopeful movement for federation of all evangelical Churches should have the immediate accession of Episcopal support."

We rather deplore the position taken by the writer of the lines quoted, while we appreciate the position of any one who has a conviction, a fixed firm belief, which he upholds and fights for, until his conviction is upset on the ground of good and satisfactory reasons. Whether the Episcopal Church is absolutely conservative in this respect we will not here investigate. Our age needs more men with a strong conviction. It seems almost absurd to say so, but it is actually true that many "religionists" do not really know what they believe. Vague conceptions and ideas are characteristic of the religious world of to-day. There are, of course, notable conceptions.

This accounts for it that many Christians are so indifferent over against divine truth. This accounts for that "union in the air" which totally disregards the religious principle, according to which alone a union can be effected. Let all those who are so loudly clamoring for a federation of the Churches first of all agree to accept the Word of God as it is written and then federation will follow as a necessary consequence. Until this be done we must avoid all those who cause divisions and offences contrary to the doctrine which Christ and His apostles have taught. (Rom. 16:17.)

J. H. C. F.



In the Church of the Holy Sepulchre, Protestant Episcopal, in East Seventy-fourth street, near Park avenue, workmen began last week the construction of a theater, which, when it is completed, will be a fully equipped playhouse. This church-theater is being built in the basement of the church, under the personal supervision of the Rev. Walter E. Bentley, the rector, who twelve years ago left the stage to become a preacher. Mr. Bentley last night from the pulpit told about his plans for his novel theater. He was speaking at the thirtieth regular service of the Actors' Church Alliance. "When the work is completed," said he, "the Church of the Holy Sepulchre will be the only church in this country to have a theater in it. The theater will be as complete and fully equipped in every way as it will be possible to make it, and I hope and believe it will be a great aid in our church work as well as a means of helping do away with the unwarranted prejudice which even yet exists in some quarters against the stage and against actors. We will produce on our little stage plays of a religious, allegorical or other wholesome character, that could not or would not be presented on any other stage, and the actors who will have parts in them

will be the members of our own dramatic league or those of other parishes." What next?—Ex.



The Doukhobors of Canada have been compelled by the authorities to give up their march in search of Christ and to return to their homesteads.



The "Advance" gives the following estimate of the direct and collateral cost of a church carpet. The direct cost of the carpet was \$800, but as the women of the church raised the money by giving entertainments the pastor's estimate was that when all items of cost were figured in, the carpet has cost fully \$4,000. He reached this astonishing total by estimating the work, worry, nervous strain, bodily weariness and heartaches of 100 women; the heroic efforts of men, women and children to eat the things which were to be eaten, and hear, see or buy other things which had been provided to extract money from them; the colds, fevers and other ailments contracted while attending the entertainments and the consequent doctors' bills; the money spent in other churches, for if they come to your entertainments you must go to theirs; and worst and most costly of all, the demoralization of the church and the curtailment of legitimate giving, which follow in the train of such methods of raising money. But they got their carpet. L.



It is evident that the Time-Spirit is making the same inroads upon Quakerism as upon other religious practices and beliefs. The "Friends" no longer protest with the same insistence that they once showed against the "heathen" names of the months and the days of the week. "First day" and "first month," and the singular pronouns "thou" and "thee," are still used officially, and in some families, but more for sentiment's sake than because they are deemed essential. The "Quaker meeting" of fifty years ago is almost entirely a thing of the past. In many Friends' Churches pastors are employed, hymns are sung, and the sacraments of baptism and the Lord's Supper are administered. Mr. Baker writes further:

"The supported ministers now common among the Friends are made possible by the absence of a creed, which allows the inspired individuals of a congregation to adopt their system to new needs. The 'Discipline' (the Quaker book of regulations) provides the details for 'recognizing' as a minister any member, man or woman, who has shown marked fitness and ability in preaching, instruction, or pastoral work. No special training has been, or is now thought necessary, though education is an admitted advantage. A supported ministry is against all the history of the Friends. 'But it had to come,' said a Friend, who did most to get the new system recognized. 'Pastoral work by the members, elders, and overseers didn't keep up the congregation. We were dying out for lack of methods suited to the times, and the paid minister was the only means of safety. As with ministers, so with baptism and the eucharist. They are not widely approved, but where they answer the desires of a congregation, the latter is left free to decide the matter.'"—Literary Digest.



Another evidence of the unevangelical trend of giving is Mr. Rockefeller's thank-offering of \$500,000 to God for the deliverance of his family from a fire which broke out in one of his homes. He makes the gift to one of the departments connected with Columbia University, New York, an institution already immensely rich. Strange that the crying need of missions, or distinctly Christian education, should not have suggested itself to him!—but, somehow, not a few rich men seem to think that the world is to be saved by human knowledge rather than by the Gospel.—Lutheran.



The recent convention of the American Federation of Roman Catholic Societies at Chicago is pronounced by Roman Catholic jour-

nals the most important gathering of the laity of the denomination ever held in the United States. Seventeen general organizations and orders are named as among those enrolled as members of the Federation, besides many parish societies, sodalities, and Catholic literary unions. The heretofore difficult problems of unifying the various nationalities and that of apportioning the representation from the national bodies were, it is said, most satisfactorily worked out. The resolutions adopted by the convention express full confidence in President Roosevelt, especially in view of certain duties he has to perform in matters affecting the rights and interests of Roman Catholics; pledge encouragement of the Roman Catholic press; and declare that "we view with much concern and regret the precarious condition of our Catholic Indian schools, express our edification and admiration of the unflinching loyalty with which, under trying vicissitudes and actual invasions, our Indian brethren in the faith cling to them; that we pledge our moral and active support in remedying these adverse conditions by co-operating with our bishops, especially by giving the widest extension to the Society for the Preservation of the Faith among Indian Children." The national secretary of the Federation reported that since the Cincinnati convention in December last special attention had been given to the formation of State and County federations, and that there were now three permanent State federations—in Ohio, New Jersey, and Indiana—and ten other States were actively in line and almost ready for the formation of State federations. Besides the various County federations existing in these States many individual societies were enrolled in nearly all the States of the Union, and these would be urged to take the initiative in federating the Counties of their respective States within the next few months.—Ex.



"The first backward step among the disciples of Christian Science has been taken in obedience to the advice of Mrs. Mary Baker G. Eddy, the head of the cult." Mrs. Eddy advises that "until public thought becomes better acquainted with Christian Science the Christian Scientists shall decline to doctor infectious, or contagious diseases."

The New York Times, from which we take our information, comments on this as follows:

"Believers in 'Christian Science' probably haven't enough intelligence to realize that their Temple of Delusion has been blown to fragments by its own builder, but for the exploiters of its squalid rites it must be clear enough that the end has come. For the official organ of the Eddyite conspiracy promulgates an order from Mrs. Eddy herself to all her book agents, commonly known as 'healers' to cease the treatment of contagious diseases! . . . To bid the 'healers' steer clear of contagious diseases is explicit recognition of the existence of disease, and not only does it do that, but it recognizes that there are two classes of diseases—either admission quite enough to drag 'Christian Science' out of the ground with a mighty jerk and leave it to wither and dry—or deliquescence, like the slimy fungus it is—on the nearest garbage heap. Presumably this amazing order was issued with the expectation that it would save the 'healers' from getting into trouble with the health authorities, but in reality it does no such thing, delivering them, instead, bound hand and foot, into the hands of the law. For how, pray, are the 'healers,' with their vaunted inability to see any difference between one disease and another, to perform what is often the hardest task of trained doctors who are also trained biologists—the task of diagnosis?"

In her book "Science and Health with Key to the Scriptures," Mrs. Eddy says, "There is no sin, sickness, or death." . . . "Man is incapable of sin, sickness, and death."

Now, Mrs. Eddy plainly admits that there is such a thing as disease and death after all and that she and her "faithful ones" are utterly helpless over against it. "Professing themselves to be wise, they became fools." (Rom. 1:22.)

J. H. C. F.

A public meeting, largely attended, was lately held in Boston in the interests of Zionism. This enterprise is attracting increasing attention in this country, and as a racial movement entirely apart from religion is deeply interesting. The plan of its promoters to settle Palestine by the immigration thither of several million Jews, and to organize them into a Jewish state, is as nearly impossible of realization as any political scheme ever attempted on a large scale. It is frankly confessed as such by its promoters, and the interest in it to outsiders arises from this fact and from the evident enthusiasm of many, both Jews and Gentiles, in carrying it out. In their palmiest days of David and Solomon, the Israelites never approached any such power as is dreamed of for them by Zionists, nor did any territory of the size of Palestine ever hold any such state as is now looked forward to with apparent seriousness. The projector of the scheme, Dr. Max Nordau, describing the plan at length in the current "International Quarterly," says:

"Never before has the effort been made to transplant peacefully, in a short space of time, to another soil, several million people from various countries; never has it been attempted to transform millions of physically degenerate proletarians without trade or profession, into agriculturalists and cattle breeders, to bring town-bred hucksters and trades people, agents, and men of sedentary occupation, again into contact with the plow and mother earth. It will be necessary to accustom Jews of different origins to one another, to train them practically to national unity, and at the same time to overcome the superhuman obstacles of differences of language, unequal civilization, and of manners of thought, prejudices, likes and dislikes of foreign nations brought severally from the lands of their birth."—Congregationalist.

ABROAD.

Dr. Wenk, of Mansfield, an authority on Martin Luther, has calculated that there are about 210 descendants of the Reformer now living in Germany. Of these, not one bears the name of Luther. The family names given are Kuehnheim, Sacksen, Fetten, Kempten, Noppe and Niepold.—Ex.

Higher Criticism has received another severe blow. One of the reasons of the critics for denying the Mosaic origin of the Pentateuch, has always been that the legal code contained in it could not have originated so early a date. And now a French archaeologist, M. de Morgan, has discovered an elaborate code of Chaldean laws in Susa, which is vastly older than that of Moses. It is ascribed in the inscription to Hammurabi, supposed to be identical with "Ammuraphel, king of Shinan," mentioned in the fourteenth chapter of Genesis. The "Independent" is constrained to confess:

"The history of early law will have to be re-written. Moses can no longer stand as the oldest known law-giver. It will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate to belong to the period of the Exodus. A Babylonian law code has been dug up in Persia nearly a thousand years older than Moses. We can anticipate the delight of Sayce and Hommel, in their attacks on the critics."

Thus one assumption after the other of the critics is knocked to flinders by successive archaeological discoveries, but "the Word of God abideth forever." L.

The matter of marriage and divorce came before the General Synod of the Anglican Church in Canada recently. The clergy were prohibited from performing ceremonies in which marriage with a wife's sister or with a deceased wife's sister is sought by men. On the issue of forbidding the clergy to solemnize marriages between persons either of whom shall have been divorced from one

who is living at the time of such solemnization the bishops and the clergy were for it, but the laity were against it, and so the matter remains as it is now.—Ex.

Russian peasants are reported as carrying their devotion to Father John of Kronstadt so far as to compel him to take drastic measures to disillusionize them. Portraits of him are used as ikons and are worshiped accordingly, and there are some who say that he is Jesus Christ come to earth again. Others say that he is Elijah re-incarnate, and these have banded themselves together in a sect.—Ex.

Mr. John R. Mott, upon his return from his recent evangelistic tour through Japan, reported a remarkable interest in Christianity among the student class. The Young Men's Christian Association is now quite firmly established in that country and appears to be steadily growing in strength. It is not generally known, however, that the Buddhists, on their side, are making strenuous efforts to counteract the influence of this and similar Christian organizations. Mr. Joseph A. Goodrich, an American professor now connected with the third Government College at Kyoto, Japan, gives an interesting account of the Japanese Young Men's Buddhist Association, in an article in "The Outlook":

"Some seventeen or eighteen years ago a few Buddhist priests and teachers in Tokyo decided that a movement on the lines of the Young Men's Christian Association to counteract the success which the Christians were achieving would be productive of good among the young men of their faith, and the Young Men's Buddhist Association was organized. The moving spirits were certain influential prelates of the Hongwanji sect, the richest and most powerful of all the subdivisions of the Buddhist Church in Japan; the abbot is a member of the imperial family, and one of the high-rank nobility; among the lay members are many of the best-known and most influential statesmen and officials, and wealthy men; and there are temples of each of the two branches of the Hongwanji—the eastern and the western—in every city and in many of the towns of Japan. This movement among the Buddhists was not a militant one at first, because the leaders' pride forbade their admitting by act, if not by word, that it was mere imitation of Christian example; but ten years ago a public man, Mr. T. Inouye, took an active part in the work, and, by inveighing bitterly against the want of the true Japanese spirit of devotion to country and Emperor—which he alleged was characteristic of most of the native Christians—and by appealing to the patriotism of the true Buddhists, he infused a vitality into the movement which has increased steadily since then." R.

Toward a subscription of \$20,000 asked for by St. John's Episcopal College, Shanghai, from the Chinese, \$5,600 was received in a very short time. Among the contributors were the governor of the Province of Kiang-Su (\$1,000), the viceroys of Wuchang and Nankin (\$300 each), the taotai of Shanghai (\$200), and the father of a student, who gave \$1,000. One half of a sum of \$3,500 required for the enlargement of Boone School, Wuchang, has been subscribed by the fathers of students and other friends. "The Churchman" regards as one of the most hopeful features of the present situation in China the eagerness of people for Western education under Christian auspices, and the readiness of so many of them to pay for the education of their sons, and, further, to give toward the extension of the educational plant. When Boone School began its work free tuition and board had to be given the students, and even clothes, to induce parents to let them attend. Now all the students, except those from the families of the native clergy and from some of the poorer Christians, pay \$85 a year.—Christian Advocate.

Hearth and Home.

A FATHER WHO STAYED AWAY FROM CHURCH ON SUNDAY, AND THE EFFECT OF HIS EXAMPLE ON HIS CHILDREN.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He became interested, too, in his Sunday paper, so he gradually stopped going to church. His wife went regularly, and the children sometimes.

One morning, just after his wife had set out, he was comfortably seated, reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie:

"When you grow up, shall you go to church as mother does, or stay at home like father?"

"I shall do neither," said the older one, decidedly. "When I'm a man I shall have my horses, and be on the road Sunday and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men and drifting into a godless, reckless life, in consequence of his self-indulgence. Five minutes after he was rapidly walking toward the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood days in his father's house. And who will say that he was the less fitted for another week of business life by this share in the services of God's house, instead of "staying at home all Sunday to rest?" For the sake of your children, no less than for your own sake, "Remember the Sabbath day to keep it holy."

THE GOSPEL OF JESUS CHRIST—THE POWER OF GOD UNTO SALVATION.

A native of Russia, a Jew, was early put in training for a rabbinical office, but his mind revolted against Talmudical puerilities and contradictions. Becoming a medical student, he made the acquaintance of revolutionists, and, conceiving a contempt for Christianity, which he only knew in a perverted form, he declared himself a Nihilist and an atheist. After being under police surveillance for two years, he fled to Geneva, and while engaged upon an anarchical newspaper, he determined, in order to attack Christianity, to secure a copy of the New Testament, of which he knew nothing whatever. Crossing a public garden one day he picked up a small book, which was the very volume he wanted. The coincidence set him thinking, and a study of the book open-

ed his eyes. After reading Matt. 5:25, 26, he concluded that Jesus was a philosopher. A closer acquaintance, in the light of the Old Testament, convinced him that the Messiah of ancient promise had indeed come. Two years later the young man was baptized at Cologne, rejoicing in the knowledge of God through Jesus Christ. The unknown Christian who left the New Testament on the bench in the public garden was an instrument in God's hands of opening the eyes of the blind Child of Abraham.—Le Reveil d'Israel.



HOW AND HOW NOT TO USE A TELESCOPE.

"I thought it was a pretty fair sort of telescope for one that wasn't very big," said Uncle Silas, as reported by the "Wellspring." "I'd rigged it up in the attic by the high north window, and had it fixed so it would swing round easy. I took a deal of satisfaction in looking through it—the sky seemed so wide and full of wonders; so when Hester was here I thought I'd give her the pleasure, too.

She staid a long time upstairs, and seemed to be enjoying it. When she came down, I asked her if she'd discovered anything new.

"Yes," she says. "Why, it made everybody's house so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doin' in their out-kitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their window and found out. They are cuttin' apples to dry—folks as rich as them cuttin' apples!"

"And, actually, that's all the woman had seen! With the whole heavens before her to study, she had spent her time prying into the affairs of her neighbors! And there are lots more like her—with and without telescopes."



A wise believer observes God in all, looks to God through all, goes to God with all, trusts God for all, loves God above all, and honors God more than all.



BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKETH YOU A REASON OF THE HOPE THAT IS IN YOU.

1 Peter 3:15.

"What church do you attend?" was once asked of a bright young fellow, doing business in one of our large cities.

"Oh, I just run around," he answered gaily. "I don't understand the difference between the churches; in fact there is a great deal in the Bible itself that I don't understand, and until I do, of course, I can't join any church."

"How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated, in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah," said his companion, with patient sadness, "not one! If you thought a knowledge of geology necessary to

your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."

Does any reader see a likeness to himself in this young man of business?—Our Young Folks.



GIVE LITTLE GIFTS.

A woman's paper recently gave a true story which should carry a suggestion to every reader. Mrs. Blank, a woman of means and culture, suddenly discovered one day that she was growing old. Her house was filled with beautiful objects, the accumulation of a lifetime. "I have enjoyed them long enough," she said. "It is time I was done with the care of 'things.' If I give them now to the right people they will be useful. If they are disposed of indiscriminately when I am dead they will be of little value." She proceeded, therefore, to give away her treasures where they were needed and would be valued. To a worker among children in the slums went a stereopticon; books to poor libraries in the country; photographs to schools. To a hospital for sick children she sent a collection of scrap-books, filled with pictures which, in the course of years, she had cut from the illustrated papers. Most of her bric-a-brac treasures were given where they would afford pleasure. "Gather up the fragments that nothing be lost," was her motto.

None of us realize how many hungry poor are waiting for all the crumbs that fall from the rich man's table. The old magazine, thrust into the waste-basket, would bring a happy hour to some tired woman on a western ranch. The odd bits of silk and muslin on the floor of the sewing room would give delight to the crippled children in a hospital ward.

It is much easier to give a note or a check in charity than to find where trifles are needed, and then to send the trifles.

"I have no time for such work," we plead every day. But Christ found time, not only to bless the children, but to take them in His arms before He blessed them, although He had but three years of public life in which to do His Father's business in the world.—Midland.



"HERE HAVE WE NO CONTINUING CITY, BUT WE SEEK ONE TO COME."

Heb. 13:14.

An old king sat in his great hall one night, when the tempest was roaring and whirling without. The great fire threw its glow far out into the dark recesses of the hall, all the brighter for the storm and darkness around. While the king talked with his counselors before the fire, a bird flew in and passed over them, and out again at the great open window. "Such," said the king, "is the life of man; out of the darkness into the

light, and then lost in the blackness and storm again." "Yes, sir," answered an old courtier; "but the bird has its nest beyond." Could a great truth be more beautifully or tenderly told?



AN EXAMPLE OF NOBLE-HEARTED LIBERALITY.

Philip Skelton, an Irish clergyman, had a small salary, but gave away the larger part, scarcely allowing himself to appear in decent clothing. When a scarcity of food was felt around him, he sold his books, though they were the only companions of his solitude, and spent the money in feeding the poor. Some ladies, hearing of this, sent him fifty pounds to buy back some of his most valued books; but while he gratefully acknowledged their kindness, he said he had dedicated the books to God, and then applied these fifty pounds also to the relief of the poor. W. D.



"YE FATHERS, BRING UP YOUR CHILDREN IN THE NURTURE AND ADMONITION OF THE LORD."

Eph. 6:4.

Once upon a time there was in Strassburg a teacher who had a very limited income. He had nine children, and to feed them was no small difficulty. If, on the 1st of January he would have begun to calculate how many suits of clothes, dresses, shoes and stockings; how much bread, meat, and butter they would need during the year, his head would have begun to swim and his heart would have given up in despair—had he not known the Father up in heaven. Moreover, the nine were no small number to find room for under his small roof; so that, if there was little room already for their beds, there was still less for the games and sports which cannot be denied childhood. Father and mother, however, knew how to govern their household. Whoever visited the teacher's house was surprised to see the order and cleanliness of the home, the neatness and tidiness of the children, the thoughtfulness and helpfulness of the older boys and girls, and the bearing with which father and mother moved among them all.

One day the teacher received a visit just at dinner time. When the stranger saw the nine children sitting at the table and working over their plates, he said, with a voice of pity: "Poor man, what an affliction you have to bear!"

"I an affliction to bear!" asked the astonished teacher; "how so?"

"Nine children, and seven of them boys!" answered the visitor, and added: "I have but two and each of them is a nail for my coffin."

With firmness the teacher answered: "That is not the case with my children."

"How does that come?" inquired the guest, shaking his head.

"I will tell you," explained the father. "You see, I taught my children a noble lesson; the lesson of obedience. Isn't it true, children? You know you must obey your parents, don't you?"

"Yes," answered all the nine.

"And you do it gladly, don't you?"

The two little daughters smiled stealthily, while the seven boys answered lustily: "Yes, dear father; yes, indeed!"

Then the father explained to his guest: If death should come to my door to take away one of my nine children (here he took his velvet cap off his head and threw it against the door), I would say to him: Knave, who told you that I have one child too many?"

Whereupon the stranger began to see that it is only disobedient children who make their father miserable.

One of these seven boys who answered so bravely has since become a very famous man. He was the renowned Pfarrer Oberlin, of Steinthal, in Alsace, Germany.

Miscellaneous.

ACKNOWLEDGMENTS.

Synodical Treasury.

Received per H. A. Stang, Treasurer, from Ev. Luth. Church of the Redeemer, New York City	\$ 15.82
H. A. Stang, Treasurer, from Sunday-School of Ev. Luth. Church of the Redeemer, New York City, for College Point Orphan Asylum	2.20
H. A. Stang, Treasurer, from Ev. Luth. Church of the Redeemer, New York City, for Jackson Square Church	23.77
Wm. L. Unverzagt, Treasurer, Pittsburg, Pa., from Miss Clara Kohne	10.00
Wm. L. Unverzagt, Treasurer, Pittsburg, Pa., from A. E. Succop	20.00
J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri, etc.	250.60
Prof. Chas. Scaer, Treasurer, from tuition, Winfield College	71.41
Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C., for Student Frank Yount, at St. Louis Seminary	10.00
Rev. G. E. Long, Conover, N. C., from collection taken at Bethel Church, Catawba Co., at meeting of Augustana Conference	8.20
Dr. D. Winter, Columbus, Kan.	5.00
Rev. A. T. Bonnet, from English Ev. Luth. Church of the Redeemer, Tonawanda, N. Y.	4.15
Rev. C. O. Smith, from Christ Ev. Luth. Church, Scranton, Miss., for Jackson Square Church at Baltimore, Md.	5.00
F. C. Schlueter, Treasurer, from Ev. Luth. Church of Our Savior, Cincinnati, Ohio	22.77
Prof. C. A. Weiss, from tuition at Conover College	41.50
E. H. Myers, Treasurer, one-third of Joint Reformation Collection taken at Trinity German Luth. Church, Pittsburg, Pa.	33.64
Will E. Hoerr, Treasurer, from Trinity Congregation S. S., Pittsburg, Pa., for College Fund	65.60
Rev. J. R. Brauer, from Grace Church, Jersey City, N. J., for Colleges	7.20
H. C. Varnes, Sec'y, from Grace Ev. Luth. Church, East Cleveland, Ohio	43.09
Harry F. Lindeman, Treasurer, from Martini Ev. Luth. Congregation, Baltimore	9.70
From Martini Sunday-School	23.01
Prof. Chas. Scaer, Treasurer, from tuition, Winfield College	24.50
Geo. J. Becker, Treasurer, from Calvary Ev. Luth. Congregation, Buffalo, N. Y.	14.85
Geo. J. Becker, Treasurer, from Calvary Ev. Luth. Church, Buffalo, N. Y., for Jackson Square Church, Baltimore, Md.	11.00
Rev. E. M. Biegner, from Emmanuel's Congregation, Rader, Mo.	3.50
Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., part of the offering on Children's Day	38.29
Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., Thanksgiving Day offering, for Students' Aid	75.00
For Concordia Orphans' Home, Delano, Pa.	40.00

Mission Treasury.

Received per H. A. Stang, Treasurer, New York from Miss Heim, for Jewish Mission	2.00
From Mrs. N. N., for Negro Mission	1.00
From Ev. Luth. Church of the Redeemer for Mission in Grantwood, New Jersey	10.00
Rev. Wm. Schoenfeld's Congregation, New York City, towards payment of the salary of the Missionary at Grantwood, N. J.	25.00
W. A. Benner, Treasurer, from St. Martin's Congregation, Winfield, Kan.	41.45
Chas. Spillmann, Treasurer	47.45
Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C.	7.26

From Concordia Sunday-School, Children's Day collection	9.70
From Mary Reitzel75
From Mary Reitzel for Foreign Missions75
Geo. A. Dang, Treasurer, from Grace Ev. Luth. Church, St. Louis, Mo.	40.13
Rev. G. E. Long, Conover, N. C., from collection taken at Bethel Church, Catawba Co., at meeting of Augustana Conference ..	11.00
Rev. H. Sieck, from Reformation, collection of Mt. Olive Sunday-School, Milwaukee, Wis.	16.15
Rev. E. M. Biegner, from Reformation collection of St. Paul's Congregation, Marshfield, Webster Co., Mo.	3.00
Rev. C. O. Smith, from Christ Ev. Luth. Church, Scranton, Miss.	5.00
Rev. J. F. Pfeiffer, from St. Paul's Congregation, Liverpool, Ohio	15.50
Rev. E. H. Paar, from Children's Day offering of Calvary Sunday-School, Harrisburg, Pa.	11.00
Rev. Walter Cook, from Salem Congregation, Springdale, Ark.	13.00
Rev. Paul Bischoff, Conover, N. C. additional from Concordia Sunday-School	1.00
Sophie Mehring, Treasurer, from Emmanuel English Luth. Sunday-School, Baltimore, Md.	28.00
Rev. A. H. Holthusen, from Trinity Luth. Sunday-School, S. S., Pittsburg, Pa.	25.00
From a member of Trinity Luth. Sunday-School, S. S., Pittsburg, Pa.	25.00
Rev. Martin S. Sommer, from Grace Sunday-School, St. Louis, Mo.	30.00
Rev. Wm. Schoenfeld, New York City, for salary of Missionary at Grantwood, New Jersey ..	11.00
Rev. Julius Nickel, from Children's Day offering of St. John's Sunday-School, Akron, O.	15.19
Miss Elizabeth Staudermann, Treasurer, from Children's Day offering of Sunday-School of the Church of Our Savior, Brooklyn, N. Y.	14.06
Chas. F. W. Thomas, Treasurer, from Children's Day offering of Sunday-School, and Church of Bethlehem Luth. Congregation, Roslindale, Mass.	20.00
Geo. J. Becker, Treasurer, from Children's Day collection of Calvary Ev. Luth. Sunday-School, Buffalo, N. Y.	23.86
H. A. Stang, Treasurer, from Mrs. O. Faulborn, New York City, for Sheepshead's Bay Mission	1.50
Rev. W. P. Sachs, part of Children's Day offering of St. Andrew's Ev. Luth. Church, Pittsburg, Pa.	40.09
Rev. W. P. Sachs, Pittsburg, Pa., from St. Andrew's and Trinity Joint Service collection ..	49.81
Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., part of Thanksgiving Day offering for Joint Home Mission	10.00

Church Extension Fund.

Received per W. L. Moll, Treasurer from the Ladies' Aid Society of Irvington Church, Baltimore, Md.	9.00
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A. E. SUCCOP,
Treasurer.

ACKNOWLEDGMENT.

Received from Mr. H. H. Niemann, \$20.00, from members of Rev. Walker's congregation, York, Pa., \$3.50, for the Lutheran Tabernacle, Albany, N. Y. God bless the kind givers.

THEOD. J. A. HUEGLI.

RECEIPTS FOR NEEDY BROTHER.

Redeemer, New York City, Sunday-School, \$5; Mrs. Nisson, \$5; Mr. X. Y. Z., \$5; N. N., Cleveland, \$10; J. C. Rupright, Van Wert, O., \$2; Theo. Dammann, Milwaukee, \$5; A. M. L. K., Baltimore, Md., \$1; Friend in Pittsburg, \$25; N. N., Detroit, \$1; total, \$59; forwarded to the Brother December 22, 1902. God bless giver and receiver.

WILLIAM DALLMANN.

NOTICE.

We hope that during this season our friends will not overlook the needs of the treasuries for indigent students at our colleges.

G. A. ROMOSER.

NOTICE OF INSTALLATION.

The Rev. L. Buchheimer, formerly of Memphis, Tenn., was duly installed pastor of the Church of Our Redeemer on Sunday, December 7, by order of the Venerable President, the Rev. M. Sommer, O. Kreinheder, and E. T. Coyner assisted. F. W. Herzberger, St. Louis, Mo., December 12, 1902.

We Invite Your Attention to this Column.

ALMANAC 1903 NOW READY

The price, 10 cents a copy, postpaid.
\$1.00 per dozen postage paid by buyer.

SUNSHINE.

There is a society that counts its members by the hundred thousand all over the world and goes by the above name. The only fee required is that you bring a little "sunshine" into the life of your "neighbor." One of the simplest ways of so doing is by handing your pretty Christmas card, a book, or a magazine to your sick neighbor, your poor relation, or your needy friend.

This suggests the query: what do you do with your "Witness" or "Guide" when it is read. How about giving that to your neighbor, relative, or friend. Besides bringing blessed sunshine into their lives, a word judiciously added may thus gain a subscriber for these papers, and you have made more sunshine by helping synod do its sunshine, that is, mission and synodical work.

By the way, a goodly number of subscribers are receiving postal card statements on their Witness account these days. We are sending these every month to all subscribers whose subscription falls due that month.

These statements are not intended to dun you or in any way to scare you into paying your subscription. They are simply to bring you that information you certainly want, as to just how your subscription stands.

Then it is also to be a little reminder that we must meet our bills for printing, mailing, etc., every month. Don't you think the rule fair, then, that all subscriptions should be paid in advance?

One final word. We much prefer that you send us a postal card, saying you positively must have your copy discontinued, to your letting us send you the paper for years and then, on receiving a statement of your account, to inform us that you did not want the paper all this time.

HYMNBOOKS I AND II.

We have to inform our numerous patrons that at present our stock of Hymn-books, Style 2, is exhausted and that of Style 1 nearly so. We have new stock of these styles now in preparation and hope to have them ready in four or five weeks.

CHRISTMAS PRESENTS.

We had intended to remind you what a handsome and appropriate Christmas present an Oxford Bible would make. We were prevented from doing that. But there are birthdays coming along, of father, friend, or others. Suppose you have our 64 page Bible catalogue on your desk and refer to that when selecting your gift. You will be surprised at the great variety of styles, make-up, and prices. Catalogue sent free, of course, for the asking.

THAT IS CENT BOOK.

You have been buying that 30 cent book we are now selling at 15 cents. If you have profited by learning why the Bible is God's Word even when examined purely by arguments taken outside the Bible itself, how about spreading that heavenly sunshine by buying a dozen copies and giving them away. No trouble to find takers surely. Remember, 15 cents a copy, postage 5 cents; \$1.50 per dozen, plus postage.

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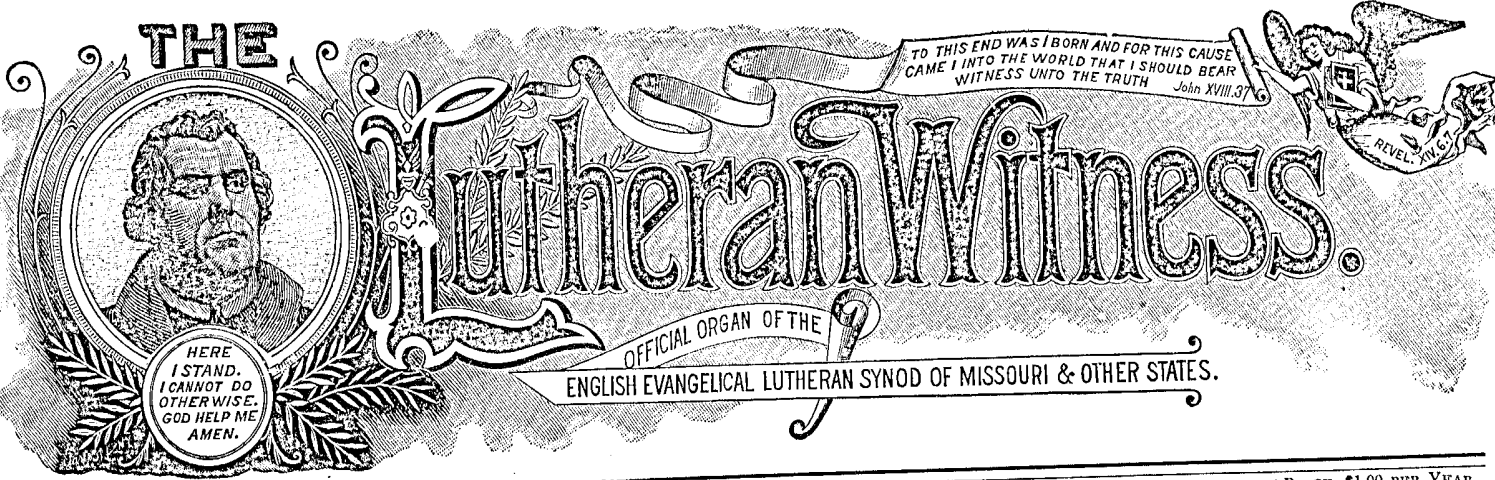
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THE

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37

REVEL. XIX. 6



HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME
AMEN.

OFFICIAL ORGAN OF THE

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Vol. XXII. }
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PITTSBURG, JANUARY 15, 1903

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SAFE IN THE ARMS OF JESUS.

Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears!

Jesus my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait in patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.

Editorials.

We read of a Christian man whose first earnest prayer, when he became interested in missions, was:

"Lord, save the heathen!" Later, as his knowledge of God's ways increased, he prayed, "Lord, send missionaries to save the heathen!" Then as his interest and a sense of personal responsibility deepened, his prayer became, "Lord, if thou hast not anybody else to send, send me." Further experience and discipline humbled him, and led to this modification, "Lord, send me, but if thou canst not send me, send somebody." Eventually his prayer became, "Lord, send whom thou wilt; but in any case permit me to pay my share of the expenses."

May this be our prayer, too, when we say: "Thy Kingdom come."

"Times are hard, money is scarce, business is dull, retrenchment is a duty. Please stop my—" Wine? "Oh, no; times are not hard enough for that yet. But there is something else that costs me a large amount of money every year, which I wish to save. Please stop my—" Tobacco, cigars and snuff? "No, no—not these; but I must retrench somewhere. Please stop my—" Ribbons, jewels, ornaments and trinkets? "Not at all. Pride must be fostered, if times are ever so hard; but I believe I can see a way to effect quite a saving in another direction. Please stop my—"

Tea, coffee, and other such luxuries? "No, no, no; not these. I cannot think of such a sacrifice." Christmas gifts? "Oh no! I cannot cut down the expense of these one penny's worth. I must think of something else. Ah, I have it now. My religious paper costs me five cents every week or two, I must save that. Please stop my—paper; that will carry me through easily. I believe in retrenchment and economy."

Reader, is it you talking? R.

It is well to remember that God indeed gives us grace to do what He asks of us, but never compels us to make use thereof. Man's responsibility begins right here. God gives us the gifts and the strength to labor; we must see to it that we receive not His grace in vain. It is an idle excuse for man to say that he has come short of God's grace and gifts; rather let him confess that he was too slothful to make the proper use of them. Nor does it lie with us to decide whether we will assume the responsibility or not. That question has already been answered for us, and all that concerns us now is whether we will use the grace of God or abuse it. If we fail to make use of our opportunities, it is fair to assume that we are willing to abide by the consequences.

We are at present in the season of Epiphany, and as we celebrate the festival, it may not be amiss to remind ourselves what the word means. The festival commemorates Christ's manifestation to the Gentiles; it was at this season that the three Wise Men from the East came with their presents to worship the new-born King of the Jews. The truth is here brought home to us that Christ is the Savior of all men, of Jew and Gentile alike. And we are likewise reminded of the duty that we owe to the Gentiles, the heathen of our day: It is God's will that His Son may be manifested also to them, and He desires to reach that end through the work of His Church. In other words, Epiphany reminds us of our missionary privileges and duties. As we ponder God's grace in that He has caused His light to shine upon us, let us also think of those who yet sit in the darkness of sin, and provide ways and means of bringing the Gospel to them. This is the best thank-offering that we can bring to the Christ-child.

A great deal is already being said and written, with more to come, about the material prosperity of our country during the year that is past. True, the fact of the great coal strike, with all the suffering it entails, is not suppressed, but the optimist would have us look upon such things merely as so many ripples, hardly sufficient to disturb the calm. How does the Christian view these things? Is he carried away by all this talk of prosperity, or does he take the position of one who is thankful for all of God's benefits? Surely the latter. He recognizes the fact that God is dealing bountifully also with him when He prospers the business of the country, but the thought never enters his mind that these temporal things are an end in themselves. His attention is directed to higher matters.

Has the work of the Church kept pace with secular affairs? The statistics are not yet out, but we know that she has been working faithfully, and we do not need to rely altogether on figures to make sure of it. Enthusiasts would have us believe that the problem of Church unity has received a decided impetus during the past twelve months, but we are not able to see with them in this matter. Every Christian desires true unity among the followers of Christ, but he detests all man-made ways for bringing about what is after all nothing but an external union. As long as there is no real unity, we are content to do our work apart, believing that the Lord will bless us nevertheless. In spiritual matters, too, the Christian is thankful for the success with which his labors are crowned, but he does not lay too much stress on what seems to some to be great progress.

The German Synod of Missouri, through the Committee entrusted with this matter at the last Delegate Synod, has decided to support the South Australian Synod in its mission work in West Australia and the Hermannsburg Free Church in its mission work in New Zealand. Men and money are needed.

Every true lover of Zion will rejoice at the reading of such news. An opportunity to work for the Master is a privilege. The unsolicited opening of a door, be it to a country or to one soul, is the finger of God. And surely God is good to us, when He deigns to use us in still increasing measure.

True, at first thought it might seem inadvisable to take up work abroad, the abundance of which is so overwhelming at home. It might seem a necessary economy to deny appeals from a distance when the cries of many immediately about us are not as yet adequately answered. Only a little reflection however will assure us that such economy was not practiced by the Apostles, nor is it compatible with the Savior's commission to His Church: "Go ye into all the world." No, Scriptural economy is ever the economy of trust, that namely, that uses the supplies that God gives in answer to faithful seeking, to meet all the demands that God clearly shows. Scriptural economy never asks: "What are they among so many?" It leaves that to Him, who has every situation well in hand. It indeed realizes that the laborers in the harvest are ever few, but that spurs it the more to labor "while it is day." And this economy of trust cannot come to shame whether it concern the meat of the body or that of the soul, and least of all, when it concerns the latter.

Moreover, in the preaching of the Gospel, the experience has ever been analogous to that of the practice of Christian graces; every exercise insures God's further blessing. Every missionary sent into foreign lands is an offering in Christ's name; if it is brought in faith it is impossible that the bringer should suffer by it.

★

In the "Lutheran Standard" we read the following in connection with a very favorable review of Pastor Kuegele's first volume of Country Sermons on Free Texts.

"We are especially pleased with the way in which our author handles the subject of election in his sermon for the third Sunday after Easter. He does not change the Apostle's words, so as to make them read that God has chosen us *unto* faith; Pastor Kuegele, like ourselves, knows no comfort of election apart from the comfort of the Gospel. . . . O that such preaching and teaching had always and everywhere prevailed. Then there would have been no election controversy to disturb and rend our beloved Church."

In reply we herewith call upon the "Standard":

1. To show where Pastor Kuegele or the Missouri Synod, of which he is a member and with which he agrees in the biblical doctrine of election, *changes* words of Scripture to get the doctrine, "*unto*" faith. Since this inference is obvious from the passage in the review to which we refer, we deem the "Standard" morally obliged either to furnish the data requested or to correct the false impression conveyed.

2. To show that Pastor Kuegele, or the Missouri Synod, ever knew or proclaimed a comfort of election "*apart*" from the comfort of the Gospel. Since the "Standard" attributes the "disturbance and rending" of Ohio and Missouri to such a supposed fact, it clearly devolves upon the "Standard," especially when called upon, to furnish the evidence or else correct the statement.

Of course, we call for instances, verbatim instances, no twisted 'ergos.' It was a pleasure to us to note in the quoted review the acknowledgment on the part of the "Standard," in the case in hand, of features in a Missourian that differentiate him decidedly from a Calvinist. These features have long and persistently been overlooked or ignored. If they had been "always and everywhere" acknowledged, who can say what they might not have avoided. We do hope that no one will now dub the "Standard" Calvinistic, because of its endorsement of something that a Missourian has said in connection with the much maltreated doctrine of election. That would be too bad.

H.

* * *

Here is what a Presbyterian pastor says about modern revivalism, or evangelism, if you please:

"Last summer at Winona a Congregational minister said to me that he had given up his church and had become an evangelist. I told him I had always been a pastor and an evangelist at the same time, and that I believed one of the present-day evils of the Church is this whole business of virtually turning over to itinerant preachers the work of converting people; that while a pastor was all right for instruction and comfort, and ordinary preaching, when a church was really going in to get the people converted, somebody must be called in who makes a special business of converting people. We have had 30 years or more of this, and see where we are! Only doing one-half of what we did before the proxy method became the fashionable fad. It became so because it is an easy way of relieving individual responsibility. Every local church really has within itself, with the help of the Holy Spirit, in its pastor, officers and communicants, the means for its own enlargement, growth in grace and in numbers, except under most extraordinary conditions. We have gotten into the habit—nearly all our churches—of putting on high pressure once in a while, when we have gotten into the mire, and it is necessary to use extraordinary force to get out. Our energies are exhausted in pulling ourselves out of the slough, so that we have not strength enough to get out onto higher ground, and the inevitable result is that we slip back, easily, imperceptibly, into the mire, very soon."

This is an admirable statement of some of the objections to revivalism and agrees thoroughly with our view on the subject. Evidently people are waking up to the evils of this system.

★

Writing on "The Liturgical Use of the Apostles' Creed" in a recent number of "The Independent," a certain clergyman—we do not know to what denomination he belongs—runs amuck at this venerable confession of faith, much in the same way that higher critics treat the Bible nowadays. He objects not only to its title, which is perhaps a little misleading, but also to most of its statements. His strictures are interesting, since they show to what extent the

canker of rationalism, in a large measure due to the baneful influence of higher criticism, has already eaten into the vitals of most Protestant churches of our country.

Here are the principal strictures:

"The statement most commonly objected to—and rightly—is 'the resurrection of the body.' In the original the statement is even more emphatic, it is the resurrection of the 'flesh.' Flesh is just what the author of the creed intended, and he attached great importance to the statement. In the original form of the creed it was emphasized by being placed last. The 'life everlasting' is a later addition.

"But probably no one in our churches who recites the creed believes this statement. We all prefer the Pauline doctrine of the spiritual resurrection, to which this statement is directly opposed.

"Along with this goes the statement concerning Christ's resurrection, which is intended to teach the same doctrine, that he rose with the same body as that in which he was buried, and that he ascended into heaven with it.

"Here we are not so unanimous, but those who stand ready to affirm the statement of the creed without hesitation are by no means as numerous as they used to be. Certainly no one would now regard it as a fundamental article of faith.

"Following this comes the 'sitteth at the right hand of God,' and the coming thence 'to judge the quick and the dead.'

"These also mean precisely what they say, Christ, in his earthly body, sitting in some definite place, and his prospective return to set up a visible judgment-seat here upon earth. Few, if any, in our churches believe this. We can easily spiritualize it into something that we do believe, but it is very much to be doubted whether the author of the creed would recognize any relationship if our interpretation of it were made plain to him. At any rate, the mental reservation implied in such recitation is not a fortunate mood for so solemn an act as a statement of faith.

"Even the first historical statement concerning Christ, that he was 'conceived by the Holy Ghost,' and 'born of the Virgin Mary,' no longer commands universal assent in our churches.

"The remaining historical phrase, 'suffered under Pontius Pilate, was crucified, dead and buried,' is to us an unnecessary amplification of statement as to who Christ was.

"I omit the 'descent into hell,' as it is omitted from many forms of the creed. To most of us it is simply meaningless."

There are other criticisms offered, to the effect that some of the other statements of the Creed were not intended to convey the meaning that we now attach to them, that it does not contain just those things that we would naturally look for, etc., but it is not our purpose to enter upon these now. What we have given suffices to show that not much is left of the Creed, when this "higher critic" gets through with it. We hope that our readers will be incited

anew to thank God that our Lutheran Church still holds unflinchingly to the great central truths of Christianity enunciated in the grand old "Apostles' Creed"! L.

Contributions.

DISTINCTIVE DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.

The Final Consummation.

Matt. 25:46.

After the judging of the world those acts will yet follow which are properly termed the Consummation of all things. The execution of the sentence upon men is described in the words: "These shall go away into everlasting punishment, but the righteous into life eternal." (Matth. 25:46.).

This place of "everlasting torment" is commonly called hell. Where hell is the Scriptures do not say. It is a Where, but whether inside or outside the visible universe, we do not know. The popular idea that it is under the earth or in the center of the earth, probably originates from the fact that we always think and speak of hell as being below.

Hell was originally not intended for men, it was prepared for the fallen angels; for (Matth. 25:41) the Judge says unto those on His left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," but into it all those men will be cast who "obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1, 8.). They that despise the salvation of God offered to them freely in the Gospel will be driven out from the presence of God and the Lamb into the domain of the enemy.

This domain is called "outer darkness" (Matth. 8:12.), "a lake of fire burning with brimstone" (Rev. 19:20.), "the second death" (Rev. 20:14.). It is the state in which the condemned are deprived of all happiness and joy, and are made to suffer the most exquisite torment in body and soul without intermission and without end. "I am tormented in this flame," says Dives (Luke 16:24.). "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isaiah 66:24.). All those cast into the lake of fire will alike be in outer darkness, but there will be degrees of suffering, according to the degree of guilt. "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for Chorasim and Bethsaida" (Matth. 11:22.). Saul will be clothed with greater shame and contempt, than will his weapon bearer.

"But the righteous into life eternal." By this term the Scriptures designate that state of supreme joy and happiness into which those enter who fall asleep in the faith of Jesus Christ. In this blessed state they are free from all evil, they see God face to face and are regaled at His right hand with pleasures for evermore.

The place which is prepared for the people of God is called heaven, the

house of the Father with many mansions, Abraham's bosom, the new Jerusalem, Paradise. The perfected saints will dwell with God and the Lamb in one tabernacle. Peter describes the place where the righteous go in these words: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13.). What this new heaven and new earth will be, whether it will be a material creation, we do not know.

As there will be degrees of suffering with the damned, so with the saved there will be degrees of glory. Paul, who died and suffered so much for the Lord, will wear a brighter crown than an infant that died before it performed any good works. That infant will also enjoy supreme bliss, but Paul will shine in greater glory. "Every one," says the Lord, "that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matth. 19:29.). Heaven itself is our inheritance through faith in Jesus Christ, but sufferings endured and sacrifices made for Christ's sake will find their reward in heaven.

While both the righteous and the unrighteous go into their fixed estate, the earth and the heaven will flee away, and no place will be found for them (Rev. 20:11.). Peter describes the destruction of this present earth in these words: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10.). On the question, whether the substance of the earth will be reduced to nothing, or will be transformed and renewed, our Church has not expressed herself in her public confessions.

Of everlasting life and death the XXII. Article of the Augsburg Confession says: "It is also taught, that on the last day our Lord Jesus Christ will come to raise and to judge all the dead, to give unto the believing and elect eternal life and endless joys; and that he will come to condemn impious men and devils to hell and everlasting punishment."

In this doctrine our Church is distinguished from those who teach that the condemned will not forever remain in torment; but will finally come to the realms of everlasting light. This and similar teachings are very common at the present time, and the argument which is most commonly adduced in support of these teachings is the assertion, that God is a God of love and He could therefore not condemn men to a state of unending unhappiness. This argument may well be termed an argument of the times for the times. The tendency of the age is to dull the consciences of men as to the guilt which sin brings on the soul, and it is become fashionable to send flowers to criminals. Hence it is that such arguments find great favor with the present generation of men, but they tend to undermine the Gospel and to alter the central teachings of the Bible. Our God is truly a God of love, and therefore He spared

not His own Son, but delivered Him up to become a sacrifice for the sin of the world and now free salvation is preached in Jesus Christ. Now those who receive Him as their Substitute and their Righteousness before God are dressed in the garments of salvation, but those who do not so receive Christ are found without a wedding garment on the day of judgment, and when they go to buy they find the market ended and the doors shut, and they are outside.

"I have heard thee," says the Lord, "in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Now the door is open. Now the Gospel is preached unto you. Now hear. Now repent. Now embrace Jesus Christ. "Seek ye the Lord while he may be found; call ye upon Him while He is near" (Isa. 55:6.).

F. KUEGEL.



CHARGE TO ST. ANDREW'S, PITTSBURG, PA.

Installation of Rev. W. P. Sachs.

September 28, 1902,

Text: Gal. 6:2-6.

Beloved friends of St. Andrew's, Grace be with you and peace from God our Father and our Lord Jesus Christ!

This is a remarkable occasion. It is not often that a congregation celebrates a day like this. You have entered and dedicated your first completed edifice, so beautiful and affording so pleasing a church home; and upon this same day, in this service, you are to receive the pastor whom you have called and whom God has given you.

Surely a most joyful occasion! But also an occasion eminently fitted to rouse in you solemn thoughts and to urge you to holy resolutions.

It has fallen to me by request of the pastor whom you have called to deliver the charge to you upon the occasion of his installation as your pastor.

My words therefore will not partake so much of a jubilatory character, but will be in the nature of exhortation. They must not be words of my own invention; but like all teaching and exhorting from our pulpits, they must be based upon, and be an outflow of the divine revelation of Scripture.

The words of Holy Writ to which I would accordingly call your attention are recorded Gal. 6:2-6. May the Spirit of God impress these words and their lesson upon your hearts!

In this hour then, when you as a congregation are assembled in your new church-building for the purpose of receiving the pastor whom God has moved to accept your call, what are the most fitting thoughts to engage your minds and what resolutions ought you to make?

In answer to this question the words of the divinely inspired Apostle Paul to the congregations in Galatia come to you and would instruct and exhort you. These words are words of exhortation to holiness of living and to walking in the Spirit. They are words particular-

ly to members of Christian congregations touching upon the manner in which they are to bear themselves toward one another and toward their teachers.

Paul could not and would not have spoken these words unless he had known his readers to be believers. They were congregations whom he knew to believe in God, to realize their sinfulness and unworthiness; whom, however, he also knew to be assured of the forgiving and pardoning mercy of that God in whom they believed. For he had preached to them the Gospel of God's love for a sinful world, had taught them to believe that they were saved from their sins and from death by the Son of God, Jesus the Christ, through whose sinless life and blood-shedding and death in the stead of man there is forgiveness to every one that believeth.

If therefore, friends of St. Andrew's, I call your attention to Paul's exhortation, it is only because I know that all these primary saving truths have been preached to you in the fulness of divine revelation, by him who has served you so long and who has gone into a larger field of labor. Even so do I feel assured that these truths will in the future also teach and comfort sin-burdened souls in this church.

I take for granted then that there dwells in you a belief in God, which is so real and positive that you know and experience God's being and power as surely as that you yourselves exist, so that God is to you not a vague idea, but the most real thing in the world.

Furthermore I take for granted that you know by the Spirit's teaching and the witness of your consciences how sinful and unworthy you are under His just and holy Law.

Especially do I take for granted that you rejoice in the assurance of the mercy and grace of God for the forgiveness of your sins through Christ Jesus the Savior.

Therefore also, finally, I can take for granted that you will always consider the preaching of these truths as the most important thing in the world and always maintain this preaching in your midst. You will provide for it, because you know that it is more than life itself and more necessary. "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

All this being granted, God's Word through Paul will assuredly find place in your hearts and will bear blessed fruit in your congregational life from this day forward, urging within you solemn resolutions.

I. The chief resolution ought to be: We will have love to rule among us. Our congregational life shall be actuated by love throughout. "Bear ye one another's burdens," says St. Paul in this connection, "and so fulfill the law of Christ." That indeed must be the first concern of a Christian congregation, for it is the one great and new commandment, which Christ gave to His disciples immediately before His death: "A new commandment I give unto you, That ye love one another; as I have

loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—Love, Christian love, love like Christ's, is willing, ready to flow out to the brethren in the household of faith. It exercises no discrimination. In so far as there are divisions of any kind in a Christian congregation, in so far does that congregation as a whole fail to fulfill this law of Christ. Harmony and peace must prevail, else the first beginnings of love are lacking. But love is not a negative quality, it is a positive and most active power. "Bear ye one another's burdens!" That is the command. Let there be loving, heartfelt sympathy among you. Let the spirit of Christ dwell among you! Just as He bore the weakness and feebleness of the disciples, so do you bear the weak among you. As He had compassion on sin and sorrow, so do ye likewise. As He in boundless love, willingly and humbly served His disciples, so also be ye found willing servants, humbling yourselves one toward the other.

May this, then, be your resolve to-day: Love, sympathy, willing service shall be found among us.

You will never bring this resolution into effect, unless you heed the next words of the text: "For if a man think himself to be something when he is nothing, he deceiveth himself." If Christ, who was perfect, humbled Himself, how then can we, who are nothing, exalt ourselves over the brethren. Oh, what self-deceit there is in this! Such a temper exhibits itself in various ways. It may be pride of self-righteousness, of money, of position, but whatever it is, it is un-Christian and wherever it is, Christ's law is violated.

Of course, the law of love does not exclude the maintenance and exercise of Church Discipline. On the contrary, it demands it. For love seeks the welfare of the brother. Discipline, that is, the rooting out of sin, seeks the same object. If it is carried on in the spirit of Christ and according to His express command (Matth. 18), it is the highest form of love, for it imposes the most difficult duty. For love's sake a congregation will not omit the exercise of discipline. It will in the first place admit no one to membership, except he show by profession of mouth and life that he is a disciple of Christ and on the other hand a congregation will not be induced by any selfish, worldly motives to tolerate among them any sins which God declares a barrier to entrance into His kingdom.

To repeat then: Your first resolution ought to be: Love, sympathy, willing service shall prevail among us, love even when it imposes upon us the difficult parental duty of discipline.

II. The second resolution concerns your duty toward God in the work of your church. Ask yourself to-day, What can I do to fulfill my duty as a member of this congregation to further its work? What can you do? The least you can do is to attend services. You dare not neglect this duty. I might present this matter to you from the highest point of view, that of its being a privilege. But let us consider it from

the viewpoint of duty. Your presence at services will be in the way of fulfilling a duty and keeping an appointment. By building this church for common service and worship, you have made an appointment with your pastor and with every other member to meet them here. But more than this, you have made an appointment with God, every one of you. You have arranged as it were to meet God here every time the church is opened. Now there is no doubt that God will keep His part of the appointment, expecting you and willing to bless you. But will you come and be true to your own appointment? Are you ever inexcusably going to disappoint Him, keep Him waiting and despise His blessing?

Moreover, your duty is to hear when you come and receive the Word as God's Word. Your duty is to submit entirely to the authority of God's will as it is revealed in the Scripture and in the preaching based thereon. You will be glad to learn and quick to give assent to His teachings. You will banish and cast out the pride of your reason, that presumptuous, caviling, criticizing spirit which is condemned in our text and which leads men to set up their own vain fancies and prejudices in opposition to the Word of God. You will not deny God's truth or neglect any part of it merely because it is unpleasant. It will require no arguments of reason to convince you of the truth of any doctrine, however mysterious or high above your understanding, if it but comes supported by a plain: "Thus saith the Lord!"

You will quickly bring your children to Baptism to be received as the children of God. You will often avail yourselves of the comforting and strengthening blessing of the Sacrament of the Altar. Next to the Savior, no one longs more ardently for your presence at communion than your pastor.

Furthermore each one of you will live as a child of Light. You are to keep watch upon yourselves and live and act as Christians. The Apostle says in our text: "But let every man prove his own work and then shall he have rejoicing in himself alone, and not in another." If only all would look faithfully to themselves and not busy themselves so much about the lives of the others, much would be gained. As it is, too often Christians are like the man in Aesop's fable, who bore two bags, slung over his shoulders, the bag on his back containing his own sins, the bag in front, his neighbor's. God will not judge you, as you often judge yourself, by comparing you with others. You must stand on your own record. "For every man shall bear his own burden," as the Apostle says. Look then to your life and work out your salvation with fear and trembling, praying God to work in you and help you. Then also you will be willing to help as much as you can in the upbuilding of His work here in your congregation.

What a delightful picture it would be, to see a whole congregation animated by one common desire to please and obey God; intent upon

knowing His will; diligent in performing it; honoring Him in all His ordinances, in the hearing of the Word and the diligent use of the sacraments; vying with each other in acts of mutual kindness, forbearance and Christian love; and steadily pressing forward to the goal of the Christian's hope and the Christian's reward! Shall this be such a congregation? Then remember that next to the grace of God, all depends upon you, the individual members of the congregation. This result cannot come unless each individual member lives a life unto God in obedience to His command and will. Consider how much depends upon each of you in this matter! If there is one flaw in a piece of machinery, the whole is weakened. If there is one member idle and negligent in performing his Christian duty, it reflects upon the whole and has its evil influence.

III. Finally, your third resolution upon this occasion of the installation of your newly called pastor, is, that you will receive and treat him as your pastor. You have promised to do that in the express words of the call which you sent him, so that this will be no new resolution. However let me once more impress this upon your minds in this hour and permit me to emphasize some of your duties in this connection. St. Paul says: "Let him that is taught in the Word, communicate unto him that teacheth in all good things." There is more in this than appears from a rapid reading. You are to communicate to your pastor in all good things. The best thing that you can communicate to him is your confidence in him as your pastor and your treatment of him as such. You have called him to preach, to teach, to admonish, to correct, to comfort you. This is his duty, and this he will do, as God gives him power. Will you meet him and give him your confidence, receive him as you have called him, will you make him your pastor in deed and in truth, will you believe him to be the messenger of God to you to teach, admonish and comfort you? If so, then will you communicate unto him that teacheth the best thing.

This leads me to warn you against the opposite of such behavior. In every congregation, there are some (it will never be otherwise), many or few who are quick to cavil and find fault. Who knows how long they will contain themselves? Sooner or later these cavilers and faultfinders will speak to one and another among you finding fault with the minister and thus sowing evil seed. Do not listen to the faultfinder. Ask him whether he has tried to remedy the real or imaginary evil. Tell him to go to the pastor and thus speak manfully to the proper person. There may be something wrong. If there is, the pastor will thank any one for coming and telling him.

On the other hand, my friends, it is well if you practise the reverse of the faultfinding spirit toward your pastor. "Bear ye one another's burdens and so fulfill the law of Christ." This is of most vital need to the pastor as to every Christian. Sympathize with him when he is in trouble and when difficul-

ties are to be met. Speak a good word to your pastor whenever you can. Tell him if he has helped you in his ministration and when you have been edified and strengthened by his preaching. There are times when he will be hungry for a good word from you. Of course, you must not flatter him, for flattery is a lie; flattery is slander turned inside out. It will harm both of you.

Let me conclude by calling to your attention the primary meaning of St. Paul when he says, "Let him that is taught in the word, communicate unto him that teacheth, in all good things."

It is something not exactly of a spiritual nature; it is an eminently practical consideration; it is of great importance in your mutual relations; it is generally, though falsely, considered a delicate matter to allude to; it concerns the financial relations between you. I will speak of it as plainly as Scripture does, without varnish. Scripture says to the pastor: "Eat and drink what they have." Do not expect more than they can give and is in equity your due. Scripture says to the congregation: "Let your pastor eat and drink what you have; for a laborer is worthy of his hire." Let him that is taught in the word communicate, that is, share with, him that teacheth in all good things. This teaches you to do this duty toward your pastor according to your means. Too many congregations permit a large debt to fall most heavily on the pastor by curtailing his means of support. The excuse is found in this very burden of debt. But that is wrong. It forces the pastor to bear more and pay more toward the mortgage fund than he can afford. My word to you is: See to it that your pastor's income is in due proportion to your means and the cost of this church-building!

And now, how can I better close than by wishing you the grace of God, to the end that your new church-building and the new prophet whom God has given you may prove an everlasting blessing to all of you. May God's Word abound among you, may His Spirit sanctify you and assist you in performing your resolutions, keeping you faithful to the end, so that finally you all may enter the new Jerusalem above and rejoice in the perfect relation and communion with God the Father, Son and Holy Ghost, for whose worship you have to-day dedicated this church. Amen.

A. H. HOLTHUSEN.



A DESERVED REBUKE.

Some time ago Judge Arnold, of Philadelphia, Pa., refused a charter to a so-called Christian Science Church, on the ground that he had no power to grant a charter to a corporation whose paramount object was profit. We think that this is sound law. But we think that consistency is a great thing, a jewel, indeed, and very rare. A prominent Christian Science advocate here in Ft. Wayne rose to remark in the Ft. Wayne Evening Sentinel, of September 17th, that "Not one dollar has ever been raised for the payment or support of any one of the hundreds of Christian Sci-

ence Churches throughout the land by fairs, suppers, bazaars or entertainments of any class or description, or by solicitation, but building of costly edifices and the maintenance of the churches is without a single exception accomplished entirely by free-will offerings, spontaneous expressions of gratitude from the beneficiaries of Christian Science teachings, who have been benefited mentally, morally, spiritually and physically."—We add to bazaars, etc., lotteries, chances, guessing contests, missionary pink-teas, shadow pantomime, followed by a dance for the young folks, rummage sales of cast-off rubber shoes, punctured bicycle tires, old lamps, out of date clothing, etc.—This rebuke is a most deserved one. It may come with ill grace from one whose very belief according to the learned judge, is to accept "Mother Eddy's" command to sell her books or be counted out—but it fits and strikes many of our churches who do these things regularly. Their charity must run through an ice-cream freezer before it materializes into a contribution for the conversion of the heathen.—Too many churches are run on the restaurant plan, eating and drinking, or amusing themselves for the benefit of the unconverted. What a travesty! and what a self-deception!—We find that so many of our churches, instead of being supported "entirely by free-will offerings, spontaneous expressions of gratitude from beneficiaries" of true Christian Scriptural teaching and preaching, so many of our Lutherans go about soliciting from any and all, whether Christians or heathen. Many church-people beg for donations of business men, pester them with tickets for every conceivable sort of doubtful amusement and entertainment, threaten a boycott, and then turn around and undersell them with the donated articles. People will beg for employment, and then turn upon the very men and women who employ labor and undersell them in the open market by the work done "for the Church, a good cause, free, gratis." But in such competition prices are cut, and a poor widow who must sew aprons or the like for a living cannot make a living by it, being undersold by the churches and charitable societies! Fie and shame upon three-fourths of all this mis-called work for Church! The character of every church resorting to such means of raising money to support itself, ought to be revoked at once, and the corporation for profit should be made to pay its just share of taxes like any and every other business concern. Church people should confine their solicitation for money and goods to their own kind and flock. They should not ask a Baptist to help support a Lutheran preacher or church. A consistent Lutheran cannot and will not help support a Roman Catholic church to build its school, for instance, Let each pay for his own particular kind of religion. Let him pay for it for himself and for such as cannot pay. Those who will not, and refuse to help, though able, should be dealt with according to Scripture, which says that greed and avarice are sins, serious, yes, the root of evil, see 1 Tim. 6:6-10. Look at the word "offering." It is not

collections, contributions, assessments that are wanted, but "offerings," the Christian grace of giving. Also remember that the value of the gift depends not on the amount, but on the motive which prompts it.

C. F. W. MEYER.

Church News and Comment.

AT HOME.

New York City.—The Reverend Wm. Koepchen, of St. Lucas' German Church, on December fourth, delivered an interesting and instructive lecture on "South America."

On December sixteenth, our Pastor, the Reverend Wm. Dallmann, addressed the congregation and friends, on "The Life of Wm. Tindale, the English translator of the Bible." The silver collection was devoted to our new mission at Sheepshead Bay.

The Children's celebration of the Birth of Christ took place on Christmas night. The programme arranged by the Rev. C. Ruesskamp, of Buffalo, was enjoyably rendered. A large congregation joined with us in the service. About thirty-seven dollars was added to our Mission fund. W. K.

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Gravelton, Mo.—Zion Congregation had a Merry Christmas and a Happy New Year, indeed. The children, in charge of the undersigned, entertained the audience for nearly an hour repeating the blessed Christmas story in word and song, and rejoiced the hearts of the hearers.—Many gifts were distributed among the children and the members of the congregation. Nor was the Pastor, Rev. S. S. Keisler, forgotten. Among many other useful presents which he received was a fine clock and a large lamp.

J. T. M.

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Gravelton, Mo.—On January 1, 1903, the pastor moved into the new parsonage which is about completed. It is a neat building standing near the church. This congregation returns many thanks to the kind donors of Koerner's congregation and others for their aid in building the same.

The parish school which is taught by the pastor is flourishing, having an enrollment of thirty-one children, who are eagerly studying God's Word. Little Ella, the seven year old daughter of our brother, H. A. Hovis, was laid to rest on January 4th, the pastor addressing the audience on the beautiful words: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." May God comfort the bereaved parents and sisters.

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At Milwaukee, Wisconsin, a Lutheran High School Association, composed of members of the Missouri and Wisconsin Synods, has been incorporated. As the name indicates its purpose is to supplement the work of the parochial school, so as to carry it beyond the period of confirmation and obviate the necessity of sending such of the children of Lutheran parents, who desire a higher education than the parochial schools can furnish, to the public high schools, and to place also this stage of their education on a distinctly religious basis. We bid God-speed to the enterprise.

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The Pacific Conference of the Swedish Augustana Synod recently submitted resolutions, urging separation of the Augustana Synod from the General Council and union with the independent German and Scandinavian Synods, to the Minnesota Conference of the same Synod, for approval. The reasons urged were the Councils reapproachment toward the General Synod. The resolutions were not approved.

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The Berks County, Pa., Lutheran friends of Muehlenberg College, Allentown, Pa., Pennsylvania Synod, are raising \$35,000 with



ST. ANDREW'S EVANGELICAL LUTHERAN CHURCH, PITTSBURGH, PA.

which they intend to erect a dormitory on the new college grounds. H.

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The "Journal and Messenger," a Baptist Journal published at Cincinnati, recently had this to say about Methodist missionary activity in Lutheran Germany:

"Our Methodist brethren are carrying on missions in Germany; but just why they should do so is not easy to understand. The ostensible reason is that the Lutheran Church of Germany is unevangelical and receives all who come into its membership, baptizing the infants and then, at a certain time, 'confirming' them and making them full members of the body. But wherein are the Methodists doing better? For example, we are told that a Methodist missionary illustrates 'the flexibility of the Methodist system to meet the exigency of the place and the hour.' Because the Lutheran minister of a certain town refused to receive for confirmation the children of his people who went to the Methodist Sunday-School, the missionary instituted 'Preparation Classes for Baptized Children,' and so it has come about that large numbers of children are brought into the church, the minister giving the right hand of fellowship but not laying on hands. The writer who gives the information says, 'It only seems reasonable that in churches where infant baptism prevails, the children should be taught the faith into which they were baptized, and confess it as soon as they know it and believe it. As faith comes by hearing, it is most likely that hearers will be converts through the minister's instructions.' That is what the German Lutheran thinks, and he can not see any good reason why American Methodists should invade his territory and divert attention from the church in which he ministers. Neither can we."

Methodists will do well to take note!

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Dr. Hillis, in a sermon at the University of Chicago recently declared that the lack of religious training for children is bringing the United States to "moral illiteracy." L.

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An agreement has been reached between the trustees of Cumberland University and the committee of the Cumberland Presbyterian

ian General Assembly concerning the control of the theological seminary connected with the university. Both parties were willing to make an arrangement all along, but there were legal questions to be adjusted. This adjustment is to be provided for by securing an amendment to the charter of the university; and it is agreed that the General Assembly shall have a right to approve or reject the nominations of the trustees for theological professors, "and in case the General Assembly should, on account of inefficiency, heresy, or immorality of any professor in the theological seminary (after careful examination in the case of inefficiency or heresy), express the desire by vote that he be removed, it shall be the duty of the trustees to remove him accordingly, and to nominate another."—Advocate.

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"It is reported that Miss Ellen Stone, the story of whose capture by bandits in Turkey, and ransom by American friends, is fresh in mind, will be refused permission to return to her work in the Turkish dominions."—The Herald and Presbyter.

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Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, reports that there is an impending deficit of \$40,000 in the treasury of that organization. He makes a searching appeal to Roman Catholics in this country to give as generously to missions as do the Protestants, whose statistics of giving he quotes to offset Catholic paucity.—Ex.

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From the "Congregationalist" we learn that a Kansas minister at a recent funeral, in lieu of a choir, used a phonograph with such success that he is planning to take the instrument with him when visiting the sick, that his conversation may be interspersed with appropriate selections. If it squawks as most phonographs do, it must be peculiarly soothing to the ill and bereaved.—Ex.

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"The Literary Digest" of December 27, has the following:

"Governor Mickey, of Nebraska, has made an announcement which has caused consternation among the business men and society women of Lincoln, for it means that there will be no inaugural ball at the State capi-

tal this year. Arrangements for the ball had been made, and a committee of the Lincoln Commercial Club called on Mr. Mickey to tender an invitation. He declined it flatly. "I am a Methodist, gentlemen," he said, with a deprecatory gesture, "and Methodists are opposed to dancing. I am a trustee of the Wesleyan University, and it would be as much as my good name is worth to even give my consent to such a function, much less attend it."

We honor Mr. Mickey for his position in this matter. He has a conviction in the right direction, and he is neither ashamed nor afraid to confess it. May God give us many more Governors of this type.

J. H. C. F.

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Is crime on the increase in this country? It is often said that only the pessimist holds the affirmative view on this point, yet we often note comments on the increase of crime from sources that cannot be regarded as biased in that direction. For instance, we find the Chicago "Tribune" of November 9, saying editorially that "that week is now the exception in New England when the newspapers do not report murders of a mysterious kind. . . . Three such cases are now engaging public attention in that section." After some further reference to these cases, the "Tribune" says:—

"New England is not the only scene of these brutal crimes. There is scarcely a day in New York in which some cruel and mysterious murder, often of a peculiarly revolting kind, is not reported. The prevalence of murders has aroused considerable discussion, but as yet none of the students of sociology and criminology have been able to give a satisfactory explanation. One alienist who has examined insane cases for years declares that insanity has nothing to do with the increase of murders, and that it is only in extreme cases of dementia that there is a desire to commit murder, and that patients are always placed in asylums before they reach that stage. Dr. Parkhurst, in this connection, hits pretty near the mark when he says that the increase of crime is due to the decrease of respect for authority, beginning in the home and showing itself in disobedience to home laws, which leads to contempt for the laws of the country. He says further: 'We become habituated to the things we talk about and read about. Hence it has come to pass that even in polite society men and women—good men and women they are, too—fail to experience any but the mildest sort of a shudder upon learning of the most atrocious crimes, and that late recruits to the ranks of the murderers are not altogether from the lower classes.' Jane Addams, the other day expressed a similar sentiment, attributing the increase of crime to the lack of respect for public authority and to the failure to enforce laws. Some day the public will have to give heed to these warnings. The crime of murder is increasing not only in New England and New York, but all over the country. The record for 1902 will show a larger number of murders than the record for many years past, the total being out of all proportion to the increase of population.

"To understand the meaning of these things it is only necessary to know that we have reached the closing days of earth's history, when opposition to the law of God is proclaimed even in the pulpit, and evil men are waxing worse and worse, as prophecy has foretold."—Ex.

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ABROAD.

It is reported that a new portrait of Luther, by the famous Wittenberg painter, Lukas Cranach, has been discovered in the town church of Wittenberg. It is said to be considered the best likeness of the Reformer that is in existence. L.

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Director of Missions, E. Harms, of Hermannsburg, is planning an extended trip in South Africa, the purpose being the reorganization of the mission-stations in Natal, Transvaal and Zululand. H.

The water in the Lourdes grotto is held by Romanists to be of miraculous origin. Now, a French engineer, Louis Probst, of Paris, has put up a forfeit of forty thousand francs if his exposure of the ingenious way in which the water is brought from the mountains can be proved false. This man was a strict Catholic and took his invalid wife to Lourdes. When she was not benefited by her stay at the wonderful grotto, Monsieur Probst began his investigation with the result that he discovered the source of the water in a mountain stream and has challenged the priests to disprove what he says.—Here's the chance for the "Holy Father" to turn an honest penny—if he can. R.

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Protestantism is still agitating the pope by its work in Rome. Three years ago he sought to counteract it by the formation of an association for "the preservation of the faith against the Protestant propaganda." He has now appointed five cardinals to direct and facilitate the work of the association. May also their craft come to naught. H.

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Dr. Frederick Temple, since 1896 Archbishop of Canterbury, died on December 23, at the age of eighty-one. W.

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In the line of ignorance of the Bible among otherwise cultured people the following incident is told of Combes, the present prime-minister of France. In his early years he was trained for the priesthood, but he is now active against the Romish associations. In consequence of his order closing the Catholic schools in France he received a threatening letter from Vienna, in which he was given the choice of the mode of death he would prefer. The letter was signed "Mene, Mene, Tekel, Upharsin."

Premier Combes thereupon requested the police of Vienna to look after the dangerous letter-writer with the strange name! R.

Hearth and Home.

TABLE PRAYER.

Alfonzo X, surnamed "the Wise," on learning that his pages neglected to ask the Divine blessing on their daily meals and return thanks for the same, determined to rebuke them. He invited the pages of his court to dine with him. A bountiful repast was spread, and when they were assembled around the table the king gave a sign that all was in readiness for them to begin. They all enjoyed the rich feast, but not one remembered to thank God. Just then there entered a poor ragged beggar, who unceremoniously seated himself at the royal table, and ate and drank undisturbed. Astonishment was depicted on every face! When his hunger was appeased, the beggar arose, and without a word of thanks, departed. "What a despicable mean fellow!" cried the pages. Calmly the king arose, and with much earnestness, said, "Boys, bolder and and more audacious than this beggar have you all been. Every day you sit down to a table supplied by the bounty of your heavenly Father, yet you ask no blessing, and return no thanks." It is useless to say the pages felt the rebuke.—Selected.

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THE MILLER'S STORY.

Permit me to repeat a story my pastor, Duncan Dunbar, used to tell for the benefit of certain churches.

A worthy miller was once pained by hearing that the minister was going

away for want of support, the church having decided they could no longer raise his salary. He called a meeting and addressed his brethren very modestly, for he was one of the poorest among these comfortable farmers. He asked if want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in the reply. The pastor was useful and beloved; but the flock was so poor!

"Well," replied the miller, "I have a plan by which I can raise the salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course, they could not refuse, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together the miller asked the pastor if his wants had been supplied and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be when their church privileges had been so mysteriously paid for. He asked again: "Is any man here any poorer for keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you gave me permission to take my own way in this matter; and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest time was over I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you never missed it, and therefore made no personal sacrifice.

"Now, I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Mr. Dunbar used to say, with a sigh, "Oh, for a miller in every church."—Selected.

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"MOTHERHOOD, THE HIGHEST HONOR POSSIBLE TO A WOMAN."

Dr. Miller writes in "The Purity Advocate":

"Hannah was not one of those women who think children undesirable encumbrances. She did not consider herself, in her earlier married years, particularly fortunate in being free from the cares and responsibilities of motherhood. She believed that children were blessings from the Lord, that motherhood was the highest honor possible to a woman; and she sought, reverently and very earnestly, from God, the privilege of pressing a little child to her bosom and calling it her own." J. H. C. F.

Miscellaneous.

ACKNOWLEDGMENTS.

Synodical Treasury.

Received per J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri, etc.	\$250.00
Dr. D. Winter, Columbus, Kas.	5.00
Prof. C. A. Weiss, from tuition, Conover College	33.75
Chas. Clasen, Treasurer, Brooklyn, N. Y.	
For Colleges	9.95
For Jackson Square Church, Baltimore, Md.	1.00
Rev. C. C. Morhart, from Christ Church, Washington, D. C.	15.75
Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C.	6.00
From Ladies' Aid Society, for Student J. F. Yount, at St. Louis	10.00
Miss Louisa Muhly, Treasurer, from Rev. D. H. Steffens, Emmanuel's Mission League, Baltimore, Md., for indigent students	15.00
George A. Bang, Treasurer, from Grace Ev. Luth. Church, St. Louis, Mo.	14.02
Rev. Paul Bischoff, from Concordia Sunday-School, Conover, N. C., for Student J. F. Yount, St. Louis	5.00
Rev. A. H. Holthusen, from Trinity Ev. Luth. Church, S. S., Pittsburg, Pa., for Concordia Orphans' Home, Marwood, Pa.	60.23
Mrs. A. Nilsson, New York City, for Student J. F. Yount, St. Louis, Mo.	8.00
For Professor's House, Conover, N. C.	5.00
W. L. Moll, from Reformation Day Collection at Irvington, Md.	10.71
Collection at Violetville, Md.	1.53
H. A. Stang, Treasurer, from Rev. Wm. Dallmann, Ev. Luth. Church of the Redeemer, New York City, for East New York Hospital	19.62
Prof. Chas. Scaer, Treasurer, from tuition, Winfield College	53.50

Mission Treasury.

Received per Rev. C. C. Morhart, from Christ Church, Washington, D. C.	\$ 30.75
Miss Louisa Muhly, Treasurer, from Rev. D. H. Steffens, Emmanuel Mission League, Baltimore, Md.	15.00
Rev. H. Sack, from Mt. Olivet Sunday-School, Milwaukee, Wis.	4.30
Mrs. A. Nilsson, New York City, for Sheephead Bay Mission	10.00
H. D. Schmidt, proceeds of a lecture given by the Young Men's Society towards the English Sheephead Bay Mission	10.00
Lewis Steiner, Superintendent, from St. Martin's Sunday-School, Winfield, Kas.	10.00
W. A. Benner, Treasurer, from St. Martin's Congregation, Children's Day collection	8.55
Peter Williams, Treasurer, Children's Day Collection of St. Andrew's Sunday-School, Detroit, Mich.	19.64
F. C. Schlueter, Treasurer, from Young Peoples' Society of Ev. Luth. Church of our Savior, Cincinnati, Ohio	7.00
F. C. Schlueter, Treasurer, from Ladies' Missionary Society of Ev. Luth. Church of our Savior, Cincinnati, Ohio	8.00
H. A. Stang, Treasurer, from Rev. Wm. Dallmann, Ev. Luth. Church of the Redeemer, New York City	9.86

Church Extension Fund.

Received per H. A. Stang, Treasurer, from Rev. Wm. Dallmann, Ev. Luth. Church of the Redeemer, New York City	\$ 9.86
A. E. SUCCOP,	
Treasurer.	

December 30, 1902.

ACKNOWLEDGMENT.

Received for "Needy Brother" from Pastor Thomas, Plymouth, Mass., \$2.00; Prof. Hemmeter, \$5.00; S. D. K., P. O. 1120, Pittsburg, \$5.00; through Pastor Eckhardt, Cleveland, \$13.25; Pastor F. Hahn, Montague, Mich., \$1.00; Widow S., Baltimore, Md., \$5.00; H. D., New York City, \$2.00; N. N., Pine Bluff, Ark., \$1.00; Dr. Karl Dubpernell, Detroit, \$1.00; N. N., Washington, D. C., \$5.00; Geo. Menkel, Baltimore, Md., \$1.00; Members of St. Andrew's, Pittsburg, Pa., \$25.00; Previously acknowledged, \$59.00.

God bless giver and receiver.

WILLIAM DALLMANN.

ACKNOWLEDGMENT.

Received from Grace Church, Cleveland, Ohio, per H. C. Varnes, \$7.86 Christmas offering for Mission.

Fr. W. SEBELIN,
Treasurer, Mission Board.

NOTICE.

According to resolution of Synod, the second part of the paper on Parochial Schools will be presented by Professor H. Stoeppelwerth at the coming meeting of Synod. Arrangements may be made for a supplementary paper.

THE COMMITTEE.

CHANGE OF ADDRESS.

Rev. A. T. Bonnet,
Sodus, New York. R. F. D. 5.

NOTICE OF INSTALLATION.

The Rev. A. T. Bonnet, formerly of North Tonawanda, N. Y., was duly installed pastor of the St. Mark's Evangelical Lutheran Church of South Sodus, Wayne Co., N. Y., on Sunday, January 4, by order of the Venerable President of the English Synod of Missouri.

REV. F. KROENCKE.

CORRECTIONS.

Line 3 of stanza 4 of the Poem, "New Year's Prayer" printed in last "Witness" should have read:

"In midnight's dark or noonday's glow,"

Editors.

In No. 22 of Lutheran Witness, issue of October 23d, in "Acknowledgments," the item: "For Zion Church, Gravelton, Mo., to aid us rebuilding parsonage, from J. Coirner, \$5.00," ought to read: from Ireneus Coirner, \$5.00.

F. KUEGELE.

In No. 21, December 18, 1902, only one item, amounting to \$12.09, should have been credited to Church of Redeemer, North Tonawanda, N. Y.

F. W. SEBELIN,
Treasurer, Mission Board.

The Reviewer.

BEKEHRUNG UND GNADENWAHL. Zweiter Teil: Gnadenwahl. Concordia Publishing House, St. Louis, Mo. Price, 30 cents, or bound together with first part, 50 cents.

God's Election of Grace—in some respects a difficult subject to handle—is here treated in such a manner that all may understand the doctrine if they will. Though we are not now in the midst of an Election controversy, still the question comes to the surface every now and then, and it is well that our laymen should be armed against doubt when it comes. For them the pamphlet was primarily written; but pastors, too, will find in it a mighty weapon against error. W.

EIN GOLDEN ABC VOM HEILIGEN EHESLAND, in Dr. Luther's Worten. Allen Gottseligen Braut- und Eheleuten und die es werden wollen, gewidmet. Concordia Publishing House, St. Louis, Mo. Price, 10 cents, per copy, per dozen, 90 cents plus 8 cents postage.

In this booklet of 36 pages, as the title indicates, we have numerous brief passages, collected from the writings of Luther, that bear on the important questions of betrothal, marriage, divorce, and all that appertains thereto. Our time and country are notorious for flagrant sins against the Sixth Commandment and Christians need just such ringing words of warning as these of Luther's, in order to prevent them from being carried along by the strong current. We hope many will take them to heart. L.

MAGAZIN FUER EV.-LUTH. HOMILETIK UND PASTORALTHEOLOGIE. Concordia Publishing House, St. Louis, Mo. Price, \$2.00 a year.

Without an increase in price, the homiletical magazine of the German Missouri Synod has been enlarged every month by sixteen pages of homiletical matter in English. No doubt this addition will make the "Magazin" serviceable to a larger circle of subscribers.

NOTICE TO WITNESS SUBSCRIBERS!

Resolved, That all delinquents of two or more years standing at March 1, 1903, as have offered no satisfactory excuse be cut off the Witness subscription list forthwith. Cf. Proceedings, Sixth Convention, p. 45.

A. H. Holthusen, Wm. Kemmler,
H. H. Niemann, H. F. Wigman,
J. M. Sias, A. C. Engelder,
Publication Board.

We Invite Your Attention to this Column.

KIND WORDS
about Almanac for 1903

10 Cents a Copy, per doz. \$1.00

"Luth. Evangelist": "Neatly printed and FULL OF USEFUL MATTER."

"Lutheraner": "Thirty pages of good reading matter, covering many topics besides the calendarium and customary statistical reports. It makes profitable reading for German homes as well, and has our cordial sympathy in our common task of replacing trashy almanacs in Christian homes with clean ones of real value."

The "Pittsburger Kirchenbote" endorses this opinion in the words: "This almanac is worth being widely read."

If you have not bought your copy yet, above opinions ought to induce you to send in your order at once, and to tell your friends of the opportunity to get a good clean almanac in English at so low a price. Only 10 cents a copy, \$1.00 per doz., plus 20 cents for postage.

There is not a Dull Line in the Book.

That is what the "Luth. Church Review" has to say about Rev. W. Dallmann's Ten Commandments (\$1.00). The same might be said of most of this concise, yet widely read and profound author's writings. Of none, however, more justly, than of his treatise on "WHY I BELIEVE THE BIBLE," a topic you will concede, of the greatest importance and of highest present interest. You know by now that we are selling this thirty-cent book at 15 cents a copy, per dozen \$1.50. Add 5 cents for postage on single copies and 35 cents on a dozen.

ANOTHER GOOD THING.

While we are telling you what other people think of our books, we may as well tell you some of the fine things that have been said about our Sunday-School Hymnal.

"The Luth. World" says: "It is a book of real merit, solid, edifying, and containing no trash. All is meritorious."

"Schulzeitung": "An exceptionally rich collection, for there are not only 468 hymns, but a separate tune to each and every one of them."

"Hartwick Sem. Monthly": "Though the book is called S. S. Hymnal, it would easily serve for church purposes also. . . . There is no doubt this collection is more devotional and churchly than the best of 'Gospel Hymns.' Every choir leader and S. S. Musical director ought to have a copy."

These comments are only some among many, and cover only one feature of the book, its general merit and richness. More will follow.

The price of S. S. Hymnal with tunes is \$1.50 a copy, postpaid. Dozen rate \$1.20, express charges extra. We have special introductory rates both on Hymnal with tunes and on word edition of same. Write for them. In the words of another of our reviewers as to price of book: "PRICE, in view of large amount of music composition, is VERY LOW."

OUR SUNSHINE CLUB

There has hardly been time for us to hear of many that have joined our own little Sunshine Society, by bringing "Witness" or "Guide" as a sunshine reflector into the homes and lives of their "neighbors." We expect to find more mention of it in our next mails. Lest you overlooked our little tale about it in last "Witness," we repeat that all you have to do to join this society is to bring a little sunshine to some one else by passing on the many articles that have become useless to you through use, yet may still do good to others. We suggested that your back numbers of "Witness" and "Guide" were such articles and that, in addition, in this way you might help our church papers to gain new subscribers.

Address all orders and communications on matters of business to
AMERICAN LUTHERAN PUBLICATION BOARD, 1349 Fifth Ave., Pittsburg, Pa.

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No. 3. }

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THE FORTY-SECOND PSALM.

As after the water-brooks panteth
The hart, when it sinks in the chase,
So thirsteth my soul, as it fainteth,
For Thee, O my God, and Thy grace;
For Thou art the fount ever-living,
And fain I would drink, O be giving
The water of life unto me!

By day and by night in her anguish
My soul is lamenting in woe;
O Lord, in my grief I must languish,
No council, no help do I know;
When shall I Thy mercy awaken?
When shall I, the poor and forsaken,
Before Thee appear, O my God?

Great fears have my heart overtaken,
For near the abyss I am brought,
I stand on the brink and am shaken,
My passage with peril is fraught;
I faint, I see terrors appalling,
And into the deep I am falling—
O hearken, O Lord to my cries!

Thou, Thou art my Rock of Salvation,
My house I have built upon Thee;
Oh, if Thou shouldst fail as foundation,
My ruin it surely will be;
Lord, deep unto deep now is calling,
Thy waves and Thy billows appalling
Arise to go over my soul.

When others sing anthems of gladness,
And offer thanksgiving and praise,
I sit in the gloom of my sadness
And hear not the anthems they raise;
My song is the voice of my sighing,
The festal days pass in my crying—
I languish in grief and in woe.

Why art thou disquiet within me?
Why are thou cast down, O my soul?
Confide in thy God, let Him win thee!
Still hope in thy God, Him extol!
For surely once dawneth a morrow,
When, freed from thy care and thy sorrow,
Thou praises shall sing to thy God.

His light and His truth they shall lead me
In peace to His temple at last;
I rest on His Word, He will speed me,
And conflict and sorrow are past;
Yea, joyful I anthems will raise Him,
With heart and with voice will I praise Him—
My Health and my Life and my God.

N. F. S. Grundtvig, 1812.
Tr. by C. Deving, 1902.

Editorials.

Must we give up our belief in miracles, and in particular reject the miracles which are recorded in Holy Writ? Or putting the question in another way, how many are there today who are willing to accept as a miracle what is recorded in the Bible as a miracle and called a miracle? Our attention is drawn to this subject again by the following occurrence. In a New York ministers' meeting a paper was recently read on Biblical Narratives of Raisings

from the Dead. We are told that the subject was approached from a study of statistics of premature burial, after apparent death. Why deal with the subject in such a way, unless the insinuation is intended that some, at least, of those who were raised again were not really dead, but only apparently so. The candid reader will get no such impression from the biblical narratives. It is only when men no longer hold the Word of God to be inerrant that they have the hardihood to examine its statements in the light of their own infallible reason.

★

If statistics can be made to tell the exact truth, the Lutherans of New York are behind all other denominations in their Church attendance. We should not consider this likely, and hope that it is not quite true. Nevertheless, there must be something in the figures, and enough at that, to make us pause and consider seriously what we are doing and how we may amend our ways. The Lutheran Church in New York is represented by various synods, and we may take it for granted that each body knows best how affairs stand in its own midst. At the same time, we have no doubt that they are all more or less affected by the meager attendance. Now is it not a reproach to us, to see and hear sectarians all about us talking of the coming revival, while we are sluggish and indifferent. And yet we profess to have the truth and to love it; we train our children in the doctrines of God's Word, by gathering them in our schools and catechetical classes. We believe that none of the churches about us are entirely free from error; we know that they do not train their youth as they should, as they themselves are perfectly willing to confess. And shall it then be said that they put us to shame in the matter of Church attendance? God forbid! We would not be understood as wanting Lutherans to strive merely for the largest numbers, but to urge them not to trample under foot their priceless heritage; to use the Means of Grace because their soul's salvation depends upon it. Church attendance, it is true, does not necessarily indicate our true spiritual condition, least of all is it a service by which we may hope to merit the favor of God. At the same time, however, our attendance upon public worship shows to some extent, whether we care for God's Word. If we fail to attend, men are justified in

believing that we think light of it, and in speaking of our "dead orthodoxy." Let us set ourselves a more worthy example also in this respect. W.

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In an article which is more or less sensational in its revelations of Ohio's precarious doctrinal drift, the "Columbus Theological Magazine" for December, 1902, indulges in its usual grimaces before its tattered dummy, that unhappy creature of Ohio's proud polemicists.

The reason that we at this time take editorial notice of the article in question is, because it shows so clearly how Ohio got and still gets this dummy. A part of it it gets from Missouri's biblical doctrine of conversion, and in the following manner. Says the writer in the "Magazine": "From Missouri's premises it can be incontrovertibly inferred." By inference then Ohio gets an inference, and what a time it has with it. The other part of the dummy Ohio gets from Missouri's biblical doctrine of election, and on this wise. Says the aforesaid writer again: "That is, the conclusion may be drawn or not." And so it is a conclusion that Ohio is bothering with and yet there is no end.

Yes, inferences and conclusions, not Missouri's biblical doctrines, are the bugaboos. Missouri repudiates such inferences and conclusions but only to hear the Ohioan report: "inconsistent."

For Ohio there seems accordingly to be no more "bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:5). But this is in turn one of the conclusions Ohio would not grant.

★

The annual meetings of many of our congregations have, by this time, been held. The books have been audited and the regular routine has again set in. Some congregations, presumably, have found all their expenses met and a surplus on hand. Some, perhaps, have been less fortunate financially, having a deficit.

To those of our readers who have a deficit in their congregation to record we submit the following questions:

1. Have you throughout the year made an earnest effort to bear your own congregational burden, to shoulder it and carry it with a will? Or had you accustomed yourself to lean on others unnecessarily, dragging, in listless fashion, what ought to have been swung?

2. Have you contributed personally all that you could to prevent the experi-

ence that now so unpleasantly confronts you? Or did you stand back because others did not lead with the good example or even because others would not follow? Ah, did you neglect your duty because you thought others did the same?

3. Have you supported your pastor in his efforts to arouse to duty in financial respects; the collectors in their work, etc.? Or did you meet them with a chill, giving them sauce for cash? Did you perhaps even hinder them in their difficult problem by laying obstacles in their way?

Dear reader, if as a Christian you can stand unashamed, after an examination along the lines just indicated, facing a deficit,—don't mind that deficit. God will help you and it will be wiped out.

To those who have enjoyed a surplus we propose the following queries:

1. Have you helped to create that surplus or would there have been no surplus if others had been as miserly as you, your circumstances, of course, considered?

2. Are you sure that your congregation has done its full duty toward the pastor and teachers in the matter of salaries? Or is the smallness of the amounts allotted the cause of the largeness of your surplus?

3. Has your congregation supported the treasures of Synod to the full extent of its ability and in accord with their needs? Or would the synodical household, with its officers, boards, colleges, professors, and sundry other dependencies have languished, if it had depended on you and your congregation only? Would the mission-fields have been void of the voice of the Gospel preacher; the widow and orphan in need of bread and shelter; if no love had been greater than yours? Did you indeed go so far as to murmur against your pastor when he reminded of duties outside of your immediate neighborhood?

Dear reader, if you can satisfy yourself on the foregoing points and then still have a surplus,—consider them again.

Our questions are submitted, of course, for the general good. We are confident of our readers' intention to do their full duty as Christians. But how much we all do neglect only because we do not consider. H.

In consequence of a remark of President Eliot's, of Harvard University, made before a number of Methodist preachers in Boston, to the effect that the Bible pronounces work a curse resting upon man on account of sin, a great deal has been lately written in various Church-papers on this question, some contradicting President Eliot's assertion, others agreeing with it. We utterly fail to see where the difficulty lies in the deciding of the question. The chief passage coming into consideration is of course Gen. 3:17-19. But there is certainly nothing in it to show that God proclaimed man's labor to be a curse after the Fall. What the passage does say is this: "Cursed is the ground for thy sake." It is not true that labor was

placed upon man as a curse after the Fall, for it was in the world before sin came. When God made Adam "he put him into the garden of Eden to dress it and to keep it." (Gen. 2:15.) So Adam's occupation was to be to work in the garden of Eden and to keep and beautify it by his work. The only difference lies here that to Adam in his state of innocence work was a genuine pleasure, while to us on account of our sinful aversion to labor it often appears a curse rather than a blessing. But let a person once be condemned to absolute inactivity, and he will soon reach a different conclusion. The hardest, most cruel punishment that can be inflicted upon criminals is that of shutting them up in a cell without the slightest opportunity for work or diversion. The strain of such enforced idleness is so terrible that men have been driven to insanity by it. No, labor is not a curse, it is a genuine blessing of God. Let us thank Him for it and diligently improve the opportunity for working in our respective callings as long as this opportunity lasts. No one can be genuinely happy and contented without a fair amount of work to perform, and the greatest happiness, we mean temporal happiness, of course, is caused by the consciousness of doing as much work as we are able to do for the welfare of ourselves and others and for the glory of our God.

★

The following words of an Episcopal bishop strike at a widely prevalent evil, and they go straight to the mark. A good many Lutherans, too, will do well to ponder and apply them:

"Not a little of the difficulty in filling vacant places, and in preventing vacancies, has arisen from the fault-finding, unsympathetic and exacting attitude of many of our people. They expect a clergyman to fill their church, and yet they themselves do what they can to keep it empty by habitually staying away from church, or attending only when they please. They demand of him that he shall be alert, while they themselves are apathetic. They fail to pay their church dues and so create a deficit, and yet they are vexed that a cry of a deficit should be raised so often. They wait to see whether all will like the new minister, while they know very well that they do not all like one another. In view of this state of things, may not a bishop fairly put to the dissatisfied parishioners the question of the Master: 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? First cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye?'" L.

Dr. MacDonald, of the United States Bureau of Education, who enjoys a very high reputation for professional efficiency, has, after investigation, submitted to Congress, a document bearing upon crime, suicide, insanity and all other forms of degeneracy, and in connection therewith certain statistics of illiteracy, etc., which document the

Washington "Post" characterizes as "startling" and "sensational" and says:

"Dr. MacDonald finds that in New England, where the average term of schooling is six years and the average of illiteracy six per cent., the ratio of crime, nervous disorder, etc., is far higher than in the South Atlantic States, where the term of schooling is less than three years, and the average illiteracy nearly three times greater than in New England. Most significant of all, though, as it is most discouraging, is the proof that the proportion of juvenile criminals in New England is 425 to the million, while in the South Atlantic States it is only 126. Moreover, this contrast becomes all the more significant when we consider that the temptations of poverty are far greater South than North.

"These figures should set our authorities to thinking. We spend hundreds of millions every year on free education and other hundreds of millions in the effort to punish and suppress crime. The question is whether our scheme is intelligent—whether there may be not a better way. Surely, if crime and degeneracy keep pace with free school education, and virtue and wholesomeness prevail in an inverse ratio, the fact is worth considering."

These considerations lead another secular paper to conclude: "Worse curses can rest upon a people than that of illiteracy." But the keynote of modern striving is that illiteracy is the baneful source of all shame, while learning is the panacea for the ills of the body social and politic. But, in fact and in truth, "righteousness exalteth a nation: but sin is a reproach to any people," and "the fear of the Lord is the beginning of wisdom." Need we make the application to present conditions?

★

Lately we talked with a young man who grew up and was confirmed in a sister synod and was then led, in the pursuit of special training for his business, into circles where he imbibed much of the spirit of indifferentism in the matter of controverted points of doctrine. His case is, perhaps, somewhat typical, since our young people, as soon as their horizon broadens and they go out into the field of active life, meet with many temptations to widen their scope of usefulness for doing good by joining with those who are not of the household of faith. This young man could no longer see that the differences on which those who call themselves Christians are divided, justify refusal to co-operate in mission and benevolent work. His argument was the usual one, that in comparison with the far greater good that could be done by united effort, the doctrinal differences were few and unessential. That the differences between the Lutheran Church and other Protestant Church Bodies touch the very essence of the Christian religion, he was loath to believe since he had learned to know, he said, that from Protestant pulpits salvation by grace is preached and sinners are directed to their Savior.—But did his ex-

perience serve him true? Are the pulpits so very few and far between from which men are taught that the way to heaven lies through keeping of the Law? See what a blasphemous jumble such a leader of Christian thought as the New York "Independent" makes of the Christian religion, when it dares to write:

"If the miracles of our Lord should be discredited as history, the teachings of his Gospel must remain. The peculiar glory of Christianity is in the regeneration which it brings to the soul. It teaches no Buddhist self-effacement, no mere Jewish honesty of righteousness, but that central reforming of the soul which puts it under the rule of love. It is not enough to do no wrong to one's neighbor; one must positively love his neighbor and even his enemy. Whether Christ was born of a virgin or not, whether his flesh and blood and bones rose from the sepulchre or not, whether four hundred believers saw him ascend into heaven or not—and we shall not hasten to give up our belief—we yet know that the Christian religion rests on the Sermon on the Mount, on the Eleventh Commandment, on the regeneration of the soul taught to Nicodemus, on Paul's psalm of charity. So, if the miracles should one of these days have to go, we should still hold fast to all the duty, the obligation, the service, the character, the new heart, the holy life of love, and should still believe that we had retained all that was vital in Christianity, all that the miracle was used to support."

The man who wrote these words has not the faintest glimmer of what the Gospel and the Christian religion is. And yet with such we should work together to bring the Gospel to others? But, it will be objected, not all the preachers in denominational pulpits are so bad as that. This fact the Lutheran Church has ever confessed and thanked God for, that the "holy Christian Church is not confined to any one visible Church Body. But on the other hand, who, outside of the Lutheran Church consistently refuses to be yoked together with such unbelievers as represented by the writer in the "Independent" in carrying on that interdenominational work about which there is to-day so much boast? Yet God's Word is clear on the matter. R.

Contributions.

WHAT ABOUT ATTENDING OTHER CHURCHES?

A Christian, whose aim is to please God, will question every act, to ascertain, whether it be pleasing to his God. He wants to be sure, certain and convinced in all things. Never will he do anything while he is in doubt about it, and ever does he welcome every opportunity which offers instruction. Accordingly he will also welcome this article, which is to treat of "Attending other churches." Nor do we think this question unimportant. It enters into the very life of every individual Christian and congregation. Unionism with

its mania for inviting even Lutherans to "attend other churches" forces this question, and congregations must often experience bitter things, as they notice here and there the disorder and confusion created by this monster. Yea, there is hardly a Lutheran who knows not of the damage and harm done by this enemy of truth. The question then is timely and important. On the right answer depends the prosperity of our church, if the wrong answer is given much harm will result.

In speaking of "other churches" we mean churches of the denominations, churches which, though they acknowledge the Bible to be the Word of God, teach or tolerate error touching a truth or truths revealed by God in His Word and exhibited by the Evangelical Lutheran Church to the world. By "attending" such a church, we had in mind the conditions which exist in our churches. For instance: A member of one of our Lutheran Churches moves to a city, where there is no Lutheran Church, should he not attend some other church? or another instance: Many of our churches omit the evening service during July and August, the hot months, and now and then people are found who look upon this announcement as a license for "attending other churches." Should this be? Again: your pastor attends a Synod, the congregation according to an old custom has a "reading service." Instead of attending church certain ones "attend another church." How about this? Or another instance: As is often the case with members of our English Lutheran churches, they live a great distance from their own church, and as it is difficult to send their children to their own Sunday-School, should they not send them to some other church? In short what we here wish to answer is this: May a Lutheran Christian "attend other churches" for prayer, worship, and instruction? As the Bible is the only norm and guide of faith and life we turn to it for instruction, and seek the answer to this question from its pages. This answer will satisfy and tend to the glory of God. Let us then examine its pages.

Romans 16:17, we read: "I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." These earnest Apostolic words caution against people who held doctrines contrary to the ones the brethren had learned and whose doctrine varied from the form of sound doctrine of the Scriptures, who thereby had caused divisions and offences. Note well what the Apostle says: He does not say: Brethren, it makes no difference, you must not be so exact, all churches have some truth, you may worship and fellowship with all,—nay he says "mark them," i. e., watch them, observe carefully with piercing watchful eye the dangers which surround you, keep an open eye on these people and "avoid them," shun them, lest you be leavened and infected by them. It certainly is plain what the Apostle would say. In these words he cautions the brethren against all fraternal relation,

fellowship, and worship with such as hold principles contrary to the truth.

This text throws light on our question and makes clear the duty of every Evangelical Lutheran Christian. Churches which teach and tolerate error must be marked and avoided; hence a Lutheran Christian will not attend worship in, or send his children to "other churches."

1 Cor. 10:32, the Apostle exhorts: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." According to this text the conduct, the behavior of the Corinthian Christians should first encourage no one in his error, next bring no ridicule and shame on the Church and furthermore lead no one to do wrong. To encourage the Jew in his opinion that the Jewish Church is the right church, to give the Gentile reason to ridicule the Church, to be the cause of one falling away from the Church, this the Apostle terms: giving offence. Of all this he is guilty who attends other churches or sends his children to other churches. The Jews, that is, the members of such other churches are thereby encouraged in their error. They will say: The difference between our church and the Lutheran Church cannot be very great, for Mr. and Mrs. Deadwood of the Lutheran church are frequent visitors at our church and also send us their children. Thus they were encouraged in their error, and offence is given. The Gentiles, that is, the worldlings, will say: Now see there, Mr. and Mrs. Deadwood call themselves Lutherans, they are members of a church which professes to have the Word of God in all its purity, and yet they attend and send their children to other churches, in which things are taught contrary to the doctrines of the Lutheran Church. I always respected the Lutherans, but I guess Lutherans are like all the rest, they don't respect their own teachings, they are all no good. To give the Gentile, the worldling, opportunity for these remarks the Apostle terms: giving offence.

The Church also is damaged and suffers through such conduct of its members. Every church has some who are weak in knowledge and faith. As these behold Mr. and Mrs. Deadwood's conduct they argue: If they do this, why should not I do it, and Mr. Weakheart determines to go to some other church next Sunday. Oh the danger! As natural man since the unhappy Fall into sin is more prone to error than to truth, Mr. Weakheart embraces the error, and is lost to his church. To cause any one to fall away this the Apostle terms: giving offence. Every one of our readers is familiar with the terrible punishment in store for such. Woe, woe to the man who gives offence. From this preserve us, heavenly Father.

But to stay away from other churches is not only a duty we owe our neighbor, it is a duty we owe ourselves. (2 Tim. 2:17). The Apostle says of every error: it "will eat as doth a canker." Error is very dangerous, productive and fruitful. Grant one and a thousand follow. When error comes into the church, the infecting of one often leads

to the infecting of many or the infecting of the same person with one error often leads to the infecting of him with many errors. Error appeals to our minds and hearts. We must take heed to ourselves or this fondness for error will lead us into unbelief. Many like St. Peter have mixed with the people, not to do wrong but only to see and have come to grief. The best way to resist error is to resist the beginnings. Do not go to other churches and you will not expose yourself to danger. Truly a Christian praying "Lead us not into temptation" and "guide me into all truth" will not be indifferent and careless to error nor walk into it. Let no one be secure. Yet another thought we wish to urge here. According to Matthew 10:32 Christians must confess Christ and his doctrine. Such confession implies, that Christians must at all times and places, so conduct themselves, as to leave no one in doubt on what side they are and what they believe. A failure to do this God calls (1 Kings 18:21) "halting between two opinions" and our Savior calls it "Denial." One who attends other churches cannot defend his faith, the truth, and cannot testify against error, hence is denying. Your intention may be good, but you are guilty of not confessing. In another church we cannot confess, and not to confess is to deny. Nor is it possible to attend other churches without failing to make this impression. Loyalty to and confessing the Savior demand, that I be loyal to his Word and confess him by attending my own Church.

When this point is urged people often quote 1 Cor. 9:19 ff. in defence of their conduct. They say: "The Apostle Paul accommodated himself to all sorts of people, to the Jew he became a Jew; to the weak he became as weak; he was careful to please all people, he despised no one, now why should I not attend other churches?" You who have honestly held this view, let me ask you a question, Do you really believe the Apostle's doctrine of accommodation included his being a Jew with Jews; a thief with a thief; an adulterer with an adulterer; an idolater with an idolater? I know you won't admit this to be so. Let me explain this text to you. At the Apostle's time, there were certain laws, customs and usages which in themselves were indifferent, concerning which no command was given. Never would the Apostle transgress a law of Christ to please and humor men. In all things in which he could lawfully accommodate himself to their laws, customs, usages he would deny his own personal liberty, and do so. Never would he sin against God to please his neighbor. Truly about church going we have commands many, and clear, and never will you urge this Text to defend attending churches of other creeds.

Our Lutheran Church is careful never to pronounce a thing a sin which is not called a sin by our God. But in accordance with Scripture, following Apostolic example, it answers the question: "Can I attend other churches?" with an emphatic No you cannot without violating the word of God and

harming your conscience. May our Lutherans ever remain loyal to their God, the Word, and their Church.

C. H. RUESSKAMP.



"The Bible is indisputably a mind-moving, thought-producing body of literature; and the country which has effective Protestant preachers possesses, under another name, a professor of moral philosophy in every parish with the Bible for his handbook.—Bayne, II., 407."

W. D.



A CHRISTIAN BURIAL FOR CHRISTIANS ONLY.

The practice of granting a Christian burial to such, as previous to their death had not given any evidence that they were believers in Jesus Christ, is an evil and a harmful practice.

To grant unbelievers—and such are all those who are no Christians—a Christian burial is a sin against the Word of God. Jeremiah 22: 18 and 19 we read, "Thus saith the Lord concerning Jehoiakim, the son of Josiah, King of Judah. They shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, lord! or, Ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jehoiakim did that which was evil in the sight of the Lord (2 Kings 23: 36 and 37), and therefore he should not be lamented as a brother upon his departure of this life. Neither should we lament him as a brother, by granting him a Christian burial, who will not have Christian fellowship with us during his life-time. Read also 2 Kings 9:34-47; Job 27:13-23; Jeremiah 16:4-7; Acts 5:1-11.

To grant unbelievers a Christian burial is injustice to God's children. To be buried with the ceremonies of the Church is the sole privilege of a Christian. Of such men as Jacob and Moses and John the Baptist and Stephen we read, that they were buried with Christian honors and mourned for with a great and very sore lamentation. These men, though, were devout children of God. (Gen. 50:1-14; Deut. 34:5-8; Matt. 14:12; Acts 8:2.)

To grant unbelievers a Christian burial works untold harm to the Church. It impresses people of this world lightly with the importance of church work to see a Christian minister officiate at the funeral of a person who previous to death did not care for the Church. They find it out of place, that he who could "well" get along without the services of a pastor, while living, should have his services, when dead. No doubt, offence has been given just in this way, and Christ says, "Woe unto the man by whom the offence cometh" (Matt. 18.).

To grant unbelievers a Christian burial is ridiculous even from the standpoint of reason. Every one with a sound mind must see that it is absurd to ask a Christian pastor to speak words of comfort and consolation over the body of a dead person, who during his life-time and just previous to his death did not give evidence of a true

faith in his Savior, of whom we have no reason to believe that his soul was carried by the angels into Abraham's bosom and that his body will arise into eternal life.

To sum up: A Christian burial for Christians only.

JOHN H. C. FRITZ.



"In power of moving men, Huss and Wickliffe, were a thousand miles behind Luther."



THE CHURCH AND MEN'S CLUBS.

It is a well-known fact that modern churches of the sects are fast becoming kitchens and dining-rooms, but faster, club-rooms and entertainment halls. And it is also a fact—though it be a fact admitted with sorrow—that there are persons of the Lutheran Church and of the Missouri Synod who think that we are getting behind the time in not following their leadership and doing as they are so nobly and so successfully doing (as these people look upon it). For those who think thus the words of a writer in "The Independent" ought to be worthy of earnest consideration. He divides the purposes which underlie the establishment of such clubs in the church into three classes. The first theory is to provide a "place of retreat," and regarding this theory he says, "I have nothing to say. That theory is perfect, and plan is ideal." (And this we have in our Young People's Societies, Young Men's Societies, etc.)

The second reason for establishing these clubs is, "They are to be feeders of the church," i. e., to gain members through these clubs. And regarding this purpose he has this to say: "I merely have to declare that it fails; it fails utterly and it fails always." And again: "The theory upon which the second type is founded is that men will find their physical comfort ministered to, and that will induce them to enter into the church for their vital welfare. Well, in theory this is pleasing, and at first sight plausible, but in point of fact it simply does not work. Men will follow just so far along that line and then stop. They will take just what you have to give; but when, in turn, you ask that they give themselves, they refuse, courteously, to be sure, but none the less emphatically.

"For example, in one club where there were 130 members, throughout a whole year, the entrance of the building being next door to that of the church, just one lone man crossed the threshold from the former to the latter during all the year. This cannot be answered by the criticism that the preaching in that church was poor, or that the clergy were remiss in their duty: such was not the case. In another similar men's club during two years not one man joined the church. This not because the club was not 'successful' from every other point of view; in fact, it was phenomenally so, the membership increasing during the period from seven to one hundred and seven. In the largest men's club in New York attached to any church—an Episcopal Church—a club with six hundred members and a

waiting list of two hundred more, only one man has been confirmed in three years."

Behold what encouragement to be "up to date"! Yes, behold what a testimony to the fact that it is the Word of God, and the Word of God alone, that can convert men and change their hearts of stone into hearts of flesh! "Faith cometh by hearing, and hearing by the Word of God." and that is the thing which we should spend our time and money to bring to sinners, and not clubs and entertainments. And let it be borne in mind, too, that the writer of this article is not a man who has never had anything to do with clubs; one who has set off and viewed these clubs with a jaundiced eye and has seen yellow in them when there was really none to be seen. He is a man who "During half a dozen years past has had official connection with four so-called Workingmen's Clubs, serving during that time as physical director of an athletic club in connection with a Settlement, as organizer of a club connected with an East Side mission; as chaplain of another in a church wherein he was assistant minister, and as an ordained clergyman at present in the service of a very wealthy church within whose Parish House there is a club of several hundred members." Surely he knows whereof he speaks, even if "the MISSOURI SYNOD doesn't!"

And surely he knows something of the third class, which are established that "the church . . . may do work which is entirely apart from its special province, but which has 'intrinsic value of its own'." And what does he say about these? He says the first trouble is to keep out "factional fights," and the second is that the clergyman "feels sure that he knows the things that would be best to do, but finds that he is helpless to create enthusiasm among his neighbors for the things which he himself would most delight to do. He tries debates, discussions, musicales, and lectures only to find that his children of a larger growth do not care a fig for these things. But what do they want themselves? They do not know, or if they do, they will not say. Or if they do, the things are of such a nature that he cannot tolerate them under the same roof with the church. In short, they will not do the things he wishes done because they see no pleasure in them, and vice versa, the thing they wish to do he thinks useless or else cannot tolerate. The result is a kind of estrangement, which in the end begets apathy. . . . It is significant, for example, that those who know the situation most thoroughly are least sure of their own ground. The men who have been most active in originating these clubs and most devoted in their service to them are the ones who to-day question the validity of the whole process with the most searching earnestness. . . . Another significant fact is the number of cases in which the work is being given up. If this attempt were an unqualified success, would we be likely to find the ministers of several churches offering for the use of the School Board buildings which a dozen years ago were

planned for this very work, but in which there is to-day much space left vacant? Would we find the rectors of Calvary Church closing up their Parish Houses on the East Side, or would we hear the vestry of one other church exclaiming, in the language of one of their members, that 'Our Parish House has become a white elephant on our hands?' . . . It is entirely possible that the time has come when those who have the largest interest of the church at heart would do well to think twice before building more men's club houses if they would not have those houses stand some day as monuments to their enthusiasm, but witnesses as well to their mistakes."

Behold, again, what encouragement to stir up from our poking gait! Yes, behold, once more, what testimony from the rank and file of the cause itself to the fact that the Church has no work to do besides that of her "special province"! "Go ye and preach the GOSPEL to all nations," is the Church's work, her special province, and let her never, never try to do more, and, at the same time, less than God has ordered her to do.

C. O. SMITH



"It was from Paul, from Augustine, from Tauler, that Luther lit his torch. And his first direct blow at Romanism—the publication of the Theses—had made the whole edifice of the Papacy reel from base to pinnacle. No such blow had ever been struck by Huss or Wickliffe."

W. D.

Church News and Comment.

AT HOME.

Gravelton, Mo.—Correction: In an article from Gravelton, in "Witness" January 1, 1903, this expression was used: "The parochial school is something new to most of our members here."

This was according to our information at the writing of that item. But since then, Prof. Wagner has informed us that he taught parochial school here from 1878-85. Also that he taught the Catechism in connection with the high school as late as 1895.

S. S. K.



The "Lutheran Worker" reports much interest manifested in the children's Christmas services in our churches in St. Louis and East St. Louis. Also that the parochial school of the Church of Our Redeemer is steadily growing.

R.



New York.—According to our usual custom, the congregation gathered to spend the closing hour of the year in worship. Mr. George Menke, of Brooklyn, kindly accompanied the singing with the cornet. The pastor chose for his text, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

A lecture of rare interest on the life of the greatest reformer, Dr. Martin Luther, was delivered by our pastor, the Rev. Wm. Dallmann, on January 8th. The Rev. Wm. Koepchen, pastor of St. Lucas Church, assisted with the stereopticon. The silver collection was devoted to the Church Fund.

W. K.



Scandinavian News.—The Swedish Lutheran Church in Minneapolis, in charge of Rev. C. J. Petri, resolved at its annual meet-

ing, January 3rd, to have four forenoon services and one evening service every month in English. They likewise resolved to increase the salary of the minister from \$1,500 to \$1,800 a year. The congregation is quite large, having 1,676 members, an increase of 122 the last year.

The Forty-second Psalm of David was made into modern verse by the Danish poet, N. F. S. Grundtvig, 1812; this beautiful hymn has been given a worthy translation into English by Rev. C. Doeving, Hagan, Chippewa Co., Minn.; to be found on the first page of this issue.

Ev. Luth. Kirketidende, official organ of the Norwegian Synod, declares in its preface for 1903:

During the seven years' war, from 1880 to 1887, known among us as the predestination controversy, the number of subscribers was reduced to less than half, from considerable over 4,000 to nearly 2,000. But as our Synod in other respects soon recovered after the losses it then suffered, and has had a healthy growth since, so the organ of our Synod begins the new year with a number of subscribers, approaching 10,000, and with double the number of pages contained in each number in 1887.

Rev. V. Koren, president of the Norwegian Synod, preached Christmas Day in his home church at Washington Prairie, Iowa. His event was remarkable in that it was the fiftieth time he preached in this same congregation on Christmas Day. Indeed it is a great blessing that a church can retain a true servant of Christ in the work for so many years, and great cause for praising God, from whom all blessing flow both unto church and pastor.

Rev. Geelmuyden, formerly seamen's missionary at Buenos Ayres, South America, has been called and appointed by the Church of Norway, as seamen's missionary at Capetown, and Port Elizabeth, South Africa.

The seamen's mission in Norway was organized in 1864 to preach the Gospel to Scandinavian sailors in foreign ports, and in these 38 years has extended its work to 38 ports and cities in foreign countries, where 13 pastors assisted by 19 lay assistants have charge of the chapels and reading rooms for sailors. The chief part of the expense is carried by the ladies' societies of Norway, organized for that purpose. The annual income has been 120,000 crowns.

The Norwegian Synod supports the work in New York and San Francisco with about \$3,000 annually.

The Scandinavian seamen's missions (Norwegian, Swedish, Danish and Finnish) include together about 60 foreign ports. But there are over 1,000 ports all over the world, where Norwegian sailors come and go. There are 49,900 seamen in the merchant marine of Norway, and the number of Norwegian sailors in the ships of other nations is estimated at 30,000. In all about 80,000 Norwegian seamen. It seems according to different reports from the government in Washington, Chicago Board of Trade, and Lake Seamen's Union, that the number of Norwegian sailors employed under the American flag must be between fifteen and twenty thousand.

A society called "The Seamen's Christian Union" was organized October 7th, 1897, to enlist and unite these scattered sons of the sea in Christian work and fellowship, so that they could meet with Christian friends and find encouragement as well in the ports, where seamen's missions are established, as also in other ports where Lutheran churches or Lutheran families may be found. Matth. 25, 35: "I was a stranger, and ye took me in."

Thus writes A. Sommerfelt, agent for the seamen's missions, at present travelling in Wisconsin.

J. H.



About 50 Finns, exiles from Russia, have settled in Toronto, Canada, and have organized a Lutheran Congregation, worshipping for the present in the German Lutheran Church of that city.

H.



The Rev. A. Bergener, of Detroit, Mich., has been called to the directorship of the Teachers' Seminary (Ohio Synod), Woodville, O.

H.

The Norwegian Synod has an orphan's home in Teller, Alaska. At the present time 23 children are cared for. The entire expense for the year amounts to about \$4,000, of which the Synod has paid \$1,000. The balance is raised through various means. One source of income is the sale of reindeer. It costs \$125 per child per year. Rev. K. T. Brevig is superintendent.—Luth. World.

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Dr. G. Andreen, president of Augustana College and Theological Seminary, Rock Island, Ill., sailed for Sweden on the 31st of December, for the purpose of soliciting means for the endowment of a chair at the institution. He will be gone several months.

L.

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Newberry College, of the South Carolina Lutheran Synod, is planning a forward movement. Twenty-five thousand dollars is to be raised for a new building, and the alumni have resolved to put up a gymnasium for three thousand dollars. Thus the colleges all around us are increasing their equipment and we must keep pace with them.

R.

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The Sunday-Schools of the General Synod collected over \$1,300 on Luther Day last year. Certainly a noble example!

L.

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The Methodist Episcopal Church's twentieth Century Twenty Million Dollar Thank Offering has been fully subscribed. To date the list which indicates the purpose for which the respective subscriptions were raised is as follows:

Church Educational Institutions	\$8,150,613
Debts on Church Property	9,003,596
Philanthropies and Charities	2,519,761
Permanent Fund	604,000
Churches in Destitute Communities	379,000
Grand Total to Date	\$20,656,970

This offering is the result of four years of persistent endeavor. One of the conditions of the movement was that it should not affect the usual contributions of the denomination. It is reported that this condition was not only observed, but that the regular contributions have been increased.

H.

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A mass meeting in Carnegie Hall, New York City, is to commemorate the two hundredth anniversary of the first Methodist service in America. President Roosevelt, who has accepted the invitation to be present and speak, selected the date February 26th.

The President, of course, has no authority to appear officially, at such occasions.

H.

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A formal call has been issued for a Convention at Chicago, February 10-12, to consider measures "for the improvement of religious and moral education through the Sunday-School and other agencies." The movement is under the auspices of the Council of Seventy of the American Institute of Sacred Literature at Chicago.

H.

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The Rev. Dr. W. Steffy, a Methodist Episcopal preacher of Pittsburg, says:

"I have a profound conviction that the multiplication of sacred song books and music has caused almost bankruptcy in matter and in spirit. Their multiplication has had more to do with degeneracy in worship than all other causes combined. There are 1,117 hymns in our denominational book, of which not more than 200 selections should be used or can be used with profit to the average congregation."

Not very far from the mark, is it? Will our Publication Board please send that man a copy of our Sunday-School Hymnal? He needs it and it ought to rejoice his heart.

R.

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A prize of \$6,000 is offered by the trustees of Lake Forest College, Ill., for the best book written in defense of the Christian

faith. The offer is "open to scientific men, Christian philosophers, and historians of all nations." The fund whose income furnishes the money was given by the late William Bross, of Chicago, as a memorial to his son. The donor's object, as expressed by him was "to call out the best efforts of the highest talent and the ripest scholarship of the world to illustrate from science or any department of knowledge, and to demonstrate the divine origin and the authority of the Christian Scriptures; and, further, to show how both science and revelation coincide, and to prove the existence, the providence, or any or all of the attributes of 'the only living and true God, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.'" Courses of lectures are also provided for under the terms of the same bequest, and President Patton, of Princeton Theological Seminary, has been invited to give the first course in April next.—Ex.

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Rabbi Fleischer, the well-known Liberal Jew of Boston, addressing a group of Jewish women last week, urged them to give up their traditional attitudes of contempt for or indifference to Jesus, saying for himself:

"Whatever Jesus was, he was a Jew, and I am willing not only that Jews shall receive credit for him, but that also in proportion to the intrinsic merit of his life and teachings we shall find further proof of the religious genius of the Jew. For one, I am glad to recognize the greatness of this human seer who chanced to be a Jew, and to acknowledge the singular beauty of his personality."

This is what they call a change of attitude on the part of the modern Jew, a change which they want the Church to foster. We believe a change of heart would do the Jew more good; with such a change he will accept Jesus, not as having been a good man, but as the promised Messiah. And this is the very change that the Jew doesn't want. He finds that it makes him popular to talk about Jesus, the man and the Jew, and so he indulges in such talk now and then, knowing too well that there are some people who will take him seriously.

W.

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A rival has arisen for Christian Science in a new cult, called by its originator "The Science of Being." He claims for it that "it is more truly scientific than Christian Science," asserting that the latter is "incomplete and insufficient." Here are a few "differences" between the two systems:

Christian Science says: "There is no sickness or disease." The "Science of Being" replies: "Disease is that which is contrary to harmony." Christian Science says: "There is no matter." The "Science of Being" avers: "Matter is a natural factor in creation." Christian Science says: "There is no world." The "Science of Being" declares: "The world is the phenomenon relative to the noumenon." Christian Science says that it "draws its support from the Bible." The "Science of Being" says that it "supports itself. It interprets the Bible and the Bible confirms it." Both undertake the healing of disease, but it would appear that there are differences in their methods.

L.

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The statement is made that the gifts of the year 1902 to various objects amounted to \$77,397,167. Of course this takes no account of the large sums given to missions and for general religious purposes, nor of small sums to other objects, but only of those gifts which have been large enough to attract general attention. Of these the gift of W. S. Stratton of \$15,000,000 to various charities is the largest in the list if Mr. Andrew Carnegie's \$20,470,500 to various libraries and schools is excepted. Mr. John D. Rockefeller's gifts, as far as given in this list, amounted to \$5,131,000. Next comes the gift of John M. Burke, of New York, of \$4,000,000 to charities, then that of John McPhee, of Philadelphia, of \$1,900,000 to charities. Of the institutions which have received large amounts the University of Chicago has received \$1,226,000 from Mr.

Rockefeller, and Harvard University and the Southern Educational movement \$1,000,000 each. Tulane University, New Orleans, received \$1,000,000 from A. C. Hutchinson.

These are enormous sums; but let us not forget that he who during the past year gave, in the right spirit, all he could for the glory of God and the welfare of his neighbor, though his gift appear as nothing alongside of these millions, has given more than many a Dives.

R.

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The Year's Work of Missions.—An income of \$18,369,163 for foreign missionary work is reported in the annual summary of Protestant missions compiled by the Rev. E. E. Strong, of Boston, the editorial secretary of the American Board of Foreign Missions. The totals of all continents show 29,081 stations and out-stations; 6,535 men, 7,335 women, 78,812 natives, in the field as missionaries; and 1,445,635 communicants, of whom 90,890 were added last year.—Ex.

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The Rev. R. C. Wylie, D. D., of Pittsburg, secretary of the National Reform Association, has published a pamphlet in which are presented some interesting facts regarding schools. From this brochure it appears that there are nine States in which the reading of the Bible in schools rests securely on a legal basis, plainly written either in the State constitution or in the school law; twelve States in which, while there is no specific mention of the Bible in the constitution or law, there are decisions of courts and state school superintendents of an authoritative character, which give to the custom of Bible reading quite a secure legal status; sixteen States and a Territory in which there are none of the legal safeguards mentioned above, but in which the custom of reading the Bible prevails, supported by long-established usage and public sentiment; three States and a Territory in which the Bible is not read, although there are no legal provisions for or against the custom; and five States and a Territory in which the decisions of courts, attorneys-general, and school superintendents are adverse to the reading of the Bible.—Literary Digest.

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A Socialist Sunday-School movement, which has been firmly planted in Great Britain for some years, is described in the Boston "Congregationalist." The headquarters of the movement is at Glasgow. In that city where are eight schools, and a half-penny magazine called "The Young Socialist" is issued. Socialist Sunday-schools also exist in London, Liverpool, Bradford and other cities. A little text book of sixteen pages has recently been published, presenting Socialist doctrines in language suited to the minds of children. By these publications the children are taught to hate clericalism and capitalism, to strive against the "evil giants" of oppression and exploitation, and to help to unite all nationalities and races in the same impulse of brotherly love.—Ex.

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According to a recent Hebrew estimate the largest Jewish community in the world is in the city of New York, where it numbers 400,000 persons. Next comes Warsaw, Poland, with more than half the population Jewish; and then Budapest, with 170,000 Jews; Vienna and Odessa, with 140,000 each; London, with 120,000; Berlin, with 110,000; Philadelphia, with 100,000; Paris, Amsterdam, Vilna, Lodz, Lemberg, Minsk, Berdichof, Jitomir, Vitebek, Kovno, Saloniki, and Jerusalem, with about 50,000 each.—Ex.

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ABROAD.

The group of school buildings at Tokyo, Japan, maintained by the Missionary Association of Philadelphia Friends, has been destroyed by fire.—Ex.

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Liberty to circulate the Scriptures is by no means universal. Besides the ceaseless opposition of the Roman Church, the work of the Bible Society in many countries is hampered by serious restrictions arising out

of the laws or their administration. In some parts of the Austrian empire licenses for colporteurs are still withheld. In the Grand Duchy of Luxemburg the selling of books and papers in the streets is prohibited. In Greece the government yielded last year to ecclesiastical and political prejudices so far as to place a ban on the modern Greek Bible issued by the society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities permit no public selling of the Scriptures in Tunis, and they have not yet allowed the society to resume work in Cochin, China. In Albania the Turkish government resolutely forbids us to publish the four Gospels in Albanian in native character, while colportage in the region around Bagdad was impossible for most of last year. The government of Persia has recently stopped all importation of Scriptures in the Persian language. The public exercise of any other religion than the Roman Catholic is prohibited by the constitution of the republic of Peru.—Bible Society Reporter.

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Swedes in Germany.—Under the patronage of King Oscar, a Swedish Lutheran congregation has been established in Berlin, and a Seamen's Mission is maintained in Stettin.—Ex.

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The Prussian State School prescribes the following minimum of religious instruction preparatory to confirmation. The Catechism, Bible History, 6 Psalms, 20-40; Bible passages from the Old Testament, 100-110; from the New Testament, 20 Church Hymns. H.

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A "Union for the Advancement of Morality" has been organized in Germany by the wives of princes and other rulers. At last accounts seventy-one ladies of the high nobility, among them two queens, had joined. The German nobility has not been especially distinguished for social purity. It was only recently that another scandal was reported from one of the courts. No doubt licentiousness in high circles has contaminated the lower classes in large measure, and it is to be hoped that this new movement will have the opposite effect. L.

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The secession movement away from the Roman Catholic Church in the Philippines seems to be gaining ground. The "independents" have gotten possession of several churches and convents, and Gov. Taft has refused to intervene in behalf of the Romish authorities, saying that the matter will have to be decided by the courts. As it is somewhat in doubt what these will decide, the Romish authorities are naturally somewhat agitated over the matter. It is thought that if the obnoxious Spanish friars were at once withdrawn, the backbone of the movement would be broken, but that if this is not done, the delay may prove costly to the Church. L.

Hearth and Home.

"AS THE EAGLE—SO THE LORD."

Rev. William J. Long, in a book of animal stories called "Wilderness Ways," tells an incident which interprets and illumines a Bible verse.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking her food with her, and telling the little one to come and he should have it. He called after her loudly and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid and settled back into the nest. What followed, Mr. Long describes thus:

In a little while she came back again,

this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when with a desperate effort he sprang upward and flapped to the ledge above, where I had sat and watched him. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the treetops below, if he only would.

The mother-eagle flew up again and halted . . . well above him. I held my breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watch-spring. The next instant the mother-eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

He was afloat now, afloat on the blue air in spite of himself, and flapped lustily for life. Over him, under him, beside him hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

Then like a flash the old mother eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass the eaglet was in the top of a great pine, and the mother was feeding him.

And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant when he said: "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings—so the Lord."

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"WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?"

Jesus Christ does not need the testimony of the great ones of the earth to establish Him in His kingdom, yet all such testimonies are pleasing to him, and undoubtedly help those who are doubting, or weak in the faith. Here are three items along this line, culled from our exchanges:

The New York "Observer" says: "Nikola Tesla confesses that after years of toil at the problems of life, their solution must be found in the principles of the Christian faith."

"Dean Farrar in his new book, 'The Life of Lives,' quotes Kant as having thus expressed his indignation when a critic compared his teaching to that of Jesus: 'One of these names before which the heavens bow, is sacred; the

other is only that of a poor scholar, endeavoring to explain, to the best of his abilities, the teaching of his Master."

The third is a tribute by the "Presbyterian" to a woman all America delights to honor: "Miss Helen Gould carries the religion she professes into the smallest acts of her every-day life," says the New York 'World.' If this unassuming mistress of millions is entertaining a party of intimates at luncheon or heading the board at any formal banquet of forty, her custom never varies. She rises in her place and solemnly asks a blessing upon the food and the partakers. It is a grace almost childlike in its straightforward sincerity."

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WHY DO WE GO TO CHURCH.

Because it is the fashion?

Because it has become a habit?

Because it is respectable?

Because we like the minister?

Because our chums go?

Because we enjoy the music and other attractions?

Because we feel lonesome when we do not go?

Because we sing in the choir, or are officials, and must go?

Because parental authority enjoins it?

Because it helps business?

Are any of these the motives that move you to attend church? Some of them may have a subordinate place in one's action, but they should never become a prominent or dominant force. Suppose we each make an honest self-examination on this point. We may be surprised that we are acting from some unworthy motive. What then? Do not be discouraged nor cease a wholesome practice, purify and exalt the motive. Why should we go to church? For a hundred legitimate reasons, chief among which are these:

Because the church is the tabernacle of the most High.

Because it has always been the symbol and center of worship.

Because He specially promises to meet us there.

Because we need the help the church affords.

Because others need the force of our example.

Because of the joy we find in public and social worship.

Because without the church the community and nation would soon lapse into barbarism.

Because close fellowship with God's people here is the truest prelude to the life hereafter.—Selected.

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A characteristic story is told about Dr. Carey, the pioneer missionary in India, who, before he left this country, was a shoemaker, or, rather, as he himself put it, a cobbler. He used to go about from village to village preaching; for his soul was filled with the love of God. One day a friend came to him, and said, "Mr. Carey, I want to speak to you very seriously." "Well," said Carey, "what is it?" The friend replied, "By your going about preaching as you do you are neglecting your business more, you would be all right, and would soon get on and prosper; but

as it is, you are simply neglecting your business." "Neglecting my business," said Carey, looking at him steadily. "My business is to extend the kingdom of God. I only cobble shoes to pay expenses."

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Twenty-five years ago, Robert Ingersoll declared in a public lecture that the Bible was an exploded book; that its sales were falling off rapidly, and that within ten years it would not be read any more. But since then six Bible houses have been established and the sale of the Bible has been quadrupled. The American Bible Society alone issued more than 1,500,000 Bibles last year and the British Foreign Bible Society more than 5,000,000. Other Bible companies show correspondingly large outputs. The total number of Bibles in English alone, produced in a single year, is upwards of 10,000,000 copies.

The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

The British and Foreign Bible Society prints the Bible in 400 languages.

During the first year of America's rule in the Philippines 10,700 Bibles were distributed there. Contrary to expectation, since the Boxer insurrection in China, the issue of Bibles for China last year was 428,000 copies.

The fact is, the Bible, to-day, is the most popular book in the world, and more copies are sold than any hundred other books combined.—Lutheran Monthly, Pittsburg, Pa.

Miscellaneous.

NOTICE TO WITNESS SUBSCRIBERS!

Resolved, That all delinquents of two or more years standing at March 1, 1903, as have offered no satisfactory excuse be cut off the Witness subscription list forthwith. Cf. Proceedings, Sixth Convention, p. 45.

A. H. Holthusen, Wm. Kemmler,
H. H. Niemann, H. F. Wigman,
J. M. Sias, A. C. Engelder,
Publication Board.

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NOTICE.

Shortly before the meeting of Synodical Conference last summer a circular addressed to congregations and pastors of the Conference was issued by the German Trinity congregation in Cincinnati, Ohio, defamatory of our English congregation (Rev. Henry, pastor) and, by implication, of our Synod.

Immediate protest was lodged against such action with the president of Joint German Missouri Synod by the undersigned, and an investigation conducted by the German officers took place in Cincinnati in October, 1902. However, this meeting was barren of results, so far as said circular is concerned, and at present there are no prospects whatever known to the writer of the circular's receiving any attention on the part of the German congregation in Cincinnati.

For these reasons and the further one that said circular found its way into an official Synodical Conference paper, we believe it due our Synod and her officers as well as our English congregation in Cincinnati, to state that we consider the very issuance of such a circular irregular and its contents distinctly defamatory. A congregation that will deliberately spread such a circular and then wholly ignore an official

demand for its substantiation or retraction, is judged by its own action.

A. W. MEYER,
President.

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ACKNOWLEDGMENTS.

Received additional for "Needy Brother" from the Rev. W. Schoenfeld, New York City, \$5; Mrs. John Griese, Cleveland, O., \$5; Mr. H. W. Bertram, Treasurer St. Andrew's Church, Detroit, \$5; the Rev. J. F. Wenchel, Boston, Mass., \$2; Mr. Chas. Roy-louff, Blasdel, Erie County, N. Y., \$2.

WILLIAM DALLMANN.

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Received to date for Professor's house in Conover, N. C., from Messrs. A. E. Succop, \$100; H. H. Niemann, \$20; W. R. G., \$5; E. H. G., \$5; C. H. G., \$5, all of Pittsburg; G. C. Ruppel, Baltimore, \$10; J. M. Sias, Pittsburg, \$15; Christ Church, Scranton, Miss., \$6; through Treasurer Succop from Church of Redeemer, N. Y. City, \$5.

With sincere thanks,

GEO. A. ROMOSER.

Jan. 21, 1903.

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Received for Mission Treasury from Miss E. E. and Mrs. J. M. Bonnett, Zanesville, O., \$5; Chas. Hitzemann, Ft. Wayne, Ind., \$1; Christ Sunday-School, Scranton, Miss., \$5; Church of Redeemer, Ft. Wayne, Ind., per Wm. Hess, \$25; per Geo. J. Becker, Buffalo, N. Y., from Mrs. Wm. Spitzer, \$1; Miss Kate Kromer, \$5; Mrs. J. Kreitner, \$5; Miss Louisa Rogolsky, \$1.

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CHANGE OF ADDRESS.

Rev. H. Henkel, Indianapolis, Ind.

Rev. Edw. E. Stuckert, 296 Williams st.,
Tonawanda, N. Y.

The Reviewer.

AMERICAN LUTHERAN ALMANAC AND YEAR-BOOK, 1903. American Lutheran Publication Board, Pittsburg, Pa. Price 10 cents a copy, \$1.00 per dozen.

No doubt many of our readers have already secured a copy of this almanac. Through an oversight, no copy was sent to the "Witness" until a few days ago, hence the lateness of this notice. We desire to ask now that the "Almanac" may go into every home in our Synod, and we shall be disappointed if it does not. We have appointed an editor who has done his work well, and we can best appreciate his efforts by buying and reading. Our Publication Board has gotten it out in attractive form, at Synod's request and for Synod's members; in view of this fact our hope is surely a reasonable one. And yet, these are after all, minor considerations; the best reason for buying lies in the "Almanac" itself. The thirty pages of wholesome reading matter will be highly appreciated by every member of the family. Among other interesting matters are the statistics of our Synod for 1900 and 1901. A comparison of these figures ought to lead to some serious thought on the part of every one of our members. W.

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FIRST READER, ILLUSTRATED, STANDARD AMERICAN SERIES. Concordia Publishing House, St. Louis, Mo., 1902. Price 30 cents.

A phonic reader, introducing script and Roman alphabet at once and well graded. The presswork, also of the illustrations, some of which are colored, is very good. The binding is neat and durable. Altogether, the book is suited to stand the test of competition, save, perhaps, in point of price. H.

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SYNODAL-BERICHT DER 19. VERSAMMLUNG DER SYNODALKONFERENZ ZU MILWAUKEE. Price, 25 cents. Concordia Publishing House, St. Louis, Mo.

The doctrinal paper in this pamphlet treats, in a lucid way, of the so-called contradictions in the Bible. Among the important committee reports printed in full are those on the English rendition of the Catechism, on English missions, and on the work among the freedmen. R.

We Invite Your Attention to this Column.

ONE MORE

Review of Almanac for 1903

10 cents a copy; per dozen, \$1.00.

We are really glad that the copy for review reached the "Witness" editors so late. Their review in this number puts the matter so exactly right that it would have been a pity to stick it in among the batch of other "kind words" we quoted last time. Don't fail to read the review on this same page and if you have no copy of almanac yet, we think your order for one or more will reach us soon.

YOU MAY NOT BELIEVE

what we have been saying about that 15 cent book, "Why I Believe the Bible." Here is what somebody else says about it in the "Kirchenzeitung": "Why do I believe that the Bible is God's Word?" We have never seen this question answered with such thoroughness, depth and variety of argument as in this book.

Did we ever put it any stronger than that? Lest you forget, we are selling this book now at fifteen cents, plus 5 cents for postage. It was published at thirty cents and was cheap at that.

WHAT'S IN A NAME?

A great deal sometimes. Our Sunday-School Hymnal, for instance, can hardly be improved upon for Sunday-School purposes, yet that does not nearly tell all the book is good for. It ought to be in every HOME where there is singing, with or without a cabinet organ or a piano.

Because we all believe other people better than the ones concerned, here is what they have to say about this feature of the book.

"Pittsburgh Kirchenbote": "Sunday-School Hymnal this book is called. However, it ought to meet with an eager welcome also in such HOMES where there is music and the young folk love to sing. It is a matter of sad surprise, how often even in German Lutheran families are to be found copies of the so-called 'Gospel Hymns,' insipid and often vicious as to hymns and these set to tunes in waltz time or to 'popular airs.'"

And the "Zeuge der Wahrheit": "It is desirable that this book, especially in its edition with tunes, might become part and parcel of many, even German, HOMES, so that our German American young people may learn to sing good English hymns of sterling Lutheran character."

The price of S. S. Hymnal with tunes is \$1.50 a copy, postpaid. Dozen rate \$1.20, express charges extra. We have special introductory rates both on Hymnal with tunes and on word edition of same. Write for them. In the words of another of our reviewers as to price of book: "PRICE, in view of large amount of music composition, is VERY LOW."

MORE SUNSHINE.

Our own little sunshine society is doing well. As we expected, our recent mails show that a number of our readers have joined the club by getting us new subscribers to "Witness" or "Guide." When are you going to join? All you have to do is to pass your "Witness" or "Guide" on, after you have read it; the rest will take care of itself.

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The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

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THE

HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME
AMEN.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37

REVEL. XVII. 3

Lutheran Witness.

OFFICIAL ORGAN OF THE
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NOW AND ANON.

Hark, my Soul, the din of voices
Clamor, clang, and noisy shout;
Discontent and mad confusion,
Wild rebellion round about!

"Down with dogma! Down with doctrine!
"Down with all 'old foggy' ways!
"Down with faith and down with Scripture!
"Fossils, these, of former days!"

This, the cry, wild and discordant,
Gathering strength from day to day;
"Down with all the ancient land-marks!"
"Down!"—and "Down!"—is all they say.

"Down!" they cry; and, list, the answer,
When we ask them, "Up, with what?"
When we ask in anxious question
"What's the better thing you've got."

"Down!" they cry, more fast and furious,
"Pastor, Church, and Christian—Down!
"Break the bands of all religion;
"Dash asunder cross and crown."

"Down with home, and holy wedlock,—
"Chastity and Christian name;
"Down, with decency and order—
"God and heaven,—all's the same!"

"Down!—and gather fagots willing,
"Let us build their funeral pyre,
"Till the flames in lurid glory
"Set the clouds of heaven afire!"

"Wave the banners, then, of freedom,
"Shout, 'unfettered brotherhood!'
"Anarchy or Socialism—
"Anything—but not a God!"

* * *

Seems, my Soul, on meditation,
I have heard this cry before
By a prophet thus recited
In the golden days of yore?

Was it not in Psalm the Second,
When the heathen raged and swore,
Thus, to break the bands asunder
That they, too, unwilling wore?

Seems, again, on meditation,
That, above the heavens, One
Laughed, and had them in derision,
While His will must needs be done!

* * *

Then, I heard this ancient slogan
In a slightly altered key,
When a maddened band paraded
Round the Cross of Calvary!

When they sneered, and gaped, and ranted,
Shouting wildly, "Crucify!—
"Crucify Him! We disown Him!
"We shall Caesar glorify!"

Still, was not their rage and madness,
And their brief delusion vain?
Hushed and crushed, their cry and boasting,
When He, mighty, rose again.

* * *

So, the Lord of Hosts yet, holds them
Bound in strong delusions, sure,
Till His every child is sheltered,
And His every saint, secure.

Till His wandering sheep are gathered
From the earth's remotest shore;
Till the tribulation's over
And all sadness is no more.

Then, another, "Down!" shall echo
Like a mighty battle din,
Thro the vast expanse of heaven
When the Son of Man rides in!

"All His holy angels with Him,"
Thus, the words of promise run;
When He comes in blinding glory,
Seated on the judgment throne!

"Down with doubters; Down with scoffers!
"Down with sinners!—mark their fall—
"Down with infidel and liar!
"Down! yea, down, with one and all!"

"Gabriel, strike! and mighty Michael,
"Angel-bands, and Sons of Light!
"Wield the vengeful sword of heaven,
"Right and left, with potent might!

"Down with sin, and vain delusion
"Down with persecution, fell!
"Down with brazen boast and bombast,
"Down to dismal, yawning hell!"

* * *

Sing redemption's great, "Finale,"
Saints and angels in refrain,
"Honor, Power, and Salvation,
"To the Lamb for sinners slain!"

W. P. SACHS.

Editorials.

Church-members sometimes make the mistake of thinking that their pastor is, or ought to be, a better man than his parishioners, in every way, and that they themselves must not be expected to conform to the same high standard. This is a mistake. The pastor, it is true, ought to be a model to his flock, but he has no particular odor of sanctity about him, nor is he governed by more commandments than other men. We must not overlook the fact, that before God, every man is a priest. If the layman looks at it in this light, he will soon come to the conclusion that a standard which he sets up for his pastor must apply also in his own case. When he has reached this point he will also appreciate the fact that his pastor is an ordinary sinful mortal like himself, and will then have the kindness to judge short-comings a little more leniently. The commandment, "Bear ye one another's burdens," is intended to include also the pastor, and that in more ways than one.

*

At a convocation in Sacramento, Bishop Moreland, of the Episcopal Church, delivered a noteworthy address on "The Winning of the West to Jesus Christ." The Christians of our day will do well to ponder, especially these words of his, because they strike at the root of an evil which threatens to hin-

der the work of the Church in no small measure. He says: "Commercialism, is the passion of our age. Things are in the saddle, and are riding men with the fury of Jehu. The reign of Mammon is grosser perhaps in the West than in the East. Our towns and cities are filled with a selected population, the principle of whose selection is the desire to improve their worldly condition. For this came most of our people from older States. In a new country rapidly undergoing settlement the race for wealth is intense. Early standards of conduct are lowered. Public opinion is not yet elevated or crystallized so as to be the powerful restraint it is in older communities. . . . Therefore as men acquire wealth the spirit of Mammon exhibits itself in flagrant forms. . . . The remedy for these and all other evils is, as we well know, the everlasting Gospel of Jesus Christ. Where true priests of God live and true Christians are begotten, these tendencies are checked and shamed. The Church in each community, wheresoever planted generates silently an atmosphere of heavenly-mindedness and love which they breathe who never cross its threshold. The Cross lifted up never fails to draw men unto it."

Who will deny that this is a fair description of things as they really are. Lest anyone imagine that the West is in a worse plight than the East, we would ask that these words of Bishop Moreland be applied to all parts of our country. There is really little difference between the East and the West, the North and the South. Commercialism is like an octopus; it reaches out in all directions, and takes hold of men with an almost relentless grasp. When a man has nothing at all, he works for a competency, flattering himself that he will never desire more. But when he has enough to cover all his needs, he feels that he may as well get all he can. We repeat here what has been said in our columns before, that a fortune in itself is not necessarily an evil thing; it may enable the man who lives in the fear of God to do much good in this world. But the mad race for money, as we see it all around us to-day, makes men forget God and His Church. We, too, believe that the Word of God is the true means for combating this evil; and if we believe that the need is great, we should be all the more zealous in spreading the Gospel. Above all things, we should

be on our guard lest we also be tempted to worship the dollar rather than Him who makes us stewards of that dollar.

W.

It is at times more amusing than interesting to note professions of some of our contemporaries and then compare with these their deeds. As an instance we submit the following: After the writer in the Ohio Synod "Columbus Theological Magazine," whom we quoted in last issue of "The Witness," has indulged to his heart's content in misinterpreting Missouri, he concludes his article saying: "What is needed is less polemics, more heart-to-heart talks, a more appreciative understanding of difficulties," etc. The Ohio Synod, "Lutherische Kirchenzeitung," reviewing the article in question, reprints the paragraph from which we quote and says: "With this last sentence we agree fully."

On the heels of these protestations now follows, in the Ohio Synod "Theologische Zeitlaetter," an installment of what purports to be an Address on the Differences in the Doctrine of Predestination between the Missouri and Ohio Synods. In this "Address" Missouri, among others, receives this treatment.

The Missouri Synod about five years ago published a catechism for middle classes. The avowed purpose, as the writer in the "Zeitlaetter" himself admits, was, to have a simpler and less comprehensive book than Dietrich's Catechism. But the avowed purpose finds little favor in this writer's mind, for he has noticed that the doctrine of Predestination is not treated very fully in this booklet, which was to be simpler and less comprehensive than "Dietrich." Therefore this loving heart-to-heart talk, to wit: "Something must be rotten there, something to be hidden and covered. . . . When five years ago this catechism was drawn up, Missouri would and honestly could not confess the doctrine of Dietrich. . . . and the new doctrine, which had been . . . adopted, Missouri was afraid to confess in the new catechism. . . . That is crafty but not honest." Quoting the avowed purpose of publishing the catechism, the writer says: "That is in part at least falsehood and fraud."

How loving! What soul-soothing harmony this, between Ohio's professions and deeds. Surely every Missourian must feel drawn when he hears or reads such heart-to-heart talk. Polemics, of course, is distasteful to some, for it deals with issues; and issues once drawn must be withdrawn to make union possible, and the latter is humiliating to some. But such heart-to-heart talks surely ought to bring all sides together—say on the basis that, "All men are liars."

H.

In the discussion of the parochial school question a—to us—new argument has been made by the editor of the General Council "Lutheran Church Review." He says in the review of an article in favor of the parochial school: "He [the author under review] con-

cedes that the State has the right to demand that children should enjoy the benefits of a school training, and he asserts that the State neither has the right nor does it compel the children to attend the public school. He asserts that such school of necessity must be without religion, a position, often taken by Lutherans, as a necessary inference from the fundamental American principle of complete separation of Church and State; but a position which, in our judgment, is not only an injustice to the American people, and their history, precedents and law; but one which is dangerous if it is to be taken without limit or qualification. If e. g., the public school must be without religion, on the grounds implied, the courts must be without religion on the same grounds, and the sanctity of the oath falls to the ground." The argument, we take it is this: The public schools of our country need not, of necessity, be without religion because the courts of our country are not without religion as every one must know from the fact that the courts administer oaths. The force of this argument we cannot see. Indeed what is bothering us is to find out by what process of sane reasoning a connection can be thought to exist between religion and our courts through the requiring of the oath by the latter. The courts are concerned with finding out the truth in civic and social matters. In order to influence the witnesses on whose testimony the courts are dependent for the discovery of truth and justice, they appeal to the highest motives of which they have any knowledge, so as to move the witness to tell the truth, the whole truth and nothing but the truth. Is the witness a believer in the God of the Christians, then let him be adjured in the Name of the Triune God and on the sacred volume of the New Testament Scriptures to testify truthfully. Is he a Quaker? A solemn affirmation to tell the truth is all that is required, as also in the case of an atheist. If a Mohammedan, the name of Allah will be invoked and the Koran used to "swear" him. If a Chinese Confucianist, the breaking of a saucer and the killing of a pair of chickens will be the means employed to bind his conscience. That one purpose served—to appeal to the highest motives known to the witness to influence him to tell the truth—the courts have no connection with any religion and exemplify the fundamental American principle of complete separation of Church and State. How it could occur to any one—and a Lutheran at that—to think otherwise, passes comprehension and we should not have spent a moment, but for the fact that the confidence with which it is put forward may, in some quarters, cause it to pass current without examination.

R.

"A Japanese official, who was lately visiting the city of Washington, was taken to the Capitol and witnessed the opening of a session of the Senate with prayer by the chaplain. He turned to the friend who was acting as his guide, with the remark, 'I thought that you

said that in the United States there was an entire separation of Church and State.' He was told that that was so. 'How is it, then,' he asked, 'that a Christian minister is employed to open the sessions of your Congress with prayer?' To his mind that fact was an official recognition of Christianity as the religion of the nation, and his friend was not able to explain it away. Nor can any one else. Church and State are separated absolutely, in the sense that no man is taxed to support a State Church, and that no man's religion is prescribed for him; neither can his religion or his lack of it be a legal bar to his holding office; but Church and State, thank God, are not separated in any way that makes the State either atheistic or agnostic or anything but Christian. It recognizes religion, and it recognizes Christianity in its chaplains, and in its courts of law, it makes the insignia of the army chaplain the cross, and the church pennant of the navy also bears a cross. The Japanese was right in his conclusion that this nation is officially Christian. It is impossible to make it otherwise. A Christian nation, with full freedom of conscience for all."

The above is from the "Lutheran Observer." Let us see. Our "Christian nation" has lately annexed the Philippines, they have therefore become an integral part of our "Christian nation." Now there is a considerable portion of these islands where not the Christian but the Mohammedan religion prevails. Is that part of our nation "Christian," too? If local self-government were to be erected in that section with a Moro legislature, would they have a Christian chaplain to open its sessions? We imagine rather that they would have a Mohammedan muezzin to call the assembly to prayer five times a day. Which goes to show that our government changes its "religious" character in accordance with the religion of its subjects, that therefore it is neither Christian nor Mohammedan nor atheistic in itself, and that our nation can be called "Christian" only in so far as a very large percentage of its citizens profess the Christian religion. As for chaplains in Congress and in the legislatures, it is pretty well known by this time that their "prayers" have largely sunk down to the level of a farce, and if for no other reason on that account alone ought to be discontinued. And army and navy chaplains? Well, it is a peculiar sort of "Christianity," when a Catholic chaplain is foisted upon Protestant sailors or soldiers, and vice versa, leaving out of consideration altogether that among Protestants again there are many divisions, of which only one can have its own chaplain in any given case. And as for the courts of justice, compare the preceding paragraph. Why this dissertation? Because this mistaken view concerning the "religious" status of our government is spreading like a canker in our country and eating at the very vitals of our Christian and religious liberty. Let us work and pray that this precious boon be not taken from us!

Writing on the subject, "What Is a Denomination?" the "Independent" prints this stuff: "Paul, who objected to party names for the followers of Paul and Cephas, would have objected to the name Lutheran or Calvinist. We know he also objected to the designation of a division in the Corinthian church by the name of Christ. We presume he would equally have objected to the names derived from cleavages of polity, Episcopalian, Presbyterian and Congregational." The editor of the "Independent" is quite certain then, that Paul would have objected to the name Lutheran and Calvinist, but not quite so sure that he would have objected to the latter three mentioned. What about this? Are we wrong, then, in calling ourselves Lutherans after the name of the great Reformer? Are we to infer from I Cor. 1 that under no circumstances must we assume the name of a man for our religious Body? Evidently Paul teaches nothing of the kind. All that he rebukes in the Corinthians here is this, that they were split up into factions, each one of which clung to the person of one of their great preachers. There were no doctrinal matters or questions of Church polity involved at all. And for this Paul takes them to task, and he says nothing, either directly or by implication, about the propriety or impropriety of a Church's calling itself after some great leader. That this is absolutely all that can be gotten from this passage is very clear from the fact that Paul here objects even to some of the Corinthians' calling themselves after Christ, while in other passages this is distinctly sanctioned. Cfr. (Acts 11:26; 26:28; I Peter 4:16). We need not have any scruples, then, about calling ourselves Lutherans. This name was first given to our Church by its enemies, just exactly as the disciples at Antioch were first called Christians by the heathen. And it has always been proud of its name, not because it is derived from the name of a man, but because it stands for purity of doctrine and practice, both over against the corruption of Rome on the one hand, and of the false and unscriptural teachings of the Reformed sects on the other. Let us love our Church and its name, and let us always be zealous and careful to show ourselves worthy of it! L.

Contributions.

AS OTHERS SEE US.

The following article on Missouri's Publication and Mission affairs, from the pen of Pastor O. M. Anderson, appeared in a recent number of the "Augustana Journal":

"The Publication House of the Missouri Synod distributed among its Educational and Mission Boards the sum of \$75,548.49, during 1901. We wish to congratulate it on the good work it is doing.

"The fact that the pastors and congregations stand by the Publication Board like heroes enables it to contribute such a large sum to the general

work. Dr. Walther never accepted any money for the books and articles which he wrote. The Missouri brethren emulate him in this respect. They have no salaried editors for their papers and magazines. The pastors encourage the Board of Publication by ordering their books and papers from it.

"In order to give our Synod an idea of the constituency on which this Publication Board depends, and that of our own boards. I quote from the statistical report of the Synodical Conference for 1901 and from the General Council's Report for 1901. There are, in round numbers, about 2,500 pastors in the Conference, 225 pastors were stationed in Minnesota, where the Augustana Synod had 117 pastors; the other Council pastors numbered 10. In Illinois, the Conference had 295 pastors, the Augustana Synod, 76, the other Council pastors numbered 16. In Kansas, the Conference had 66 pastors, the Augustana Synod 28, no other General Council pastors. In Iowa the Conference had 111 pastors, the Augustana Synod 39, no other General Council pastors. In Nebraska, the Conference had 138 pastors, the Augustana Synod 31, no other General Council pastors. In Oklahoma, the Conference had 11 pastors, and the General Council none. In North Dakota, the Conference had 23 pastors, the Augustana Synod 7, and one brother belonging to another body of the General Council. In South Dakota, the Conference had 35 pastors, the Augustana Synod 7, no other General Council pastors.

"West of the Mississippi River, the Conference had 888 pastors, the Augustana Synod, 262, the General Synod 230, General Council pastors numbered 23. In New York State the Conference had 111 pastors, the Augustana Synod 12, and the other General Council pastors numbered 145. In Pennsylvania the Conference had 34 pastors, the Augustana Synod 24, and the other General Council bodies had 434.

The Conference has pastors in 44 states and territories, the Augustana Synod pastors are in 33 states and territories, and the other General Council pastors are in 20 states and territories. The Synodical Conference had 839 school teachers and 1,004 pastors teaching in their parochial schools.

"The catalogue of their Publication House contains 274 pages. They publish their own school books, hymnals, Bibles, certificates, reward cards, doctrinal and miscellaneous books. They publish also a 24 volume edition of Luther's works.

"Truth speaks louder than fiction. It seems evident that the Publication Board will continue to increase its donations to the various boards each year as the Conference is continually gaining ground.

"Other synods would do well to imitate the Missouri Conference in regard to the encouragement of their respective Publication Boards. While the Missouri Synod has been engaged in Mission work, other bodies of the Lutheran Church have worked faithfully and have thrown bouquets at one an-

other, but when they turn toward the "Missourians," our brethren invariably hurl javelins. How long is this sort of brotherly love to continue?

"Honor to whom honor is due?"

Note by the editor of the "Augustana Journal" to this last statement: "There is some truth in this statement. But it should also be noted that the "Missourians" are constantly on the warpath against all other kind of Lutherans. They seem to consider themselves the only true Lutherans in the world, those of Europe not excepted."

We submit the above article with its interesting editorial note from the "Augustana Journal" in full, because we believe it to be of interest to our readers for more reasons than one.

First, our own people do not sufficiently appreciate the fact that the successes of our Publishing House is so largely due to the self-sacrificing labors of our professors and pastors who never accept a cent of pay for editorial services nor any royalty for their authorship of some of the best books published in this country. A moderate royalty on the books of Doctor Walther would have netted him thousands of dollars. He never accepted one cent. Doctor Jacob's "Life of Luther" was published by the Putnams, of New York; his "History of the Lutheran Church" by the Christian Literature Association, now in the hands of Scribners; Doctor Wolf's "Lutherans in America" by A. J. Hill for the author; Doctor Lenker's "Lutherans in all lands." by the author for the author; Prof. Graebner's "Geschichte der Lutherischen Kirche in Amerika" by Concordia Publishing House for the Synod. There is the difference. We do not know what profit their books brought the above-named writers; we do know that Prof. Graebner's book did not bring him one cent. This may help our inquiring friend, the "Young Lutheran," for instance, to understand the success of our Publishing House.

Add to this the fact that every pastor and teacher believes it to be his duty to support a synodical institution which he, with others, has called into being, even though some other concern, for the moment, may offer him a more attractive article at a somewhat smaller price. He knows that by supporting his own publishing house, he is adding to the revenues of Synod and incidentally is putting Synod in a position to beat the publications of the other concerns by issuing a superior article. The whole matter resolves itself into a simple question of synodical loyalty and pastoral faithfulness.

Again, this article is interesting because it proves a few other things. For instance, that the Synodical Conference and the Augustana Synod occupy the same territory. Only twenty-three General Council pastors west of the Mississippi, where Synodical Conference and the Augustana Synod have 1,150 pastors. Yet what a noise these 23 manage to make about "an Empire in the Northwest, and how to gain it"? How much we hear of the golden opportunities in the neglected West. How

strange to hear the Synod of the Northwest refuse to join the Minnesota Conference of the Augustana Synod, because its dozen churches have been so largely built by contributions from the East? And this when we could provide "glorious opportunities" for the entire 23 in Baltimore, and Philadelphia, not to speak of New York. But what a loss their removal would be to the 1,150 foreigners, who built and equipped St. Louis and Rock Island! And how would these self-same Germans, Swedes and Norwegians without the dauntless 23, ever procure that much vaunted but woefully nondescript article, "American Lutheranism," with all its attendant blessings, of lodgism, open communion, fellowship with the sects, etc., so apparent to us of the East? We know a most "successful" (?) Lutheran pastor here in the East who is a free mason, an elk, a junior mechanic and possibly a few other things. What part he took in the late Elk's Carnival, with its midway and Turkish theater, we did not learn. He does not wear a gown, since his congregation deems that "catholic," but when desired he performs marriage ceremonies in his church in a full dress suit, appearing on a platform before his people attired like Kellar, the magician. We know another who is ever ready to clasp anybody in his wide-open fraternal arms, provided he accepts the two articles of this Lutheran's creed, the American Sabbath and total abstinence; while he scorns a Lutheran who holds and defends the Book of Concord, calling him a narrow-minded bigot. We do not mean to say that the 23 are aiming to introduce these and similar products of Eastern Lutheran culture into the West, under the guise of "American Lutheranism." We do know, however, that such evidence of "broad-minded Lutheran liberality" (?) cannot be duplicated among the 1,150 Augustana and Synodical Conference pastors who are laboring west of the Mississippi. If ever they are duplicated, we fear that it will be owing to the influence of this "American Lutheranism" of the East. But just think, ye poor 1,150, what a calamity the failure to import and cultivate this wonderful orchid would be!

With respect to the foot-note which the editor of the "Augustana Journal" has deemed necessary to affix to Pastor Anderson's interesting article, we would say this: We fear that the esteemed editor has formed his opinion of a "Missourian" as most people form their opinion of an Indian, by seeing fantastic pictures and reading Fenimore Cooper's novels. We Missourians, like the Augustana Synod, have been so busy shepherding and organizing our people, founding our schools and colleges, establishing publishing houses, etc., etc., that we have missed that opportunity for mutual acquaintance which our joint occupation of the same territory should have afforded us. We fear Augustana's impressions of Missouri are only too often based upon fantastic pictures and fanciful novels, painted and printed in New York and Pennsylvania. Indeed we are rather accustomed to being represented as a

horde of theological savages, who, adorned with red and yellow paint in the form of particular doctrines, "are constantly on the warpath against all other kind of Lutherans," and only happy when engaged in lifting some unfortunate's confessional scalp. This is so much the case, that it no longer hurts, unless it comes from some body or person for whose Lutheran standing we have that measure of respect which the Augustana Synod's members by their adherence to Luther's Catechism, and the Augsburg Confession, their thorough training, their attitude on the fellowship, lodge and school question are wont to command. But when a paper like the "Augustana Journal" prints such statements we are both surprised and hurt; for we feel that an exchange of visits between St. Louis and Rock Island, Winfield and Lindsborg, St. Paul and St. Peter would have the same result that we have found an exchange of visits with the Augustana pastors whom it has been our good fortune to know invariably had. So far as we could judge a slight acquaintance not only sufficed to prove that we "Missourians" instead of being theological savages are only theological farmers like the peasant's son Luther with the same disagreeable habit of speaking their minds and asking unfortunate questions, we have, indeed, in the naive simplicity of our uncultured hearts had our say about Dr. Seiss and his identification of the first Napoleon with the anti-christ, about the Schmucker Definite Platform, about Dr. Kurtz's book, "Why are you a Lutheran?" and later about the "Four Points." We have asked ourselves why the Swedes, in our opinion by far the most decided Lutheran body of the Council, have received so little notice and had so little to say at the annual love feast of our Eastern Lutheran minnesingers which meets at Philadelphia to applaud each other's songs. We have asked ourselves what the Swedes gained at all by belonging to a body so radically different in spirit, not to say in doctrine and practice. These questions may be unfortunate, even impertinent, but in the unsophisticated ignorance of our simple hearts which persist in calling a spade a spade, we cannot understand why these things should have gained us that reputation of being constantly on the warpath, we unfortunately seem to have acquired with some people. We therefore long for a better acquaintance with the esteemed editor of the "Augustana Journal" as well as a better acquaintance between the 888 Synodical Conference and the 262 Augustana Synod pastors west of the Mississippi.

D. H. STEFFENS.



SYSTEM IN CHURCH FINANCES.

Recently an article appeared in the "Witness" under the above heading. The plan there mentioned and commended certainly is a very good one, possibly the best plan for congregations where the members live so widely scattered. Where people have the right spirit, namely, that giving for and to the

Church is a part of worship, the money will generally come easily. Such giving is at the same time a duty and a privilege for Christians. The pastor's salary or pay is not a donation nor a gift to him. It belongs to him rightfully and to withhold it is stealing (Jer. 22, 13; James 5, 4; Lev. 19, 13). "The laborer is worthy of his hire," he should not have to beg and entreat for it. It should and can be regularly provided for, as should all regular church expenses. This is being recognized and done more generally now than formerly. Provisions now are made that the servants of God in the Church are not reduced to the level of receiving alms, depending on "Pound and Presentation Parties" and other flimsy pretenses to avoid debts, for their living and support. The churches now generally raise the pastor's salary, but very generally leave him to raise all the rest. The people groan, and the pastor groans. This should not be the case; it is not the pastor's business to be the financial agent or manager of the congregation (see Acts 6, 1-7, especially verse four.) In most of our city churches collectors cannot easily be found for the people live too far scattered. A new device, the duplex envelope, answers the purpose for raising the necessary money for missionary and other such purposes. But it will do so only where people have the spirit of true giving. Where that is lacking, all devices will fail. The Johnson Duplex Engraving Company, Richmond, Va., will send a very instructive pamphlet with particulars, samples and prices on request. One of the simplest and best of books for church treasurers is that published by Eaton & Mains, New York; Clarke's Improved Labor-saving Church Treasurer's Record. It is published in two sizes for 250 contributors and 500. Larger ones made to order.

C. F. W. MEYER.

Missionary Column.

FROM THE FIELD.

Cincinnati, Ohio.

In December the Mission Board received the following item of good news from the Church of our Savior, Cincinnati: "At our last monthly meeting, held December 2nd, we resolved to relieve the Mission Board of the twenty dollars which it is paying each month towards the support of our pastor; in other words, beginning with the first of the year, we will be self-supporting. A unanimous resolution was adopted extending to the Mission Board our thanks for their kind assistance in the past." The Board promptly adopted a resolution congratulating the church on the rapid growth experienced and the spirit of giving manifested by its members. This church was organized as a mission in April of the past year, with seven voting members, by Rev. J. G. Henry. At the close of the year it numbered twenty-six voting and seventy-three communicant members. And although the expenses of the congregation are high, yet these seventy-three

communicants have resolved to shoulder and bear the entire burden alone, so that the mission offerings, which hitherto have gone to Cincinnati, may be used to carry the Gospel to some other place. Cincinnati has been supported by the Board only nine months.

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Detroit, Michigan.

Yes, we have more good news, this time from St. Andrew's, Detroit, Rev. Wm. Miller, pastor. This mission has been blessed with a steady growth from its beginning, some four years ago. Last fall the congregation surprised the Board with the notice that after December 31st, it would make no more demands upon the mission treasury, but would become self-sustaining. It goes without saying, that this was good news to the Board and increased its joy. Thus a second congregation has stepped out of the ranks of our missions with the beginning of the new year, and takes its place among those congregations who have attained their majority, but who still continue to do mission work.

It is evident that the mission fever has laid hold upon our Detroit brethren, for they report the organization of a new mission-congregation, which was effected last fall, and is in charge of Rev. J. A. Miller. This mission will need Synod's support. Particulars concerning this new field will be given at an early date.

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Mt. Calvary, St. Louis,

Still more good news. Last fall this congregation, of which Rev. E. T. Coyner is pastor, wrote us that after September 30th, they would not call upon the Board for aid towards the support of their pastor, but requested a small subsidy from the Parochial School Fund towards the maintenance of their teacher. It will require a most heroic effort on the part of this congregation to make both ends meet, but we feel confident that with the help of God they will succeed.

As to the Parochial School Fund, we desire to state that the receipts of this treasury, even if turned into silver dollars, would not fill one of the treasurer's spacious overcoat pockets. Yet we could not refuse this request for a small subsidy, feeling convinced that Calvary Church needed this amount to continue the school, and that it is our common duty to help to maintain that school. We trust to the Lord that some hearts will be moved to assist in increasing the receipts of this important treasury. Let us get this school on a firm basis and then move on and help to establish and maintain another.

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The past few months, as you have noticed from the above, dear reader, have witnessed a decided forward movement in our mission field. And all the other mission churches report an increase for the kingdom. We thank God for His mercies during the past year and beseech the Lord to be with the laborers during the new year and to help them gather in the harvest.

For various reasons our mission in Minneapolis, Minn., to which Pastor E. Stuckert was called last September, was discontinued by the Board, with the approval of the President, on December 7th, when it became apparent that the missionary would have to begin anew in an entirely different section of the city from that in which services had been held for more than a half year. The expense connected therewith would have crippled the Board's work for years to come. The English work in that city was turned over to Pastor Sievers' Church and the German Mission Board of the district to be continued by a city missionary. Pastor Stuckert was called to take charge of this work by the German brethren, but accepted the call to North Tonawanda, N. Y., as Pastor Bonnet's successor. The funds saved by this move enabled the Board to take up the work in two other very promising fields.

H. P. ECKHARDT.

Church News and Comment.

AT HOME.

South Sodus, N. Y.—The Rev. Fred Kroencke, of Rochester, New York, installed the undersigned as pastor of St. Mark's Evangelical Lutheran Church, of South Sodus, and missionary for the vicinity, on the 4th day of January, 1903. A large number of members and friends were present to hear the words of encouragement, "Thou hast well done," based on Acts 10:33, addressed to both pastor and people. The inaugural sermon was preached January 11th, from the first verse of the 4th Chapter of the first Epistle to the Corinthians, to a large number who braved a terrific snow storm to be present. The attendance of scholars in the Sunday-School is on the increase. The congregation has purchased a store for a place of worship. The inside was remodeled by the members, platform, altar and reading desk built. Pews have been purchased and put in and every one is surprised at the churchliness of the place. May God continue to bless St. Mark's Church and school in the new year.

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North Tonawanda, N. Y.—Rev. Edw. E. Stuckert was installed as pastor of the Church of the Redeemer, of North Tonawanda, N. Y., January 18th, by the Rev. Chas. H. Ruesskamp, of Buffalo, N. Y., with very appropriate services. May God's blessing rest upon the new pastor and also upon the flock committed to his charge. On the evening of the 22nd the Young People's Society of the Church held a reception in honor of their new pastor, and a large number gathered and enjoyed a pleasant evening. On January 25th, the new pastor delivered a very impressive inaugural sermon, and in the evening installed the newly elected elders.

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Grace Church, Cleveland, reports gratifying success in the effort to liquidate the debt on the church lot.

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Our brethren in New Orleans have begun publishing a monthly Church paper in English. The paper bears the name "The Southern Lutheran" and says in its introductory:

"We know, of course, that there are already published within the bounds of our Synodical connections several good English church-papers, such as the 'Lutheran Witness,' the 'Lutheran Pioneer,' and the 'Lutheran Guide.' None of these, however, appeared to be just what is wanted under our particular circumstances. Our somewhat isolated location, far distant from the large body of our Lutheran brethren in the North, and the peculiar conditions in our local

churches require, in our opinion, a special paper devoted chiefly to our local interests."

The contents of the numbers already published are such as to justify the hope that the intended purpose will be served in the field in which the paper is to circulate. The subscription price is twenty-five cents a year.

R.

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Otto W. Volkert, teacher in the German Synod's Indian Mission school at Red Springs, Wis., has died after serving but five months in that work.

R.

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Chicago, Ill.—The number of nominal Lutherans in Chicago who are yet outside of the Lutheran congregations of that city is given as 300,000. If every one of our pastors in that city were to undertake to look up that vast host, barring Sundays, it would mean about 30 calls every day for one whole year. This, of course, they cannot do, many of them being already overloaded with the necessary routine of their large congregations. The need of missionaries is therefore apparent. These cold and, no doubt, largely backslidden children of our church need to be reminded again and again of their sin. And it is our duty rather than anybody else's to remind them of it. What a vast work therefore before us in one single city such as the one named. And the prodigals are not all there.

H.

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"Ohio" Principle? President S. P. Long, of Lima College, Ohio Synod, has accepted a call to a General Synod Church, at Mansfield, Ohio. In an explanation of his action which indicates that by his act he becomes also a member of the General Synod, he says: "No difference where I am, or where I preach, I am a Joint Synod Lutheran in principle and always shall be." An Ohio Synod paper prints this without comment. Are we then to accept it as a fact that the present day principles of the Ohio Synod permit its ministers to join, and affiliate with un-Lutheran Church bodies? And is this the Synod that claims to have left the Synodical Conference for a doctrinal reason?

H.

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It is estimated that there are to-day 200 million Protestants, 195 million Roman Catholics and 105 million Greek Catholics. One hundred years ago the numbers are reported to have been 40 million Protestants and 120 million Roman Catholics. Greek Catholics are not given. According to this estimate the proportion of increase would be more than five of Protestantism to two of Roman Catholicism.

H.

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The fiftieth anniversary of the founding of the Young Men's Christian Association was recently celebrated at Washington, D. C. Among the speakers for the occasion was also President Roosevelt.

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Dr. Teunis S. Hamlin, of Washington, in pointing out some of the dangers of the "new evangelism," the movement for awakening in Christians interest for the salvation of their neighbors, says:

"Incidents are very commonly told of men who have spent their lives in Christian communities, and in attendance upon Christian churches, saying: 'I have lived fifty or sixty years here and no one has ever spoken to me about my salvation.' Now, this is no doubt a serious indictment of the Christian people among whom they have lived, but it is no excuse whatever for themselves. The salvation of Christ has been many times explained to them from the pulpit; offered to them and pressed upon their acceptance. They have always known that such offers were meant for them; that Jesus longs for their salvation. Their duty has always been to accept him, and can be neither increased nor diminished by the faithfulness or unfaithfulness of their neighbors; zeal should not blind us to the truth at this point, nor lead us to even imply that any excuse based on the failure of others can be accepted by God."

These are sane and sober words. Certainly I am my brother's keeper, but that broth-

er dare not presume on that fact to excuse negligence on his part about his soul's salvation. R.

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Baba Bharati from India after twelve years of life in the wilderness, so report has it, has arrived in New York to do missionary work for Hindooism. May the experience of Saul be vouchsafed to this benighted soul. H.

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Prof. Hilprecht, of the University of Pennsylvania, the famous archaeologist, has left this country to take up again his exploration of the mounds of Nippur. On his way he is spending several months lecturing at German Universities. He will fit out his expedition at Constantinople. He intends also to complete his work of cataloguing the Babylonian antiquities kept in the Royal Ottoman Museum by the Sultan of Turkey. H.

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In order to stop, as far as possible, the wicked traffic in unsuspecting young women, who are lured to this country from various parts of Europe and then forced into a life of shame, Commissioner General of Immigration Sargent has decided to appoint a number of young women at the Ellis Immigration Station at New York, whose duty it shall be to go with the custom officers to the incoming ocean steamers and visit especially the first and second cabins and in a friendly way warn the young women they find there against the dangers that are in store for them. It is to be hoped that something at least may be accomplished in this way, and that the government will be able to find still more effective means of breaking up the nefarious business. L.

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A Canadian correspondent in the "Baptist Argus" says that Methodist, Presbyterian and Congregational leaders of Canada are planning for a union between their respective bodies, to resist the growth of Roman Catholicism among the French in eastern Canada, and to provide more adequate support for missions among the settlers of the central and western provinces. W.

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England and America have sent out 650 medical missionaries. They labor among 5,000 missions. W.

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At the laying of the corner stone for the new building for the Society for Ethical Culture in New York, one of the speakers was Mr. R. Fulton Cutting. According to the New York Times he said that it was a profound misfortune that the curriculum of the public schools did not lay the foundations of character and ethical training, while it laid the foundation of learning in mental exercises. Another speaker, Dr. Felix Adler, said: "It is an error to devolve merely upon the Church and the Sunday-School the task of organizing the higher aspirations. The daily school, which influences its pupils five days out of the week and during the entire period when they are most impressionable, must perform the major part of this task if it is to be adequately carried out. Ethical training, without which intellectual training is a peril rather than a benefit, is confessedly the weakest spot in our educational system."

There are not a few who keenly feel that something is missing in the educational system of our public schools; something which is necessary for the social betterment and for the uplifting of the human race. This something is a Christian education. By it alone can the human race be elevated. "The virtues of the heathen," one has aptly said, "are but glittering vices." Our public schools do not teach the one thing which is needful. We would not call this a defect in the educational system of our public schools. These schools are not supposed to give any religious instruction. They are institutions of the State. State and Church, however, must remain separate. It is not the State's business to take upon itself the task which belongs to the Church alone, i. e., the Christian training of the young. The public school is indeed a necessary institu-

tion. We cannot dispense with it. But it is not the place where our Christians should seek an education for their children, at least not prior to their confirmation. The proper thing to do for a Christian congregation is to establish and maintain its own church school. It is this very thing that we have ever advocated. The only education which will make good citizens both in the kingdom of God and in the kingdom of this world is a Christian education.

J. H. C. F.

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Edna Vantine, aged twelve, while attending the St. Andrew's Church fair at Fishkill Landing last night, was accidentally shot. A young woman in a shooting gallery in the adjoining room was about to shoot at a target, when the gun was discharged. The bullet went through a door, lodging in Miss Vantine's arm. Thus reports the New York "Times" of December 5. How about the shooting gallery for a means of grace? R.

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ABROAD.

India. The Reverends G. Naumann and F. Forster, recently called as additional missionaries, of the German Missouri Synod, in India, are reported safe at their distant destination. They will at once apply themselves to the study of the Tamul language in which they are to preach. May God bless them with health, bodily and spiritual, and with an abundant harvest of saved souls. H.

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The four hundredth anniversary of the University at Wittenberg, November 1, 1902, was appropriately commemorated by the University at Halle with which it was united in 1815. Dr. Haupt aptly stated the fact when in his address of the day he said: "The time of Luther and Melancthon alone has established the imperishable renown of Wittenberg." Yes, and we add, "A renown which every University should emulate and better than which there is none." H.

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Swami Vivekananda of World's Parliament of Religions fame, has died in India, in comparative obscurity. His popularity in that country, to which he had returned in triumph after his enthusiastic reception in the United States, is reported to have been of short duration. H.

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In order to check the "Away from Rome" movement, the government of Austria has forbidden all its officials, under pain of losing their positions, or at least being degraded, to leave the Catholic Church and become Protestants. It is also reported from Vienna that in two large publishing establishments the entire stock of books was thoroughly examined and anything that had any reference to the "Away from Rome" movement, was confiscated. Thus Rome again shows that it is still animated by the same spirit of violence that it has always shown towards those that dissent from its teachings. Where it has the power, it will to-day use every form of coercion to prevent people from leaving its fold and to bring them back if they have left it. L.

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The number of Protestants in Spain is reported to be 20,000, whereas thirty years ago there were only a few hundred. In Italy their number is stated as 601,000. H.

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The religious denominational returns of the Australian commonwealth and New Zealand give the Protestants 76.01 per cent out of a total population of 4,544,434. The Church of England stands at the head of the list of all the denominations, with 40.53 per cent; the Roman Catholics follows, with 21.60 per cent; the Presbyterians are third, with 13.48 per cent; the Methodists are fourth, with 13.15 per cent; and after them come the Baptists, 2.45 per cent; Lutherans, 2.02 per cent; Congregationalists, 1.98 per cent; and other denominations with smaller percentages. The Church of England and the Presbyterians seem to be stronger in

New Zealand than in Australia, while the Roman Catholics and Methodists are less so. Ex.

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On January 31 the Wesleyan Methodists will complete the purchase of the Aquarium property near Westminster Abbey, on which site it is proposed to erect the new headquarters of universal Methodism. Two days later a public meeting will be held to commemorate the purchase, and the following day the work of tearing down the old place of amusement will begin. The Wesleyans of amusement will begin. The Wesleyans have been offered a vast sum of money for their property on Horseferry street, London, where they have a training school, but, as the real estate values in that section are increasing by leaps and bounds, they naturally refuse to sell.—Ex.

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A Christian Literature Society was recently organized in Egypt by all Protestant ministers and missionaries in that country. A printing office will be opened at Alexandria for the publication of tracts and leaflets suitable for circulation among Mohammedans. Their purpose is to reach all the followers of the Arabian prophet, whether they are living in Cape Colony or in Western China.—Ex.

Hearth and Home.

"THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD."

About 15 years ago out in a Western city a professional lecturer gathered the free thinkers of the city together and formed them into a club with a great flourish of infidel trumpets. They boasted that they would close every church in the city within three months and send the preachers out of the business; and this is the way they went to work to do it. The president of the club left town very suddenly—with another man's wife. The vice-president was shot in a saloon, gambling on a Sunday afternoon. The treasurer hanged himself, also on a Sunday afternoon; the secretary went crazy and was taken to the state asylum. The organizer gave a lecture in Boston on a Sunday night and then he and another man's wife went off together and committed suicide. One of the members put in 16 years for robbing the United States mail, while yet another followed the illustrious example of the president. Thus they closed the churches and succeeded in exemplifying the doctrines they professed.—Selected.

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ALWAYS KEEP YOUR PROMISES!

Once upon a time a man who was in the habit of making promises and not keeping them visited President Lincoln. On this occasion, in order to induce one of Mr. Lincoln's boys to sit on his lap, the gentleman offered to give him a charm which he wore on his watch-chain. The boy climbed into his lap. Finally, the gentleman rose to go, when Mr. Lincoln said to him, "Are you going to keep your promise to my boy?" "What promise?" asked the visitor.

"You said you would give him that charm."

"Oh, I could not," said the visitor. "It is not only valuable, but I prize it as an heirloom."

"Give it to him," said Lincoln, sternly. "I should not want him to know

that I entertained one who had no regard for his word."

The gentleman colored, undid the charm, handed it to the boy, and went away with a lesson which he was not likely soon to forget, and which others may profit by learning.



A BETTER SERVICE.

A wellknown preacher in walking the length of the hotel piazza at a summer watering-place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour for breakfast, led the lady to say "I am late because I was tired, I danced last night until I blistered my feet." "May I ask one question?" the preacher said; and without consent, he asked, "Did you ever blister your feet in the service of your Redeemer?"—Selected.



AN EXAMPLE FOR FATHERS TO FOLLOW.

The correspondence between the father of the late Rev. Hugh Price Hughes, of London, indicates what ought to be the attitude of every Christian father regarding his son's going into the ministry. The young man was intended for the law, but felt called to the ministry. The correspondence between him and his father respecting his entering the ministry, was as follows:

"My Dear Father—I should like to be a Methodist preacher. Your affectionate son." The father replied thus: "My Dear Hugh—I would rather see you a Methodist preacher than Lord Chancellor of England. Your affectionate father."—Selected.



HOW SOME PEOPLE HEAR.

A minister recently preached a sermon and illustrated his point by saying "You know you plant roses in the sunshine and heliotrope and geraniums, but if you want your fuchias to grow you must keep them in a shady nook." After the sermon a woman came up to him, her face beaming with pleasure. "Oh, I am so grateful for that sermon," she said, clasping his hand and shaking it warmly. His heart glowed for a moment—only for a moment though. "Yes," she went on, fervently, "I never knew before what was the matter with my fuchias."



VALUE OF HOME TRAINING.

The value of home life was touched upon by Mr. Chubb in a lecture recently delivered at New York. We quote from the "Evening Telegram":

"Let no parents think that they can buy whatever is essential in the life of a child. They absolutely can not buy that which is most needful—the love of parents. . . . Life is education, and there is no part of education more important than the environment of home. . . . Home is the center and school, the annex, and not the reverse, as is commonly supposed. The reading that is done in the

family circle counts for most, and the pictures that hang on the home walls, when they are few in number, have the most lasting influence."—Selected.

J. H. C. F.



AN EPITAPH.

The following beautiful epitaph is found in the Cathedral churchyard, Ripon, England:

"Bold Infidelity, turn pale and die,
Beneath this stone three infants' ashes lie,
Say—are they lost or saved?
If Death's by sin, they sinned because they're here;
If Heaven's by works, in Heaven they can't appear.
Reason—Ah! how depraved!
Revere the Bible's page—the knot's untied.
They died, for Adam sinned;
They live, for Christ has died."

Contr. by J. H. C. F.



A STRIKING INSTANCE OF THE EFFECTIVENESS OF PRAYER.

Perhaps no more striking instance of the effectiveness of prayer has been witnessed in modern times than the destruction of the plague of locusts that had threatened to ruin Minnesota and other States about twenty-four years ago. When all other remedies and measures had proved fruitless and the people of the plague-stricken districts were on the verge of despair, Governor Pillsbury was asked to appoint a day of fasting and prayer in view of the threatened continuation of the terrible scourge. The Governor complied, and the day appointed was the 26th day of April, 1877.

"When the day came an air of Sabbath stillness proclaimed that it was not as other days. The unusualness of the occasion impressed all alike, and the scoffers had little to say. Shops and places of business were generally closed, and when the bells announced the hour of service, men and women, in Sunday attire went their way to their places of worship.

"The twenty-seventh of April, the day following the day of prayer, the sun shone clear and hot over Minnesota, and an almost summer-like warmth penetrated the moist earth, down to the larvae of the myriads of grasshoppers. Quicken by this genial warmth, the young locusts crawled to the surface in numbers that made the countless swarms of the preceding summer seem insignificant; in numbers sufficient to destroy the crops and hopes of half a dozen States. For a day or two the mild and balmy weather lasted, then it grew colder, and one night the moist earth was frozen and with it the unhatched larvae and the young and crawling locusts above ground. And though the earth thawed again in a few days, the locusts, with the exception of a scattering few, had disappeared. 'And,' to quote Governor Pillsbury, 'we have never seen any grasshoppers since.'"

We have quoted from an article by Rollin E. Smith, in the "Saturday Evening Post," of January 12, 1901. The facts as stated are almost as startling as the sparing of Nineveh in the days of Jonah. Truly, the Lord hears the prayers of His children.

"LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD."

The question is constantly coming up, How far may a Christian indulge in worldly pleasures and amusements? One of the best answers we have seen is in the "Life of Pilkington of Uganda," an eminent missionary. He says:

"If a man wants to go in for what are called worldly pleasures, I can't see what good it would be to hinder him; if he tastes the pleasures which God gives, the others drop off, as a dog drops a bit of potato when you offer him a bone. There isn't time for both. I say, let every man do as he is disposed in his heart. A man is what he is disposed in his heart to be; what he does is only a symptom of what he is, and of very trifling importance comparatively, except as a symptom. The devil changed would be a devil still. Even when he appears as an angel of light, he's still the devil."

Yes, if the heart is full of love for God, there will be no room in it for the love of what the world calls pleasure. The godless heart only is an aching void.—Exchange.



"Does it rain to-day? Is it dark and gloomy? That is all right; there must be some stormy days. To-morrow the clouds will have a silver lining, or disappear entirely. Does the sun shine? Enjoy the sunshine. To-morrow may be bright also. Are you well? Enjoy your health, and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for rolling off your burdens at the foot of the Cross."—Selected.

Miscellaneous.

NOTICE TO WITNESS SUBSCRIBERS!

Resolved, That all delinquents of two or more years standing at March 1, 1903, as have offered no satisfactory excuse be cut off the Witness subscription list forthwith. Cf. Proceedings, Sixth Convention, p. 45.

A. H. Holthusen,	Wm. Kemmler,
H. H. Niemann,	H. F. Wigman,
J. M. Sias,	A. C. Engelder,
	Publication Board.



NOTICE.

The Lake Erie Conference will meet, D. v., at Grace Church, the Rev. H. P. Eckhardt, pastor, in Cleveland, O., April, 14, 1903.

A. T. BONNET,
Secretary.



ACKNOWLEDGMENTS.

Synodical Treasury.

Received per W. J. Lankenau, Treasurer, from the Lutheran Church of the Redeemer, Fort Wayne, Ind.	\$ 20.96
Rev. Walter Cook, Springdale, Ark., from N. N.	10.00
Rev. Walter Cook, Springdale, Ark., from N. N., for Professor's residence, Conover, N. C.	5.00
Rev. W. P. Sachs, Pittsburg, Pa., from Wm. R. Niebaum	2.00
from Miss Della M. Niebaum, for Professor's residence, Conover, N. C.	1.00

Rev. W. P. Sachs, Pittsburg, Pa., from Wm. R. Niebaum for Needy Minister	2.00
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Prof. C. A. Weiss, Treasurer, from Tuition, Conover, N. C.	83.00
Chas. F. W. Thomas, Treasurer, from Bethlehem Luth. Church, Rosindale, Mass., for Student, Frank Yount at St. Louis	5.00
Per Rev. Henry E. Sieker, Pittsburg, Pa., a Thank-Offering	6.00
Rev. Paul Bischoff, from St. John's Congregation, N. C.	2.50
St. John's Sunday-School, N. C.	3.30
Concordia Congregation, Conover, N. C.	5.77
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Rev. Paul Bischoff, from Miss Helen R. Washington, D. C., for Student, Frank Yount at St. Louis	5.00
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Rev. Martin S. Sommer, from Ladies' Aid Society of Grace Lutheran Church, St. Louis, Mo., for Indigent Students at Conover	5.00
for Indigent Students at Winfield	10.00
Prof. Chas. Scaer, Treasurer, from Tuition, Winfield, College	10.00
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for Indigent Students at Conover	10.00
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9.50	
Mission Treasury.	
Received per Rev. Henry E. Sieker, from Mrs. J. C. Allison, Fresno, Cal.	\$ 4.00
W. J. Lankenau, Treasurer, from the Lutheran Church of the Redeemer, Fort Wayne, Ind.	26.35
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H. A. Stang, Treasurer, Ev. Luth. Church of the Redeemer, New York, from Mrs. F., for Sheephead-Bay Mission	3.00
W. L. Moll, Treasurer, Baltimore, Md., from N. N., a Rejoicing Fund	1.05
Per Rev. Henry E. Sieker, Pittsburg, Pa., a Thank-Offering	2.50
Wm. C. Faehse, Treasurer from Christ Ev. Luth. Church, Chicago, Ill.	40.00
Church Extension Fund.	
Received per A. C. Wilcken, Treasurer, from Sunday-School of the English Lutheran Church of the Redeemer, St. Paul, Minn.	11.80
A. E. SUCCOP, Treasurer.	
January 31st, 1903.	

ACKNOWLEDGMENT.

Received for "Needy Brother," through Prof. Scaer from members of St. Martin's, Winfield, Kans., \$11.00. Received through Mrs. Faulborn from Miss Hannah Finster for College Pt. Orphanage, \$2.00; for Old People's Home, \$3.00.

WILLIAM DALLMANN.

ACKNOWLEDGMENT.

Received for Mission Treasury per G. J. Becker, from Miss Emma Henning, \$1.00; Mrs. Chas. J. Becker, \$1.00; Cash, \$1.00.

FR. W. SEBELIN,
Treas. Mission Board.

The Reviewer.

THEOLOGIA. THE DOCTRINE OF GOD. OUTLINE NOTES, BASED ON LUTHER. By Reverend Franklin Weider, D. D., LL. D., Professor of Theology in the Chicago Lutheran Theological Seminary. Fleming H. Revell Company, Chicago, Ill. Pages 743. Price \$1.00.

"These Outline Notes," as the author states in the Preface, "aim, in a condensed form to present a full discussion, in all their bearings, of all the subjects treated

under the Doctrine of God as presented in a systematic form by modern Theologians of the Positive School. They contain all the thoughts from which, as a basis or thesis, the whole subject can be more fully elaborated. These notes are such as a professor of theology would dictate to his class, and on the basis of which he would deliver oral lectures." The book, then, is not designed for the general reader, but for the theologian, particularly the theological professor and student in the class-room. And these, no doubt, can make it serve a useful purpose as a book of reference, or when it is desired to find all the material relevant to a particular doctrine in a compressed and condensed form. It is also valuable for the full bibliographies given at the end of every section, which enable the student to pursue the subject at greater length.

On the whole, the book is conservative and reliable. But when the author says (p. 80), that it is the aim of the Bible to teach spiritual truths and that "all other knowledge imparted to us in the Bible serves only as a means to this great end, and we have no right to ask of the Bible that kind of knowledge which it does not aim to teach," the statement, to say the least, is ambiguous and liable to be misinterpreted. Nor do we approve of the author's truckling to modern science, when he makes the six days of Creation "long periods" (p. 80), and when (p. 81) he says that, "aided by the light derived from geology, chemistry, physics, and astronomy, we may distinguish, in the gradual formation of the physical globe before the introduction of life, four periods: (1) the nebulous state; (2) the mineral incandescent; (3) the period of hot oceans; (4) the period of cold oceans." We furthermore feel that the author is not doing our Synod justice in his presentation of our teaching on Election (p. 77 and 78), particularly when he says that "it is interesting to compare the teaching of the Missouri Synod with that of the Calvinistic Canons of the Synod of Dort," and then give one quotation from each source, for the quotation from our publications which he gives does not fully present our position. Is that fair and honest? It is just as "interesting" to compare the following teaching of the Missouri Synod with that of the Synod of Dort. Missouri: "We believe, teach and confess, that God loved the whole world from eternity, created all men unto salvation, none unto damnation, and that he earnestly wills the salvation of all men," "that the Son of God came into the world for all men," "that God, through the means of grace, calls all men earnestly." Synod of Dort: "The cause of preterition or reprobation is alone the free, just, irrevocable and immutable good pleasure of God, according to which He decreed to leave some men in their common misery, and bestow upon them neither saving faith nor the grace of conversion, but to leave them in their corrupt ways under just punishment and finally to condemn and eternally punish them, not only on account of their unbelief, but also on account of all their other sins, for a declaration of His justice." Why did Dr. Weidner not give also quotations like these?

MEDITATIONS FOR THE PASSION SEASON. Lutheran Publication Society, Philadelphia, Pa. Price 75 cents.

This book is a translation from a German work, the "Evangelische Hausagende" of G. C. Diefenbach. It covers the whole season of Lent, from Ash Wednesday to the Saturday before Easter. For each day there is given a Scripture lesson—a portion of the Passion History or some other suitable passage—a commentary on the same, and a prayer much on the same order of Lochner's "Passionsbuch." There is added a harmonized history of the Passion of our Savior, according to the Four Gospels.

The translation, as far as we are able to see, appears to be well done. All in all, we think the book serves the purpose for which it is intended, namely to be a book of devotion for Lutheran readers during the Lenten season. The comparison on page 195 is not to the point; moreover, it should be more carefully worded.

W.

We Invite Your Attention to this Column.

DO YOU KNOW

How many different books there are in the Bible, in how many different languages written, by how many different authors, in how many different lands, at what various times, by what diverse sorts and conditions of men, under what varying conditions and circumstances? Do you know what marvelous variety of contents that book shows, in every field of knowledge and learning?

Read it all on pp. 20 and 21 of "Why I Believe the Bible." It takes the author only a page and a half to tell it all, but that page and a half will give you enough to think about for a long time and a careful reading will furnish you with many arguments to stuff the mouth of the scoffer.

We are selling the book now at 15 cents a copy, plus five cents for postage.

THAT SUNSHINE SOCIETY.

We are more than gratified at the success of our own little Sunshine Society. New subscriptions to "Witness" have just been pouring in of late, and we cannot but attribute a fair share of these to your sunshine efforts. For the benefit of those that do not know about the sunshine club, we say it again: just pass on your "Witness" and "Guide," after you have read it and you are a member of the Sunshine Club.

WE ARE NOT SAVING MUCH

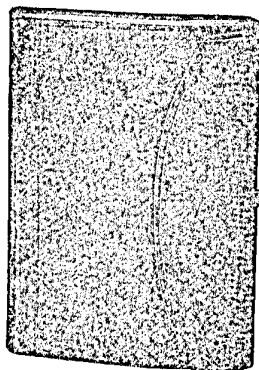
about Sunday-School Hymnal this time for reasons of our own. We shall have more to tell you about it next time. We mention it now merely to remind you of that order for same you meant to send in.

EASTER IS COMING

and so that you may make an intelligent choice of hymn-books for the catechumens in your family, we propose to assist you by publishing cuts of various styles and a few descriptive words about them.

By the way, a Bible would be an excellent present at confirmation. Let us send you our 64-page Bible catalogue to select from.

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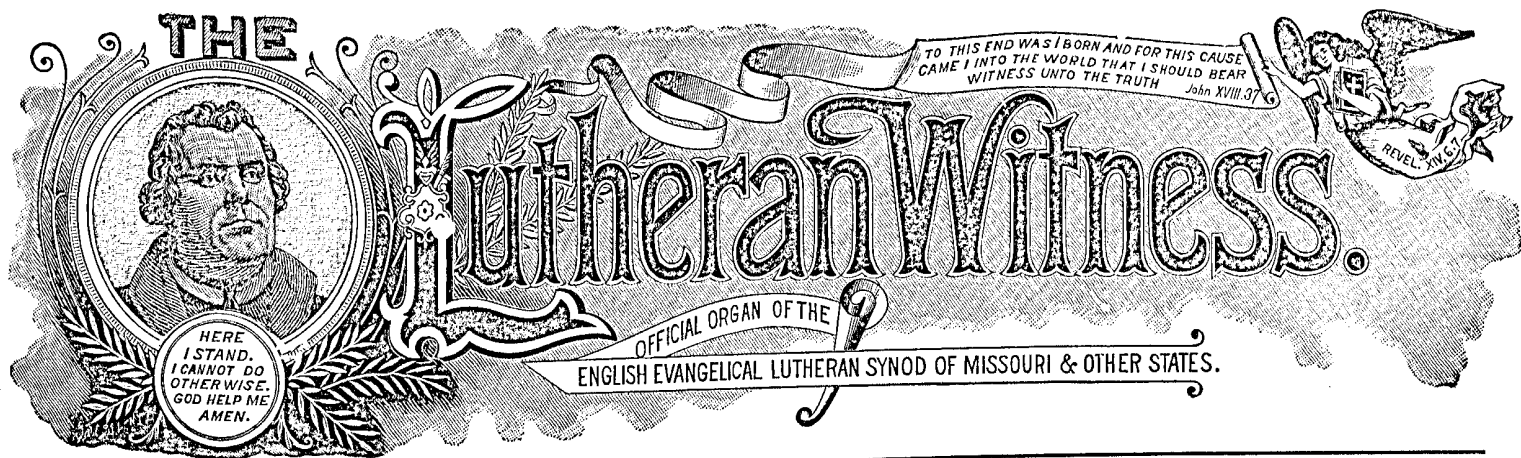
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PRICE, \$1.00 PER YEAR.
IN ADVANCE.

REDEMPTION.

Give me to know, oh, Lord, that I
Am purchased by Thy blood;
To feel my dear Redeemer nigh—
My Savior and my God;
To know that ransomed I have been,
When died the Holy One;
And by His death am saved from sin,
And heavenly joy have won.

Oh, may my soul rejoice to know
That my Redeemer lives,
And may my life and actions show
This heart of mine believes
That I am saved by grace alone,
Am ransomed by His death,
That naught for sin can e'er atone,
While I draw mortal breath,

Save that great price He paid for me,
When on the cross He hung,
And bore my sins in agony,
While His great heart was wrung;
And may I feel that I am His
Thus purchased by His blood;
What greater, higher price than this,
The streaming blood of God?

Oh, grace divine! beyond compare,
That Jesus died for me—
For me, poor worm, that He should care—
Upon the accursed tree.
Oh, gracious Spirit, heavenly Dove,
Breathe on this heart of mine,
And fill me with redeeming love,
To know that I am Thine.

JAMES ARCHER.

Editorials.

Our Publication Board is making efforts to collect the outstanding "Witness" accounts in order that the mailing lists of this paper may be put on as substantial a basis as possible in preparation for the report that the Board will make to Synod in June. We hope that these efforts will be successful and in this connection would quote from an article written several years ago by Pastor Kuegele and bearing on this subject. He says:

"We can imagine no excuse for those who are in arrears for the 'Lutheran Witness.' There may be a very few who are absolutely too poor to pay their subscription and God forbid that the Synod should deprive a *worthy* poor person of the paper. But for the sake of right and order all subscribers who are positively not able to pay for the paper should apply for a free copy in the right

way and at the right place, or, if any be not willing to do this the paper should be discontinued. Certainly no one should have his name on the list of paying subscribers for three, four or more years and then declare his inability to pay. This does at the best not look right and the apostle commands: 'Abstain from all appearance of evil.' (1 Thess. 5:22).

"But without a doubt the great majority of those in arrears for the 'Witness' are well able to pay for it and it is owing mainly to neglect that so large a sum is outstanding. The payment of so small an amount is apt to be overlooked or postponed, a year is soon past and the pittance is still unpaid. But this is sinful neglect. The apostle commands: 'Owe no man any thing, but to love one another.' (Rom. 13:8). In our age contracting debts and leaving them unpaid is indeed accounted a small matter, hardly a disgrace. A man will contract heavy debts and pay them off at one stroke by making an assignment and people will lift the hat to him thereafter as well as before. Never should the Christian imitate the vicious practices of his time. He that is conformed to the world will be condemned with the world. How God looks upon leaving honest debts unpaid may be inferred from Psalm 37:21: 'The wicked borroweth and payeth not again.' This certainly includes taking a paper and not paying for it.

"We earnestly ask subscribers who are in arrears to consider what they are doing. You order the 'Witness' and in doing so make this contract with the Synod: It is to print and mail you a volume of the paper—26 numbers—, and you promise to pay a dollar. Now if this payment is not promptly forthcoming, Synod has had the outlay, has kept its part of the contract and is out of so much money. And you have not come up to your promise and are keeping in your own pocket money which honestly and legally belongs to the Synod. So the neglect of promptly paying subscriptions becomes a cause that the work of the Church must lag and that those who labor hard and make sacrifices for the Synod are discouraged. And how can a man be edified by a paper for which he has not paid for years? He must have a bad conscience when taking it out of the post office; he must have a bad conscience when reading it, and he must have a bad conscience if he does not read it at all, but simply wastes it."

R.

Christians in all ages have gone to extremes in their views of God. The old Puritans and others looked upon Him as a stern, relentless Judge, who had no compassion upon the weakness of His children. The modern idea seems to be that He is a kind and loving, even indulgent Father, who is willing to overlook even flagrant sins against His Law. The right view lies between these two extremes. God is our Father, in the highest and noblest sense of the word. This means that he has compassion on our weaknesses, but that He will hold us to account if we provoke His anger wilfully. This is the way in which Holy Writ describes Him to us, and therein we are content to abide.

W.

Here is an interesting sidelight, that shows how far liberalism has already gone in the General Synod. This is from a late number of one of the General Synod papers:

"When, at the great Parliament of Religions in Chicago, men of all beliefs united in the Lord's Prayer, who shall say that they had no right to do it, even though it was not with full understanding of its meaning? God is the All-Father. All men are His children. It was through Him that they were brought into the world, and 'without Him was not anything made that was made.' They may be ignorant, they may be wanderers, but the Father seeks to win them. 'God so loved the world that He gave His Son,' and 'while we were yet sinners' Christ died for us. Who, then, will dare to refuse to any one the right to call God 'Father,' or to repeat those beautiful words of prayer?"

We did know that some men in the General Synod fellowship about every religious denomination in the United States, but we did not think that any of them were quite ready to fraternize with Buddhists, Shintoists, Mohammedans, Confucians, and other heathen. All this gush about the universal fatherhood of God is utterly beside the mark. As long as a person has not become a child of God by faith in Christ, he has not only not the right, he utterly lacks the ability to call God his Father, and if he does utter the word, it is an abomination in the ears of God. To every unconverted sinner applies what Christ said to those reprobate Jews: "Ye are of your father, the devil." Only those that have "received the Spirit of adoption" can by Him cry "Abba, Father." (Rom. 8:15).

L.

NO CASE.

Under the heading: "The Evidence Furnished", the "Lutheran Standard" of February 7, replies to an editorial of ours, printed in the issue of January 15, in which we had called for proof in reply to insinuations printed in the "Standard" in a review of Pastor Kuegele's first volume of Country Sermons on Free Texts.

We said:

"In reply we call upon the 'Standard':

"1. To show where Pastor Kuegele or the Missouri Synod, of which he is a member and with which he agrees in the biblical doctrine of election, *changes* words of Scripture to get the doctrine, 'unto' faith. . . .

"2. To show that Pastor Kuegele, or the Missouri Synod, ever knew or proclaimed a comfort of election *'apart'* from the comfort of the Gospel." . . .

I.

SHIFTING.

The "Standard", in its reply to our first point, confines itself to the passage 2 Thess. 2:13-14. It says, it does not know "whether Pastor Kuegele ever so changed or interpreted"—mark the introduction of the word "interpreted"—"the words of Scripture or not." However, with reference to the sermon in point it says: "he does not change the word 'through' into 'unto.'" Then passing from Pastor Kuegele to the Missouri Synod the "Standard" says: "The case is different, however, when we consult the periodicals of the Missouri Synod. On page 30 of the Minutes of the Western District of that Synod, held at Altenburg, Mo., in 1877, we find the words: 'Paul, would say, namely: We are elected unto sanctification of the Spirit and unto belief of the truth. This peculiar way of speaking occurs very frequently in Greek, that one says: That is through this or that thing, when one wishes to say: That is unto the end that the thing may be.'" After giving a quotation in which the Missouri Synod confesses the Biblical doctrine "unto faith," the "Standard" continues: "In 'Lehre und Wehre,' 1880, p. 271, it is said: 'The 6th Thesis showed that God had predestined unto faith.' On page 235 we find it stated: 'God has predestinated each and every person of the elect unto faith and unto salvation.' On page 234 we read: 'We decidedly reject the explanation: Through sanctification of the Spirit and belief of the truth.' According to this declaration Pastor Kuegele's words as well as those of our English Bible are rejected!"

From the foregoing it appears that the "Standard" perceives somewhat the delicacy of its position in having permitted itself to use a mode of expression which is questionable. And for that wickedly insinuating term "change" it now slips in the comparatively harmless "interpret", which, if it had been used in the first place would have obviated perhaps also this controversy. Moreover, after accusing the Missouri Synod explicitly, as it had in the review implicitly, of "changing" the Apostle's words, the "Standard" now ends lamely, and no doubt for reasons, saying: "According to this declaration Pastor Kuegele's

words as well as those of our English Bible are rejected." Why this shifting? For the word "change" we are now served with the word "interpret", and for the words "the Apostle's words", with the words "the English Bible." If we be permitted to answer our own question, we should suggest that the "Standard" is perceiving, and consequently "changing"; unfortunately however, only to a little less untenable position. Missouri is now accused of "interpreting" the Apostle's words, 2 Thess. 2, 13-14, "unto faith" whereas Pastor Kuegele, as the "Standard" avers, does not.

QUERER METHOD.

Addressing ourselves to this phase of the matter in hand, we profess that we are at a loss how to regard the "Standard". It says among other things: "Controversy is very distasteful to us, and we should not have written these lines had we not felt compelled to defend ourselves and the truth of history. If the "Lutheran Witness" and the Missouri Synod are not willing to be held responsible for the language contained in the publications from which we have quoted, the church at large is entitled to know the fact, and the sooner the necessary disavowal is made the better it will be for all concerned." As we read this we appreciate the professed spirit of fairness. But, what are we to judge of such professions when the "Standard" proceeds in the following manner?

To find out how Missouri interprets 2 Thess. 2, 13-14, the "Standard" goes back to the Minutes of the Western District, 1877. The interpretation there given, and which we have printed above, is one that has been defended by classic and to some extent by Biblical usage of the preposition in question. Albeit, in "Lehre und Wehre," three years later than the afore-mentioned Minutes, and in time to avoid the said issue of the deplorable election controversy, we have on pages 233 fol. a very detailed exposition of the text. And what do we read there? After the reasons are fully given the writer there says: "We proceed more safely therefore, if we forego the interpretation, 'unto sanctification of the Spirit and unto belief of the truth.'" Did the "Standard", that is surprised at the seeming ignorance, on the part of the "Witness" of Missouri publications, not know this when it so piously called on us for information in case there had ever been a "correction" of the interpretation of this passage? Did the "Standard"? The reader may judge for himself, and will understand our perplexity in the matter, when we inform him that the sentence quoted by the "Standard" from p. 234 of "Lehre und Wehre", as above, is the very next to the one we have just given and which contains the "correction."

THE EVIDENCE CONCERNING
"THROUGH" MET.

But what does "Lehre und Wehre", 1880, p. 234 reject? The "Standard" says it rejects "the explanation *through* sanctification," etc. Turning to the passage referred to, we do indeed find the language quoted, only, we find more, and which very naturally serves the pur-

pose of helping to make clear what is meant. We read that the explanation "through" is rejected as one that conceives of faith, the subjective behavior on the part of man, as the means of election. See p. 234 "Lehre und Wehre." Then proceeding, we read an interpretation, not indeed of the English text, but as is proper, of the Apostle's words in the Greek text, the result of which verbatim is as follows. "Lehre und Wehre": "Accordingly we interpret . . . as Luther has given it in his translation: *in* sanctification of the Spirit and *in* belief of the truth." Missouri therefore rejects "through" in so far as it fails to give the meaning of the Greek preposition "en", and at the same time comes out clearly in favor of Luther's translation in the German Bible. If therefore the "Standard" springs the bugaboo upon us, that Missouri in the case in hand rejects the "through" of the "English" Bible, we meet it with the rejoinder that Missouri expressly adopts the "in" of Luther, of the "German" Bible. It will then remain, of course, for the "Standard" to decide which side in this matter is most "historically" Lutheran, Missouri that stands for Luther's "in" or the "Standard" that stands for the "English" Bible's "through."

PASTOR KUEGELE AND "THROUGH."

And now, how about Pastor Kuegele and 2 Thess. 2.

For the benefit of our readers and the information of the "Standard" we will print the entire paragraph that touches upon the controverted point. In Pastor Kuegele's sermon, page 276 fol. we read:

"Here the apostle tells us, what belongs into the election of God, that it is a collective act, comprising both salvation and the things necessary for the obtaining of salvation. These things: salvation, the sanctification of the Spirit, and the belief of the truth belong together and must not be separated; yea, the apostle connects them so closely that the one cannot be without the other. *Mark well, the apostle does not say: God hath chosen you in foresight of your sanctification and belief of the truth.* In that case the sanctification of the Spirit and the belief of the truth would be taken out of the circle of this collective act, and would be made the outside rule by which God had been guided and governed in His election, but the apostle says: "Through sanctification and belief of the truth." *He comprises together in one both the end and the way leading to the end.* Without the sanctification of the Spirit and the belief of the truth there is no salvation; therefore there is and can be no such election which would be a mere ordination to salvation without comprising the sanctification of the Spirit and the belief of the truth, that is, without comprising the way of salvation. The words are clear: "To salvation through sanctification of the Spirit and belief of the truth. A father setting apart his son for the ministry of the Gospel, by that very act sets him apart for a course of study to fit him for the ministry."

Is there any one who can read the foregoing, knowing what "Ohio" has

taught and teaches concerning the doctrine of election, who can explain to us how the "Standard" could say: "O that such preaching and teaching had always and everywhere prevailed. Then there would have been no election controversy to disturb and rend our beloved Church." We profess we cannot. Does the "Standard" really mean it?

As far as Pastor Kuegele's treatment of "through" is concerned we have the following to say. Pastor Kuegele preaches in English. Naturally he uses the English Bible as his text book. Moreover when he preaches to his congregation, he does not dwell with such detail upon matters of grammar as one would in an article in a learned treatise, and in times such as 1880. In a sermon one properly preaches, presents ideas, facts. Accordingly Pastor Kuegele, in his sermon does not in so many words reject the "through" of his text. But one thing is clear to any careful reader of the paragraph that we have reprinted, namely this, that Pastor Kuegele is careful to ward off the delusion of "Ohio" which it fondles in the "through", and to maintain the true force of the Greek preposition, as it is explained in the quoted passage of "Lehre und Wehre."

What then does the "Standard" mean when it plays Pastor Kuegele against "Lehre und Wehre" and the Missouri Synod? Indeed, either the "Standard" is again ruminating on the crop of quotations that it ever keeps ready against Missouri, or it is guilty of something worse.

II.

"PARTICULAR" COMFORT.

In reply to point two, i. e., a comfort of election "apart" from the comfort of the Gospel, the "Standard" says: "If Pastor Kuegele ever 'knew or proclaimed' such a comfort we are not aware of the fact. We are sure that he proclaims no such comfort in the sermon under consideration. . . . Now let us turn again to the Minutes of the Chicago Conference of 1880, and what do we find? On page 56 we are told 'that before all things else our comfort consists in this that the precious saving election helps that we remain in faith unto the end. It does not consist in this that we are saved through faith; then it would be the same comfort that we find in the Word of God, in the Gospel, in Christ's merits, in short, in all the means of grace and salvation. We ask here for the *particular* comfort that lies especially in this doctrine'. If these words do not teach that there is a comfort in election that is 'apart from the comfort of the Gospel', will some one please tell us what they do teach?" Thus far the Standard.

PASTOR KUEGELE AND "PARTICULAR" COMFORT.

We verily would be pleased to have an opportunity of teaching the "Standard" what the words referred to do teach, were it not for the apparent proclivity of the "Standard" to overlook the abundant opportunities of self-advancement in this respect. If for instance, the "Standard" had continued reading in Pastor Kuegele's sermon which it lauds

and recommends, it would have received the instruction it now so innocently calls for. Yes, in the words of Pastor Kuegele; in the words of the sermon of which the "Standard" says: "We are sure that he" Pastor Kuegele "proclaims no such comfort in the sermon under consideration"; in the words that are connected immediately with the words that the "Standard" so triumphantly quotes, the "Standard" can find what Missouri teaches about the "special," "peculiar" or "particular" comfort of the doctrine of election. We therefore answer the "Standard" by reprinting from the paragraph in question in Pastor Kuegele's sermon. We read, page 281:

"By faith we know that the saving grace of God is ours: we have no other way of knowing it, than by the faith of the Word. Now this part of the Word of grace, the doctrine of God's eternal election affords this *peculiar* comfort. that God thought of me before the world was, appointed and ordained me to salvation and, so to say, mapped it all out how to preserve me in temptations, by what crosses to purify and exercise my faith and how to keep me unto the end. And when I contemplate this wonderful thing that the Creator of the universe, before ever the world was, graciously took counsel over me, a poor worm, I am astonished and amazed at such an eternity of love, which far surpasses my understanding. But even so it is: for St. Paul declares: 'We know that all things work together for good to them that love God, to them that are the called according to his purpose'. Over His beloved children God has a purpose and according to this purpose He causes all things to work together for their good."

Thus we read in Pastor Kuegele's sermon. And this is what Missouri teaches about the "particular" comfort of the doctrine of election. The only difference between Pastor Kuegele in this sermon and the quotation at which the "Standard" takes umbrage is this: Pastor Kuegele calls this comfort a "peculiar" comfort whereas the Chicago Minutes call it a "particular" comfort. That this difference is a difference in terms only and not a difference in the thing every fair mind must admit.

"APART."

But the "Standard" thinks that when the Minutes of the Chicago Conference speak of a comfort of the doctrine of election which is "particular" to it, that is, which is the comfort of this doctrine in distinction from the "particular" comfort of some other doctrine, respectively the doctrine of the Gospel, that then the Minutes speak of a comfort "apart" from the Gospel. The writer in the "Standard", however, saying that nothing in the controversy shocked him more than this declaration evidently misunderstands entirely what the Minutes desire to maintain. Missouri never knew a comfort "apart" from the Gospel, the Gospel taken in the sense in which the "Standard" evidently takes it. Indeed, the doctrine of election is a part of the Gospel, Gospel in the full sense of that word. No, when the Chicago Minutes

speak of a comfort different from that which we find in the Word of God, in the Gospel, in the merits of Christ, as every student of theology, not to say theologian, will know, they do not use the terms Word of God, merits of Christ, Gospel, as if they were exclusive quantities; as if the Word of God excluded the Gospel, and the Gospel the merits of Christ, and vice versa. The Minutes use these terms, as is clear especially from the sentence, "We ask here for the particular (besonderen) comfort that lies especially in this doctrine", in the sense in which the dogmatician uses them when he speaks respectively of the doctrine of the Word of God, the doctrine of the Gospel, the doctrine of the merits of Christ, etc. And as each of these doctrines differs, the one from the other, so also every one of these doctrines has its "particular" comfort. So we speak of the particular comfort of the Lord's supper, or, of the doctrine of the Lord's Supper, a comfort that is most specifically "peculiar" to that doctrine, a comfort that is "particular" to it in distinction, for instance, from the comfort of the doctrine of the merits of Christ, or of the Gospel in the sense of the forgiveness of sins. Just so the Minutes speak of the "particular" comfort of the doctrine of election, as does also Pastor Kuegele in the sermon referred to.

Concluding our rebuttal of this point therefore we cannot refrain from once more expressing our surprise at the "Standard" when it says of the sermon quoted, and particularly of the quotation that we have printed above, that if such preaching and teaching had always prevailed there would have been no election controversy. Did the "Standard" read the sermon? Did it mean what it said? Does it?

* * *

The "Standard" says the evidence is furnished. If the evidence is in, the "Standard" evidently has no case.

Since moreover the "Standard" has admitted that the church at large is entitled to know it in case the matter stands differently from what the "Standard" has depicted it, we are anxious to see whether the "Standard" will publish our reply. It would indeed be refreshing to note such consistency at a time when it is only too often noticeable that they, who are loudest in their declarations of intentions of fairness and of their desire for peace, are the last to show this in their actions and the most flagrant in their violations of what they profess to be right. Will the "Standard" become guilty of such offence? H.

Contributions.

THE ROMAN AND THE RUSSIAN CHURCH.

Whoever watches closely the labyrinthian course of great events must stand aghast at the immense power of Russia. Russia is indeed not only the master of Europe, but already controls Asia, more or less, while the influence it wields in Africa is by no means unimportant.

Triumphantly the Russians declare that the unparalleled success of their empire is solely due to two causes, namely absolutism and unity in religion.

The absolutistic form of government gives the ruler free hand to follow a policy of aggrandizement. The Czar is not disturbed by a parliament which desires to know everything about the foreign policy and refuses to grant means for the increase of navy and army. There is no opposition to costly enterprises, no begrudging of successful diplomatists and soldiers. One will alone rules and success has crowned his system.

But the great masses in Russia are densely ignorant. What do they care for the giant strides their country makes! If to-day a sudden change should come and universal suffrage should be introduced, nine-tenths of the Russians would not know what it means, but one thing the poorest, most ignorant Russian knows—or has been taught to know it—that his country is "holy". While the Reformation in Germany and Scandinavia did away with priestcraft and relied solely upon the Word of God; the Reformation in England was more of a political than a religious nature.

In Russia there was no Reformation. The Russian Church considers itself the Church, the original, Apostolic Church and never recognized the Pope as supreme Bishop. In Russia in former days the Church was co-ordinate with the Czar. Peter the Great made the Church of Russia subordinate to the crown and today the Russian Church is nothing but the slave of the throne. But the Czars were wise enough to give to their foremost supporters all the means a state-church needs for its existence. Enormous is the wealth of the Russian Church. Its possessions have a value five times as great as the enormous national debt of the empire. No wonder that the Church does everything for the crown. A Russia with religious liberty would soon decrease the wealth and the revenues of the cloistered clergy. Therefore the clergy teaches as first and last principle of all religion, undying love for "holy" Russia and immoderate devotion to the Czar.

Thus Russia, with the exception of Romish Poland and the Lutheran Baltic provinces, is a religious unit.

It is well known that in the Church of England there exists a party with strong Romanizing tendencies. These people to whom the simple and clear word of God is a book with seven seals believe that a church can exist with visible heads only such as the Pope and the bishops. They claim or did claim that the ministers of the Established Church were and are the right and lawful successors of the Apostles, and but a few years ago these so-called Protestants most humbly requested the Pope to acknowledge the Church of England as part and parcel of the "Most Holy Roman Catholic Church." But the Pope did no such thing, but declared emphatically, all members of the Church of England heretics who could save their souls only by returning to the infallible Pope.

Quite differently did Rome act towards Russia. While the Pope coldly refused to acknowledge the English weaklings as Christians, he tried his best to bring forth a union with the Greek Church—but alas, without avail.

A few years ago Leo XIII. asked the Holy Synod of Russia to join hands with him. All he wanted was that the Russians should recognize in the Pope the spiritual teacher of all Christians. For the rest he did not care. He would allow the "secular" clergy to marry—and—he was willing even to overlook such a "trifling" matter as the "procession of the Holy Ghost."

To those of our readers who are not conversant with Russian theology we simply want to remark that the Greek Church in its creed teaches, that the Holy Ghost proceeds from the Father alone and not from the Father and the Son, while the Church of Rome—in this case—like all orthodox Protestants teaches that the Holy Ghost proceeds from the Father and the Son. But even this giving up of one of the most vital parts of the creed did not influence the Holy Synod of Russia to grasp the extended hand. The answer it sent to Rome was cutting. It ran about this way. The Russian and Greek Church is the Church of the Apostles. If there was a scism in the ancient Church, it was abetted and caused by Rome for the mere aggrandizement of the papal power. A people that in matters spiritual believed in a foreign bishop could not be a patriotic people—no matter how specious the denials of Rome were. The Holy Synod would recognize the Church of Rome as part and parcel of the Russian Church as soon as the Pope gave up his claim of supremacy, equally dangerous to the interests of true religion as to the interests of pure and undefiled patriotism.

Thus Rome in its turn was snubbed by Russia as Rome had snubbed the English pope-worshippers.

But how is it that Rome with submissive smile takes all the kicks from Russia? How it is that Rome advises the most slavish adherents of the holy see—the Poles—to submit to Russian rule, while in Germany it excites artificially the hatred of the Poles against Germany?

Rome has a keen scent. It knows that Russia is the coming power. It knows that in this country Russia will absolutely hold sway over the whole of Asia and more or less rule and control Europe, therefore it gives up its "non possumus" towards Russia. It wishes to win the good will of that giant and ungratefully tells the Poles who have shed their blood for Rome to submit to the Russian "knout" and not to harass the Czar with revolutions.

While thus Rome bows down before the Czar, absolute Czar, it is coquetting with the French Republicans and advises its only true adherents in France, the aristocracy and the peasantry, to become staunch republicans. Rome calls this fair and brags about the greatness of the Roman Church that is satisfied with every form of government. But the fairness is nothing but the "devil's" policy. As long as Rome cannot rule it

cringes and when it is strong enough it throws off the mask. Caveat Mundus.

J. A. SCHWOY.

The juicy language of Luther's version, its sinewy vigor, its racy idioms, and the rythmical charm are literary merits which it is impossible to estimate too highly. p. 863.

George Park Fisher, Century Magazine, 1883.

DIVERGENCE OF OHIO FROM MISSOURI.

In Catawba County, North Carolina, there are a few congregations connected with the Ohio Synod, and a few connected with the Missouri Synod. Naturally, the members of these churches would like to be in the same synodical body, if there were nothing to justify our remaining separate and distinct. But the teachers of the Ohio Synod seem to feel the necessity of urging their differences and to impress the same upon their followers.

A few years ago the Concordia District of the Ohio Synod held a convention at Claremont, a village near Conover. From the minutes of that meeting it seems that the chief object was to convict the Missouri Synod of Calvinism in the doctrines of election and conversion. But the conviction is by no means apparent.

On November 12, 1902, a public meeting was held at Mt. Zion Church, north of Conover. Upon invitation the writer, with Pastor P. Bischoff, attended this meeting to hear the promised setting forth of the differences between the two Synods. We were courteously treated. The purpose now seemed to be to exhibit no more difference between Ohio and Missouri than just enough to justify Ohio's separation from us. Much attention was given to other matters. The unsafe position and practice of the United Synod was carefully shown.

Rev. E. L. S. Tressel, President of the Concordia District, was the principal speaker. He referred to the presence of three Synods in this vicinity, which have no fellowship nor co-operation with one another. He declared that he had grieved over this state of things. He said that there is no people in this land he would rather have fellowship with than the Missourians, if we could say we are all one. But on the doctrine of predestination, said the speaker, on that alone we cannot agree. He seemed to forget on this occasion his charge made at Claremont against the doctrine of conversion as taught by the Missouri Synod.

The difference between the two Synods on election he set forth as follows:

A Missourian would say,—

(1) God loves the entire world; (2) Christ died for the entire world;—but (3) God selects out of all the redeemed a certain number to life. He did not look over all to see who believe before election. He makes a personal choice of individuals all in sin, and this secures for them the preaching of the word and all the Work of Grace, complete in their glorification.

We (that is Ohio) say,—

(1) God loves the entire world; (2) God determined to redeem the entire world; (3) He calls the world, all of it. In His original plan God calls all, as he loved and redeemed all. He chose those who are believers unto salvation.

The speaker then referred to the Lutheran dogmatists and our books of devotion as teaching the same as Ohio. He said: "The doctrine of regeneration can be made a very sweet, consoling doctrine to a sin-sick soul." He exhorted the people in these words: "Let no one preach to you a doctrine of election that does not grow out of the blessed word, 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" (John 3:16). The other doctrine, said he, is that God has done for some, what He has not done for others.

In all this we find a trace of "the sleight of men, in craftiness," mentioned in Eph. 4:14. He would have us think that Missouri pastors do not teach that God both redeemed and calls all men. This however we do. He seems to teach that God looked over all redeemed sinners to see which ones in time, by their own wisdom and strength, or their own virtue, or good luck, or the like, would in time be believers, and chose them unto salvation. But that is to find in man some guide or criterion by which God was induced to elect him. This is contrary to the teaching of God's Word concerning election, and it is condemned in the Formula of Concord (New Market edition, page 726): "The following doctrine is false and erroneous, namely, that not the mercy of God alone, and the most holy merit of Christ are the cause, but that in us also there is a cause of the election of God, on account of which God has elected us to everlasting life."

In Eph. 1:3, 4, it is written that God the Father chose us in Christ before the foundation of the world, that we should be holy, etc. Certainly God knew the "certain number" of those whom He chose in Christ. This is taught in the Formula of Concord, (New Market ed., p. 720.).

When Rev. Tressel calls attention to regeneration and to faith he turns quite away from the Election of Grace to the application of redemption. So when he bids us hear no doctrine of Election which does not grow out of the passage John 3:16, he bids us hear nothing about Election. But that is the natural result of rejecting the doctrine of the word of God.

J. S. KOINER.

Church News and Comment.

AT HOME.

DEATH OF THE REV. PROF. EUGENE A. NOTZ.—The Lutheran Church has again sustained a great loss. On the 5th day of February, 1903, the Rev. Prof. Eugene A. Notz departed this life, after an ailment of seven months' duration. On the 28th day of July, 1902, he met with a painful accident. During the night, having fever, he rose from his bed and pushed up the sash of his bed-room window, in the second story, to admit fresh air. Just then he fainted and fell forward

out of the window, to the lawn below. For several hours he lay there, until a neighbor, hearing the groaning, came and found him in an unconscious state. He had injured his spine and was paralyzed. All was done for him that could be done. He was taken to the Milwaukee Hospital, the best physicians were employed, and his devoted wife, a daughter of the Rev. J. Bading, the President of the Synodical Conference, remained at his bed-side day and night. But though at first it seemed as if he would recover, it soon became apparent that he could never have the use of his limbs. He lay perfectly helpless for seven months, and at times he had to suffer great pains from an open wound produced by the fall. Still he patiently and submissively bore his pains and found comfort in the grace of God, who always means well with His children, even when great afflictions come to them. Finally the Lord delivered him from all evil and received him into eternal rest.

The Rev. Prof. Notz was born October 7th, 1847, in Haberschlacht, a village in the Kingdom of Wuertemberg, Germany. At Geisslingen he entered college and took the classical course. At Blaubeuren he studied philosophy and philology. In the year 1870 he emigrated to this country and entered the Northwestern University of the Wisconsin Lutheran Synod at Watertown, Wis., graduating with honors in 1873. In the fall of the same year he entered Concordia Theological Seminary at St. Louis. But he was interrupted in his studies at St. Louis, when a request came to him from his Synod to fill a temporary vacancy, at the college in Watertown. He complied with the request and taught for about one year at the college from which he had just graduated. Then he returned to St. Louis to finish his theological education. He was graduated from that institution in 1877, immediately accepted a call to the ministry and was ordained July 15th, 1877, in his congregation at Menominee, Wis. But he was to remain in the pastorate only a few months. The Wisconsin Synod had founded a Theological Seminary at Milwaukee, Wis., and the Rev. Eugene A. Notz was chosen to be one of the professors. His colleagues were the Rev. Prof. A. Hoenecke and the Rev. Prof. A. L. Graebner. These three constituted the faculty, and besides his professorship, Prof. Notz had the office of inspector. Almost twenty-five years he worked faithfully in the Lord's vineyard as a theological professor, preparing a great number of young men for the ministerial office, editing the official organ of his Synod, the "Gemeindeblatt" with the other members of the faculty, and being ever ready and willing to lend a helping hand everywhere, to organize congregations, to preach at mission festivals and other occasions, and to do work for the Synod's publishing house. Prof. Notz was a proficient Hebrew scholar and a master of Old Testament exegesis, though he also taught other branches to great advantage, as Homiletics and Church History. About twenty-four years ago he entered matrimony with Dora Bading, daughter of the Rev. J. Bading, of St. John's Church, of Milwaukee. This union was a most happy one and was blessed with one son and three daughters.

Monday, February 9, 1903, the mortal remains were taken to St. John's Church, of which the professor had been assistant minister. They lay in state from 12 M. to 2 P. M., when the funeral service began. The church was draped in black, and palms and flowers in rich profusion surrounded the casket. Many friends of the deceased, especially pupils of his, had come from afar to view the remains and attend the obsequies, and the church was crowded to its utmost capacity, many standing in the aisles and in the vestibule. The venerable President of the Wisconsin Synod, the Rev. Philip von Rohr, preached the funeral sermon, taking for his text the words which had brought so much comfort to the deceased in his lingering illness, recorded in Psalm 119, 76: "Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant." He spoke comforting words to the bereaved family, paid a high tribute to the late professor's activity and faithfulness, and emphasized the fact that the grace of God in Christ Jesus had been everything and

all to him. On the part of the faculty of the Seminary, the Rev. Prof. Hoenecke delivered an address in which he stated what an amount of work the deceased had done for the Synod and how the Lutheran Church in general had been benefited by his labors, explained the nature of his special work as a theological professor, and told with emotion that he deplored the departure of a true friend and fellow-worker with whom he had labored in perfect harmony for all these long years since the founding of the seminary. The Rev. Prof. A. L. Graebner, of St. Louis, followed with an address, in which he spoke of the gifts which the Lord bestowed on His Church for the edification of His people, of the loss which the Church has sustained through the early demise of a faithful and efficient teacher, and the mourning caused thereby, and of the glorious resurrection and the reward which of His grace the Lord will bestow on His good and faithful servants in that life which is to come. The successor of the deceased, the Rev. Prof. August Pieper, read the obituary. Suitable anthems were rendered by the school children of St. John's Parochial School, the church choir, and the theological students, the latter singing a difficult composition in Latin. The service was closed with prayer and the benediction spoken by the Rev. E. Hoyer, a classmate of the lamented professor. There was a long line of carriages following the hearse to Union Cemetery, where the remains were laid to rest. The Rev. Fr. Gensicke, a veteran retired minister of the Wisconsin Synod, officiated at the grave, and the Rev. C. Gausewitz, President of the Minnesota Synod, himself a pupil of the late professor, had the final address. The farewell service in the morning, at the home of the deceased, was conducted by the Rev. H. Knuth of Bethesda Church in Milwaukee, and the liturgical service in the church by the venerable retired pastor, W. Streissguth, former pastor of St. John's Church, and an intimate friend of the bereaved family. H. S.

Akron, O.—Rev. J. G. Nickel has received and accepted a call to Strasburg, Ill. He will have two congregations, the other being at Shelbyville, Ill. He expects to be in his new field of labor by the 1st of March. The Akron congregation has called the Rev. Wm. Miller, of Detroit, Mich., who has accepted the call, and will take charge of the work some time in April.

Had Rev. Nickel remained till next September, he would have been in Akron ten years. He has stood by us in all times, and in many hard trials, has sown good seed, and we can only hope and trust that this seed may grow and ripen under the pastorate of Rev. Miller.

We pray that God's choicest blessings may rest upon both pastors in their respective fields of labor. H. E. S.

Brooklyn, N. Y.—Sexagesima Sunday, the 15th day of February, was certainly a great and glorious day for the Church of Our Savior. On this day the Church of Our Savior dedicated its new chapel to the triune God. It is located on Covert street, near Broadway.

Three services were held. The act of consecration, was in charge of the pastor. The morning's sermon was preached by the Rev. William Dallmann, our esteemed Vice-President. His text was Ephes. 5: 25-27. Pastor Dallmann was instrumental in starting English work in Brooklyn. The choir of St. Paul's German Lutheran Church, of Brooklyn, directed by Teacher Kirchloff, rendered two selections. In the afternoon service the Rev. John Holthusen, of South Brooklyn, preached the sermon, on Romans 1: 16. A quartet, consisting of the Messrs. Chas. Russ, F. W. Brodsky, Chas. Birkner, and Alb. G. Hiller, sang. The evening sermon was preached by the Rev. Edward Staudermann, of Lindenhurst, Long Island, on Luke 10: 25-37. The choir of St. John's Lutheran Church, of Brooklyn, directed by Teacher Breuer, sang. On Monday evening another service was held. The Rev. William Schoenfeld, of Manhattan, delivered the sermon on 2 Cor. 2: 14-17. The choir of St. Mark's Lutheran Church, of Brooklyn, directed by Teacher Starck, sang.

The organist of the church, Mr. Chas. Clasen, Jr., accompanied the hymns.

All services were well attended. At Sunday evening's service about 225 people were accommodated and—sorry to say—about 50 had to be turned away, the chapel being packed to the doors. It certainly encourages a small congregation to see that it has friends who are interested in its welfare and who together with them are desirous of building up Christ's Kingdom.

English mission work was begun by our synod in Brooklyn one year ago last June. In August of the same year, the Church of Our Savior was organized. Up to the present time the congregation held its services in a hall on Gates avenue, near Broadway. The congregation had the use of this hall on Sundays only, one evening a week during the season of Lent, and on special holidays. A separate room was rented for the instruction of the catechumens. All other meetings of the congregation, such as the meetings of the voting members, the Church Council, the Sunday-School teachers, and the Ladies' Society, had to be held in the pastor's study or at one of the member's residences. As the congregation grew larger—it now numbers eighteen voting and about seventy communicant members—it felt the need of getting a home. The hall itself also was no longer the proper place for congregational worship. At the same time the expenses for rent, including the pastor's residence, amounted to about \$500.

The Lord visibly blessing the work, the congregation decided about a year ago to gather funds for acquiring its own property. Each voting member and such communicant members, who desired it, were given a small book, to which the congregation's seal was attached and asked to get subscriptions for a building fund. A large number of circular letters were also printed and distributed by the members in those of our German congregations, which gave us permission to do so.

This was a step forward. Just exactly what would be done, could not be said. As time rolled on the whole matter was more seriously considered. The congregation at last came to the conclusion, that it could not build at present. Local conditions are such that a new church building would have involved an expenditure of about \$12,000. Those who are not informed concerning New York conditions, such as the price of lots, the requirements of the building laws, the price of material and labor, will hardly understand the situation and will perhaps think that the English congregation of Brooklyn was aiming at great things. But the latter was not the case. Finally the members decided to buy a large house and change the lower part into a chapel and use the upper part as a parsonage. This has been done. And after all the necessary alterations have been made the plan shows itself to be a wise and practicable one.

The chapel has a very churchly appearance. It will seat comfortably about 140-150 people. In the rear an altar and a pulpit have been placed on a platform. Both of these have been adorned with coverings, the red coverings having been donated by Mrs. Billmann, and the black coverings for the season of Lent and the white linen for communion service by the Ladies' Society. The latter also carpeted the platform. A crucifix was placed on the altar by the Sunday-School, and the candlesticks were donated by Mrs. Stubenbord. Mr. Chas. H. Schmidling furnished the two Bibles and Miss Selma Clasen, a book mark for the pulpit Bible. To the left of the altar stands an Estey chapel organ, which is the gift of Mr. Henry Wahlers, who also donated all the chairs, and a sign-board in the yard. A hymn-board was placed by Mr. Chas. H. Schmidling. The chapel and also the pastor's rooms were beautifully decorated by Mr. Fred Billmann, who donated his labors to the church. The windows of the chapel were all changed to correspond.

The donors of the windows are Messrs. Wahlers, Schmidling, Krimpen, Kraft, Marzi, Lanke, Theiss, Mrs. Ficken and Misses Edebohlis, Staudermann, Holwegs, Clasen and Vaupel. A pulpit chair was donated by the Ladies' Society. Several members also

donated considerable work. Among other thing they built a desk for the vestry.

All donations are herewith acknowledged. May God graciously reward the givers according to His promise and may their zeal provoke many to go and do likewise. 2 Cor. 9, 2. J. H. C. F.

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The executive committee elected from the German Missouri Synod for the Lutheran School exhibit in the Louisiana Purchase Exposition at St. Louis in 1904 is making strenuous efforts to interest all who should be concerned about making this exhibit a success. Sample pages showing what sort of work is to be submitted and in what form, have been mailed to pastors and teachers, and full instructions accompany these sheets. The purpose of the undertaking is to show, as fairly and fully as possible, what is being done in our parish schools, academies and colleges, which showing should serve to inform outsiders and to encourage our own people in their zeal for our schools. The purpose is laudable, and the committee is active; therefore, it is to be hoped that all who can will contribute what they can to co-operate in this work. The committee consists of Professors F. Koenig, A. Kaepfel, and F. Rechlin of the Teachers' Seminary at Addison, Ill., and these brethren would be glad to furnish whatever information they can give to secure the co-operation of our pastors and teachers. R.

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The Swedes and the Finns are raising funds in this country at present to help their starving brethren in northern Sweden and in Finland respectively. H.

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Rev. Luther P. Ludden, of Lincoln, Nebraska, has been elected secretary of home missions for the western district, by the Home Mission Board of the General Synod, to succeed Rev. S. B. Barnitz. He has accepted the call and will enter upon his duties about March 1. L.

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The Doukhobors, who a short time ago were forcibly turned from their fanatical search for the coming Christ, are reported to be engaging in useful occupations, and that, with some vim. It was a heavy delusion that had fallen upon these people, and sincere Christianity will sympathize with them, as well as pray, that the Spirit of God may open their eyes, as they emerge from the darkness of their dream and experience, to see Christ aright. H.

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The Rhode Island Chapter of the Society of the Cincinnati is endeavoring, by the offer of a gold medal, to secure a new tune for the national song "America." This fact leads the New York "Times" to say:

"To secure an appropriate and original tune will not be difficult, we imagine, but to induce people to use it may be impossible. However well adapted to the purpose in view, if it does not catch the popular ear and impress itself upon the memory of the average citizen it will be a wasted effort. To this end it must be simple, agreeable, lending itself as readily to rendition by a single voice as by a full orchestra or band. All technical difficulties must be avoided and its grand simplicity must be its principal recommendation to popular favor. Not much music has these qualities, and that which does is, as the rule, not made by those entitled to rank as musicians. The kind of inspiration which found expression in the hymns of Martin Luther is that which will give us acceptable music for our National hymn. The stately measures of 'Ein feste Burg' or 'Ein neues Lied wir haben' are the kind of music to which the words of 'America' should be set."

Is it possible that there are Lutherans who prefer dingle dangle tunes in their worship? R.

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Dr. George F. Schrady, editor of the New York "Medical Record" is denouncing the unwillingness of many parents to rear children. He says, speaking from the standpoint of a "native-born American":

"It is natural that our grandparents should have averaged larger families than we, for they were sturdy pioneers, inured to hardships, living simple, wholesome lives. But the decrease in the birth rate of native-born Americans in the last ten years has been far in excess of what would naturally follow from modifying influences of this kind.

"The first generation of Americans, after the colonization of New England, had families of from ten to twelve. Our forefathers regarded each child as a prize, each new son and daughter as a helper and additional guarantee against poverty. The second, third and fourth generations had families of six and seven, the fifth, families of four and five, and the sixth, families of three and less. It has been computed that if the birth rate had kept up at its earlier figures our population would now number over 100,000,000 instead of 76,000,000, of which nearly eleven millions are foreigners and thirteen and a half million born of foreign parents.

"What can be done to stop this evil? The doctors cannot get at the root of it. But until the women of this country realize what they are doing, till they are taught to feel with Cornelia, the mother of the Gracchi, that their children are their jewels, and that they accomplish more for the human race and their own happiness when they give a new child to the world than when they add a pearl to their necklaces, it will grow steadily worse."

What this physician says is true; doctors of medicine cannot get at the root of the evil. Nothing save the thunder of God's Law to terrify sinners, and the still voice of the Gospel to make their hearts willing to run the way of His commandments can stay the scourge of moral leprosy. R.

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A Joke that is not a Joke.—The following joke is from the New York Times Magazine of February 15th, 1903:

SURE TO SATISFY.

Manager—I want you to fix this play up so that it will catch on.

Playwright—Do you want the plot or the conversation to be risky?

Manager—Better be sure and have both.

Do you see the joke? What does "risky" mean? "Risky" is only another word for nasty, filthy, obscene, treating of fornication or adultery in a funny way.

So then, in order to make a play popular, giving the people what they want, it must treat of sins against the Sixth Commandment, and make fun of such sins.

The professional jokers say harder things of the stage than do the preachers.

And yet Heinrich Conried, the new Director of the Metropolitan Opera House in a speech on February 16th said, he would like to form a National Theater that could and would do more good than a hundred churches or a thousand libraries. In the theater we can reach audiences who come for amusement, and educate while pleasing. We assemble in our theaters of New York more than in all the churches. We have more attendants than in all the high schools. We show in the theater the reward and penalty of good and evil. The theater should be the standard of language and education.—New York Times, February 17, 1903.

So much is certain, we haven't such a theater now, and until we have such a theater, you have no business, as a Christian, to attend theaters. That's as plain as the nose on your face. See? W. D.

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The Supreme Court of the United States has made an important decision with reference to divorces. A certain citizen of Massachusetts went to South Dakota, which has an unenviable reputation for the laxity of its divorce laws, staid there six months, the time required to become a citizen, obtained a divorce from his wife and then married another woman. His first wife now brought suit for his property on the ground that the divorce which he had obtained in South Dakota, and his subsequent second marriage, were invalid. The courts of Massachusetts decided in favor of the plaintiff, and the United States Supreme Court, to which the case was appealed, sustained their verdict. It was held

by the courts that the man's domicile was in Massachusetts, and that the residence in South Dakota was a fraud perpetrated for the purpose of obtaining the divorce, that his brief sojourn in another state did not disturb his citizenship in Massachusetts, and that he was therefore bound by the laws of Massachusetts on the subject of marriage and divorce. This decision will no doubt tend to put a check upon this nefarious practice of people flocking to another state with lax divorce laws for the purpose of accomplishing most easily a dissolution of their marriage tie, for few will care to face the complication that they now know may arise therefrom. L.

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ABROAD.

The St. Petersburg correspondent of the New York "Tribune" says, the Hague Conference that established the Hague Arbitration Tribunal was the direct result of a spiritualistic seance, Emperor Nicholas having been told in a communication from the spirits that it was his duty to bring about peace in the world. If this report is true, it is additional proof, that this strong delusion of Satan—spiritism—has by no means died out. R.

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The "Protestant" Church at Speyer, Germany, for which gifts were gathered also in this country, it seems, is being built on credit. German papers state that less than 400,000 marks have been gathered, while over a million and a half have already gone into the building. W.

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We take the following figures from the parochial reports of our brethren in Germany for the year 1902: Number of souls, 3,811; communicants, 2,422; voting members, 851; communion during the year, 9,343. There are at present 16 pastors and 38 charges or preaching stations which form the organization known by the name of the "Freikirche." W.

Hearth and Home.

LUTHER HALSEY GULICK, OR: A STORY OF MISSIONARY HEROISM.

In 1852 Luther Halsey Gulick, a young clergyman, accompanied by his wife, entered the wide-encircling barrier reef of Ponape, the largest of the islands that form the Caroline group. They went there to live as missionaries. Home, parents, friends, luxuries, even comforts—all that makes life pleasant—had to be given up to carry the Christian religion to those copper-colored, tattooed islanders. With all their enthusiasm, the two foreigners little knew what measures of self-denial were before them.

There has been published by his daughter a life of this well-known man, and from Gulick's diary we cull a few examples of suffering, examples which might be paralleled out of the unwritten biographies of hundreds of men and women who leave civilization in order to do Christian work under some impoverished but eager Missionary Board. The missionary's wife became ill, and his diary reads:

"Attended to meals, to washing clothes, and to getting firewood."

"So fatigued with household work that I retire early."

"Washed clothes, got breakfast, and while doing it read some."

"Not felt well. Made bread and pudding. Wife sick."

"Hope ever. Good shall yet come out of this apparently fruitless life."

In 1853 they had no fresh meat, and often went to bed hungry. Mr. Gulick shot a few wild pigeons, but soon his gun gave out, and then he made the touching entry, "We are becoming quite needy. Will not the Lord soon provide, and relieve us?"

In 1854 a foreign sailor was set ashore to die of smallpox. The natives gleefully wore the man's clothes, and in a month the disease was upon the whole island in all its horror. Of course there was no vaccine matter. The missionary, seeing that the only hope of saving the nation lay in inoculating himself with the smallpox virus, took the terrible risk, and went to his own hospital expecting to die; but he lived through the "most horrible wretchedness" and "harrowing misery," and was able to save one-half of the inhabitants through his intelligent heroism.

Then his wife had to be sent away to save her life. This was harder to bear than a scourge. For thirteen months he did not hear a word from her. He thought her dead. Anxiety and nervous prostration almost killed him; but at last, a speck was seen on the horizon. It was the "Morning Star," the missionary vessel. It brought the wife and children just in time to give life to a worn-out man.

"If they lacked food, they had at least the comfort of hearing from their friends," you say. No. For years whalers were their only mail carriers. Sometimes six months passed without a word from the world. Ten months even; twelve months, and still no letter. We can easily understand the famishing of the body, but who can measure mental hunger?

When Doctor Gulick sent an order for books he had to wait thirteen months, sometimes two years, for it to be answered. At one time he gave an order out of his meagre salary for seventy-five dollars' worth of books, which his soul craved. Two years passed. Day after day the missionary's eyes searched the cloudless horizon in vain, looking for a sail.

At last the mail arrived; but instead of books he received the incredible reply that it was thought his order over-drew his salary; and using their discretion, wiser heads had sent him what they thought he ought to have, not what he needed most. Two more years of bitter waiting before his books came! Four years for an order that any of us could have filled in almost as many hours!

Such martyr-like fidelity and patience are a marvel to most men. They do not understand the power of manliness reinforced by the self-effacement of true religious devotion. The instance we have given may be exceptional in the conditions under which practical Christianity was exhibited—but the wish and resolve to bless mankind can become a ruling passion in other minds as well as in that of the pioneer missionary. In all walks of life there is brave work to be done, that involves the sublimest motives, and Christian self-denial can bear and do anything for its sake.—Youth's Companion.

WHERE WERE YOU?

Where were you last Sunday? "At home, not feeling very well." Did you ever close up your store, and, by the way of explanation, stick up a notice, "Detained at home by a headache?" And why not, pray?

"Visitors came in, and I could not leave them." Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why you did not go to His Sanctuary more, will you look Him in the face and say, "Oh, we had company?"

"It looked like rain, indeed it had begun to sprinkle." Did it? Had it? Would the prospect have kept you away from market or store? Indeed, have you not been known to go to a concert or dancing party in the midst of what might have been the beginning of another deluge? Is it not time that an umbrella was invented that would protect Church people from the rain on Sunday?

"I went to hear the Rev. Dr. Boanerges." And so the Athenians of St. Paul's time are not dead yet, but some still live who spend their time in nothing else but either to tell or hear something new. Is this what the Houses of God are for? Is this to make them "gates of heaven?"

"I had an engagement that prevented me from attending." You had? And on God's day you were immersed in business? Have you had advices that the Third Commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday.

Men act the fool nowhere so much as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to His love, with a positive disrelish for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him.

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THE LOWER LIGHTS.

"I don't believe I'll go to church to-day," said Ruth one Sunday morning, at the breakfast table. "Somehow I don't feel like it, and nobody will ever know the difference whether I'm there or not."

"My dear," said Aunt Margaret, "I've often heard you singing, 'Let the lower lights be burning.' I wonder if you know the story that suggested it?"

"No," answered Ruth, "I never so much as heard there was one."

"Some years ago a steamer in a terrible gale was trying to make the harbor at Cleveland, O. There are two lights at the entrance of the harbor, one the upper light on the bluffs of the shore, the other a lower light on a bar at the other side of the entrance. The pilot peered out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient; he must also see the other to know just where

to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as best she could, while the hearts of all on board trembled with fear. If she missed the entrance, there was little hope of her escaping the rocks. Suddenly the lower light appeared, but, alas! it was too late—the steamer had missed the entrance, and in the attempt to turn about, went down with all on board.

"I suppose," said Ruth, "you mean that even if I am the most insignificant member of the church, and sit in the very back seat; it is my duty to be there in my place?"

HOW A PASTOR ALMOST LOST AN OPPORTUNITY OF SAVING A SOUL.

It was at the close of the evening service, after a Sunday of hard work. The congregation had been small, and the minister felt that he had acquitted himself poorly. In fact, as he came out of the church he overheard remarks about the sermon that mortified and even embittered his spirit. The people who spoke to him happened somehow to say just the wrong things. He passed out, gloomy and discouraged. If man ever hungered for a token that he was doing some good in the world, he was that man.

At the door stood a young man, as if waiting. The pastor felt in no mood to talk more, and turned aside to avoid him, but the stranger spoke his name.

"May I have a moment with you, sir?"

There was no welcome in the pastor's response. He begged the man to be short, for he was very tired.

"Perhaps I had better not trouble you, then," said the young man, and he went away without another word.

By the time the pastor crossed the street, and stood at his own door, he was sorry for what he had said. He turned immediately and followed the stranger, found him, and took him home with him.

He proved to be the man the minister wanted. He had been in the city three months, and had gone wrong. Tonight he had attended religious services for the first time; and what he heard made him homesick and conscience sick. He wished the pastor to set him right.

"Your remark when I spoke to you at the church chilled me," he said, "and I turned away with a hopeless feeling that almost drove me to a wicked resolve. The temptation was growing strong in me as I walked the streets."

"How glad I am that I went after you!" said the pastor.

Kindly and carefully he conversed with the inquirer, giving him the counsel he needed. It was a delightful ending to what had seemed a useless day. A captive of sin seeking his Redeemer had come to him.

That interview saved the young man. He became one of the minister's helpers, an active member in his church, and a successful winner of other young men from temptation.

WHAT YOU CAN DO.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."—Selected.

Miscellaneous.

NOTICE TO WITNESS SUBSCRIBERS!

Resolved, That all delinquents of two or more years standing at March 1, 1903, as have offered no satisfactory excuse be cut off the Witness subscription list forthwith. Cf. Proceedings, Sixth Convention, p. 45.

A. H. Holthusen, Wm. Kemmler,
H. H. Niemann, H. F. Wigman,
J. M. Sias, A. C. Engelder,
Publication Board.

NOTICE.

By order of the venerable President of Synod, the Rev. Edw. E. Stuckert, formerly of Minneapolis, Minn., was installed as pastor of the Evangelical Lutheran Church of the Redeemer, Tonawanda, N. Y., on Sunday evening, January 18th, by C. H. Ruesskamp.

ACKNOWLEDGMENTS.

Received with earnest thanks for "needy students" from Treasurer A. E. Succop, \$5.00; Treasurer H. Waltke, \$13.60; from Treasurer G. Buershofer, \$5.50; from Rev. H. C. Biermann, \$9.50; from Treasurer H. F. Oelschlaeger, \$7.06; from Rev. J. H. Volk, Coon Valley, Iowa, \$3.05; St. Martin's Congregation, Winfield, \$6.23; from Rev. W. Cook, Springdale, Arkansas, \$4.00; Treasurer H. F. Oelschlaeger, \$7.29; H. Flottmann, Winfield, \$1.00; Treasurer Waltke, \$5.00. For "individual students" from Treasurer A. C. Reisig, \$10.80. For St. John's College from Treasurer Oelschlaeger, \$5.00. For library from St. Andrew's Sunday-School, Detroit, \$1.00. God's blessing to the givers.

A. W. MEYER.

Received for "Needy Brother" from A. D. Helfrich, Treasurer, Cleveland, Ohio, \$24.75. WILLIAM DALLMANN.

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The Reviewer.

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R.

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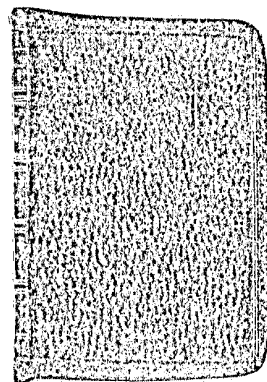
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THE

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII 37



Lutheran Witness.

OFFICIAL ORGAN OF THE

ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME.
AMEN.

Vol. XXII. }
No. 6. }

PITTSBURG. MARCH 12. 1903

PRICE, \$1.00 PER YEAR.
IN ADVANCE.

THE QUIET HOUR.

"Lift up your hearts:" I hear the summons
pealing
Forth from the golden Altar where He
stands;
Our great High Priest, the Father's love re-
vealing,
In priestly act, with pleading, outspread
hands.

"Lift up your hearts:" with hearts to heaven
soaring,
I hear the Church shout forth her glad
reply:

"We lift them up unto the Lord adoring,
Our God and Thine, through Thee we
glorify."

"Lift up your hearts:" alas, O Lord, I cannot
Lift up aright my burdened heart to Thee.
Thou knowest, Lord, the care that presses
on it,
The chains that bind it struggling to be
free.

O Love divine! Thy promise comes to cheer
me;

O Voice of Pity! blessing and thrice blest.
"Come unto Me, ye laden hearts and weary,
Take up My yoke, trust Me, I pledge you
rest."

I dare not waver, by such grace invited,
I yield to Thee my heart, I close the
strife.

Lift Thou my heart, until, with Thee unit-
ed,

I taste anew the joy of endless life.
—Anonymous.

Editorials.

In the letter which Emperor William wrote Dr. Dryander for the purpose of reassuring those who had been disconcerted by the Emperor's connection with Prof. Delitzsch, the noted Assyriologist, the Emperor makes the following statement concerning his own opinion of the Bible:

"It is to me self-evident that the Old Testament contains many sections which are of a purely human and historical nature, and are not God's revealed word. The legislative act on Sinai, for example, can be only regarded as symbolically inspired by God. When Moses had to reburnish well-known paragraphs of the law, perhaps derived from the code of Hammurabi, in order to incorporate and bind them into the loose weak fabric of his people, here the historian can perhaps construe from the sense or wording a connection with the laws of Hammurabi, the friend of Abraham. That is perhaps, logically correct. But that will never disguise the fact that God incited Moses, and in so far revealed Himself to the people of Israel." The Emperor, indeed, cuts a sorry figure with his position respecting the

Book by which the greatness of the German nation was made possible. True, providence waits not upon Emperors, but, unless providence should hinder it, a few decades of such belief as the Emperor's, will render another Luther necessary. Emperor William, by his position, surrenders the fixed basis of Christian faith, the Bible as such; and paves the way for a return to and of the papacy.

Such signs as the Emperor's declaration, notable in these days of "the higher criticism" only by reason of the prominence of the Imperial writer, ought arouse every true Lutheran to put on the full armor of God. The day may not be far distant, when the sword of the Spirit, God's Word, will need determined brandishing. We would be untrue to our precious heritage, if as the sons of Luther, we did not stand in the breaches to speak what we believe. May we do this confidently, for the promise is above all to them that believe, saying: "Heaven and earth shall pass away, but my word shall not pass away." H.

"The way of the transgressor is hard," says Solomon. Man commits sin and imagines that it will take effect on others only. But he is mistaken, for every evil done will come back home to him, and will do him the greatest harm of all. The way of such a man is indeed hard, though he will not often confess it. As he heaps sin upon sin he is often made to feel what a useless life he is leading. The very fact that such men at times commit suicide, serves to show what a burden they are to themselves. There is nothing that can rescue man from such a desperate state but the pardoning grace of God. Even this will not remove all regrets, all remorse and the evil effects of sin, but, it will, at least, give rest to the guilty conscience, and it will remove the curse of sin. In place of despair it brings hope to the sinner. This is what God is doing for us in His Word day after day. Are we always thankful to Him for His mercy?

*

To what straits a man is reduced, when he has two masters to serve, is being aptly illustrated in Germany just now. The Consistory, according to reports, has hinted in a gentle but firm way that "the laity have no concern with the deeper dogmatic teaching of the creeds." We take this to mean, that laymen are to accept the teaching of the

State Church without question. If the layman has learned something that seems to contradict the creeds, say from the realm of science, he must take his reason captive. And so this position of the Consistory is looked upon as a "check to prevent the harmonizing of the dogmatic teaching of the established Protestant Churches of Germany with the conditions of modern culture." A Berlin pastor, it is reported, remarked not long ago: "Under present circumstances a Protestant can be modern on six days of the week only; on the seventh he must give up his modern views. Before the Church he must renounce his sound grasp of natural science and of God. This cleavage penetrates even to the school, for it is a fact that the very same teacher who in the lesson on religion declares the Bible story of Creation to be true, must represent it as entirely different in the lesson in physical geography." And so these people must play the hypocrite on Sunday and in fact whenever they deal with the teachings of the Bible. There is no help for such people, since they are afraid of man—in this case the Consistory—but do not fear God and His Word. It does not occur to them that the Bible is much older than modern science, and that whenever the latter would impugn God's infallible Revelation, it must fall. They look upon themselves as martyrs for the truth, when in fact they are traitors to that which ought to be most sacred to them.

*

One of the arguments for Church union is the claim that individual churches or denominations can not hope to grapple with the religious problems as they face us in our cities, and especially in our large cities today. Now, it is true that the problem of reaching the unsaved in our large centres of population is a peculiarly difficult one. Nowhere else, perhaps, are people so engrossed with the cares of this life, so beset with temptations, and hence so indifferent to the call of the Gospel. It requires much study of local conditions, much tact, skill, and patience to draw such people out. In many cases all efforts seem to be, and possibly are, fruitless, but as far as success is attainable, it will come to the man or men, or church-organization that will do the necessary work. Unionism, as far as it affects conditions at all, can only make them worse. If we believe that it is wrong anywhere, we must also hold that it is wrong in the

conducting of city missions. Furthermore, it is not true that an individual Church body can not do its duty in this matter. The Baptist City Mission of New York, for instance, outlines the following plan of work:

"1. The maintenance of Christian churches in the poorer and more congested districts within our boundaries, where self-supporting churches are impracticable.

"2. The establishment of Christian churches amongst the foreign populations of the city.

"3. The founding of Sunday-Schools and churches in the newer suburban districts of our territory, or, where needed, the aiding of existing churches in the solution of their problem.

"4. The creation of such Christian institutions, whether philanthropic or educational, as are deemed necessary to render more effective the above purposes."

We venture to say that the Church which carries out such plans as these, will reap results. But if it is urged that one church cannot take care of a large city in the way outlined, then let the various churches look after their own affairs, or better still, let them compose their differences and become one in fact. Then only will they together be able to do the work of the Lord as He wants it done.

Our own church recognizes the fact that the field of city missions is a vast one, and is doing something to spread the Gospel among the dwellers of the larger towns and cities, in a number of languages and by various agencies. But are we doing all we can? Are we willing to give of our time, our service and means to reach the thousands and millions who are huddled together and hidden away in the slums of our cities? Let us think on these things and lend a helping hand whenever God shows us the way.

Perhaps it will interest our readers to learn how the custom observed in the Roman Catholic Church of fasting during Lent originated, also the custom observed by some Lutherans of fasting on Good Friday. The forty days of fasting before Easter, prescribed in the Romish Church, is represented as an apostolic tradition, relating to the circumstance of Christ's lying in the grave forty hours. Originally, therefore, the fast lasted only forty hours, but it was gradually extended to forty days, beginning with Ash Wednesday and lasting until Easter, exclusive of the intervening Sundays. Besides this great fast during Lent, the Romish Church has also certain other fast days, particularly Friday of every week. This seems to have been derived from the custom of the Pharisees during the days of early Christianity of fasting on two days of each week, viz., Monday and Thursday. Only the days were changed to Wednesday and Friday as the days on which Christ was betrayed and crucified. But of these two Wednesday was later dropped and only Friday retained. In addition the four Quatember days in the year are fast-days in the Catholic Church, likewise derived from Jewish

custom, and extraordinary fast-days are appointed on special occasions. Undoubtedly, the custom prevailing among Lutherans, to some extent, of fasting on Good Friday must be traced to the same source as the Romish Lenten fast. But the Lutheran view of fasting is diametrically opposite to that of popery. The latter enjoins fasting as necessary and as a good work, requisite for salvation, and brands the omission of it as sin. While the Lutheran position with reference to it is admirably stated by Luther's words in the Small Catechism: "Fasting and bodily preparation is indeed a fine outward training" for attendance at the Lord's Supper, for prayer, and in general for overcoming the lusts of the flesh, but it is not enjoined by Scripture. Incidentally, it may be remarked that the distinction made in the Romish Church between "meat" and "fish" (the latter being permissible diet on fast days) is simply another of the arbitrary and foolish ordinances of popery which is in accord neither with science nor with common sense.

*

That the observance of Lent is becoming more and prevalent in other Protestant churches, besides the Lutheran and the Episcopal, has been becoming quite manifest during recent years, and this year it is more so than ever before. Here are two testimonies to this fact:

"The Central Committee of the 20th Century National Gospel campaign, with headquarters in New York city, has issued an appeal to the Christian ministers and leaders of the country for a national Lenten Gospel campaign. The appeal asks that Ash Wednesday, February 25, be set aside as a special day of humiliation and prayer, that the church buildings be opened to the public each day during Lent and the people invited to pray for a national and universal revival of Christian religion."

And the "Church Economist" recently wrote:

"As to the historicity, sanction or office of Lent we shall not quibble. The essential thing is that by a large and ever-increasing portion of Christendom a season of six weeks preceding Easter is set aside for special religious thinking and living. And never in the history of the world was such a pause in routine more needed. The age is mad with materialism; not of a gross sort wholly, but none the less materialism and idolatry. Some check it must have, or plunge over the precipice.

"It behooves every Christian minister and Church officer to make the most of Lent. Here he has at hand a spiritual implement. Most civilized people know in a vague way that Lent stands for a quieting of the nerves and a pause in the chase for gain and gayety, and many of them are willing to admit its usefulness as a social sedative, even though they are inattentive to its religious calls. Here then is an opportunity not to be missed. Let the Church use to the full the degree of quiet and sobriety that the season brings and enforce those spiritual truths of righteousness, temperance and judgment to come which fare so poorly amid

the pre-occupations of our seething times.

"That Lent itself may be but a form and a fad goes without saying. Anything can be abused and misused. But a true Lent is a spiritual oasis, where the Christian may refresh his soul in green pastures and beside still waters."

Even the "Lutheran Evangelist" feels constrained to join in the chorus and to recommend the observance of Lent as being "in the line of traditional Lutheran economy!" One would almost be tempted by these words to believe, that the "Evangelist" is actually on the point of becoming Lutheran!

Lutherans can but rejoice at finding the observance of Lent becoming more general and that, as stated above, the National Central Committee has called special attention to this season in its appeal for prayer for the following:

"1. For a return to absolute faith in the Bible, as the inspired, authoritative Word of God, and as furnishing the Churches their only credentials and message; and for an immediate revival of earnest and systematic study of that Word in order to learn what God would have us do in the present conditions.

"2. For a quickened sense of the sinfulness of sin, and of man's lost and hopeless condition as a sinner in time and eternity.

"3. For a new vision of the greatness, sufficiency, and efficacy of the atonement of Jesus Christ wrought on the Cross, and to be universally proclaimed as the only hope for lost man.

"4. For an overwhelming sense of the obligations and responsibility, on the part of every professed follower of Christ, for witnessing to the lost soul nearest him—and to all lost souls he can reach—of the dying love and saving power of Christ, and urging the immediate acceptance of salvation by His blood.

"5. For an immediate entrance of all Christians upon a campaign of personal work in seeking and winning lost souls, 'beginning at Jerusalem'—at home—and reaching out to the 'outermost parts of the earth.'

"6. For a mighty outpouring of, and endowment with, the Holy Spirit, that the Church throughout the entire nation may, by His enlightening influence, be brought to understand these life and death truths and be guided in meeting these awful and inescapable responsibilities."

That there is need of praying and preaching now, during Lent, and at all times on these vital themes, who will doubt? While, as Lutherans, we can join in no such movement as that under this Central Committee, our observance of Lent should move to stronger faith and to greater zeal in believing and in preaching and in living the "life and death" truths of our holy religion.

*

Now it is Dr. Lyman Abbott who shows again that he does not know what the essentials of Christianity are. In a sermon recently preached at the University of Chicago he is reported to have said: "Christianity is not baptism,

or the Apostle's Creed, or the atonement, or belief in the divinity of Christ—these are more or less philosophical expressions—it is merely the spirit of helpfulness." . . . "I think it just as well that we know nothing about the life to come. If we did, we should probably always be wishing we were there, and that would be a poor thing for the world." In other words, Christianity stands in no relation to faith in what the Bible says about such themes as the divinity of Christ, redemption, and regeneration. Christianity does not lift our eyes to a better world to come, but fulfills its mission in making us better citizens of the existing world. Of course, in all things there is not one iota of truth as to real Christianity. Christianity rests on the basis of revealed truth and no man who repudiates this basis has a right to the Christian name. Christianity means preparation, first and foremost, for the life to come; but it is slander to say that such Christianity "would be a poor thing for the world." The lives of truly Christian men and women—we do not mean mystics—are standing demonstrations of what Christianity can do and does do for the world. R.

Contributions.

A BRIEF DESCRIPTION OF ST. ANDREW'S CONGREGATION, DETROIT, MICH.

In August of the year 1898 the zealous Rev. D. H. Steffens, moved by the love to and the command of his blessed Savior, who said: "Go ye therefore and make disciples of all nations by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world,"—began mission services in a small chapel on the west side of this attractive city, trusting by the grace of God to restore to the apostolic faith the indifferent sons and daughters of the Church—as well as to save other poor immortal souls from the anguish of eternal death. As usual, this blessed work of our heavenly Master met with opposition and discouragements from the very beginning. But these circumstances did not dishearten the faithful ambassador of God, for he well knew that Satan ever marshals all his hellish host against the servants of God and His cause. Nor was he ignorant of the fact that Satan and the world are ever bent upon crushing the true Christian Church, inventing every imaginable wicked device to suppress the life-giving Gospel of Jesus Christ. Satan fears nothing more than the preaching of God's Word in its truth and purity, for by it souls are freed from his satanic grasp and restored by the living faith in Jesus' name to the loving arms of their blessed Redeemer. Therefore here also by the continued faithful sowing of the life-giving seed of God's Word, which never returns void, a small number of true disciples were soon gathered for the cause of Him, who in unfathomable love

poured out his soul unto death for the sins of fallen mankind.

However, since the services of Rev. Steffens could no longer be spared in his own parish of St. Mark's on the east side of this city, a call was extended to the Rev. Prof. G. A. Romoser to take full charge of this new mission. Having accepted the call, the new pastor was installed October 23rd, and immediately entered upon his missionary toils. On January 18th, 1899, he succeeded in organizing what is now known as St. Andrew's English Lutheran Evangelical Congregation. But in September of the same year Pastor Romoser was urged, by Synod's need, to accept the call as President of Concordia College, Conover, N. C., did not however, leave his parish here until the necessary arrangements were made for the ordination and installation of his successor, the undersigned,—which rite took place September 17th, 1899.

At this time the congregation numbered 30 communicant members,—six enjoying voting privileges. The organization had been effected, much hard work been done and many a sacrifice offered, yet the greatest share of the work had still to be accomplished, namely: *making the congregation self-sustaining*. Hitherto it had been able to raise only a small amount towards the support of its pastor. The remainder necessary was received from the Mission Boards of the German and English Synods. Financially the future, therefore, seemed anything but encouraging, yet with implicit confidence in Him with whom nothing is impossible and ever mindful of His blessed promises: "I shall never forsake thee nor leave thee," "Lo I am with you always, even unto the end of the world," and, "Without me ye can do nothing," the undersigned labored on cheerfully, and by the grace of God, had his humble efforts crowned with unlooked for success. The members, too, were of one heart and mind, ably assisting the good work by their liberal offerings and earnest prayers to Him from whom all blessings flow, the giver of every good and perfect gift, without whom we can do nothing.

Of a truth,—and God alone be thanked for it—'tis not boasting to say that God crowned our work here with unlooked for success when we consider the peculiar difficulties of this field; especially so, when we remember that true success consists in saving souls. Judging from a human point of view this has certainly been one of the gracious blessings of our mission here. For the members of our congregation are to no small extent composed of such who before were not laboring in the blessed harvest of our Lord and Savior, Jesus Christ, who before were either living without God and without hope in this present world, or who knew not the true sweetness of the gracious message of salvation by faith in the atoning sacrifice of the Son of God for the sins of the world. Some of these, so recently called to serve their Savior, have since entered into the joy of their eternal rest with Jesus. Their battle now is o'er; their earthly toils are past; they were faithful unto death, having overcome by

the blood of the Lamb. Robed in spotless white with the palms of everlasting victory in their hands they now stand before the throne of God where there are pleasures forevermore.

Ah, think, kind reader, these souls whom you by your kind offerings here assisted in saving from sin and pollution, from the miseries of eternal death to the bliss of heaven above, these are now confessing you before the throne of God, they are thanking their blessed Redeemer for having used you to bring them to that hallowed place of peace where the wicked cease from troubling and the weary are at rest. Can you ever thank God sufficiently for having permitted you, who are but a poor sinful being, to assist in this blessed work of saving the lost and wayward souls of men? Blessed are they who have led many unto righteousness. They shall shine as the stars forevermore. And this all of us may do; in fact, the command to make disciples of all nations is also given unto each of us. Would that we did but realize it before it is too late! Remember, reader, that the one great object of life is to save your immortal soul from eternal death in hell, and to assist others in escaping the awful wrath to come. That you might accomplish this, God in his unbounded love has given you a blessed Savior whose blood cleanses from all sin; has breathed into you the breath of life, given you health and temporal possessions. Of the latter you are to be a faithful steward, using them as God would have you do. Pause here once more and meditate upon the wisdom and mercy, the love and might of your great Creator. Let the Spirit of Jesus inspire you anew with sacred zeal to make your body and soul a living sacrifice for the Kingdom of your loving Savior. Neglect this, and your life has been a total failure no matter how successful you or others may consider it to have been; yea, it had been better for you never to have been born; for, Jesus said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" and, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Therefore, enter the service of your Master early; sacrifice your whole life to Him that died for you, for He hath also said: "Today when you hear his voice harden not your hearts."

The congregation numbers at present about 225 souls, 125 communicant members, 25 having voting privileges; the Sunday-School has an enrollment of 120. An active Ladies' Aid Society has supplied most of our church furniture, and is now continuing to aid the congregation in defraying its expenses. The Young People's Society has also assisted the church considerably during the past year and expects to do more still in the future. Since we have no church of our own, (\$14.00 being paid a month for our rented chapel), a lot, or real estate committee has been called into being to secure a desirable lot on which to erect a suitable church in the near future. Some money has been raised for this fund already. May God

continue to make our hearts willing to give freely towards this cause that we may soon enjoy a church-home of our own!

Last, but not least, we take pleasure in announcing that since January 1st, 1903, our congregation has been self-sustaining, and we herewith publicly express our sincere gratitude to the good Christians who so kindly assisted us in the past. May the Lord bless and reward them for the good they have done unto us!

In remembrance of all the blessings of our God towards us, we, as his grateful children, do indeed bow our heads and hearts before Him, saying with the returning patriarch Jacob: "Lord, I am not worthy of the least of all the mercies and of all the truth, which thou hast shewed unto thy servant." Truly the mercies of the Lord have been new among us every morning! Wherefore, magnify the Lord with us, and let us exalt His name together; for He that is mighty hath done great things for us whereof we are glad! Amen.

But God also led us to hear and see the needs of the straying Lutherans in the northern portion of our city, in consequence whereof we began a new mission there last April, which in the course of a few months developed into what is now known as St. Paul's Eng. Luth. Ev. Congregation. This mission congregation is in a new and beautiful part of the city and has a promising future. That it might receive the necessary attention, the Rev. A. Miller was called last June to take full charge of the same. On August 26, he succeeded in organizing a small congregation. A store to conduct their services in was all that could be secured for that purpose, and this could not be had after Christmas. Wherefore the congregation was forced to build a church of their own immediately. On the 26th of October the corner-stone was laid, and on the 4th Sunday in Advent their handsome church was dedicated to the service of the Triune God. The morning services were conducted by the undersigned, the German services in the afternoon by the Rev. G. Claus, and the English services in the evening by Rev. T. Wilson.

Owing to the fact that so many liberal donations were made the entire debt does not exceed \$3,000. The present worth of the property is estimated to be over \$4,500. In view of these blessings we must again exclaim with joyful hearts, in the words of the 117th Psalm: "O praise the Lord, all ye nations: praise Him all ye people. For His merciful kindness is great towards us; and the truth of the Lord endureth forever. Praise ye the Lord." Yes, may God in His mercy ever continue to bless the work begun here in His name, alone to His glory and honor and the welfare of lost and erring souls!

WILLIAM MILLER.

HIRING A PREACHER.

Article XIV. of the Augsburg Confession says: "Concerning church government it is taught that no one should teach or preach publicly in the church, or administer the sacraments, without

a regular call." By "a regular call" the Confession means a call given and received by and through the Church; for the Apology says: "The Church is commanded to appoint ministers and deacons. Now as it is a great consolation to know that God preaches and works through men, and those appointed by them, we should highly applaud and venerate such appointment, especially against the wicked Anabaptists, who despise and rail against such appointment, as well as against the ministry and the external word." New Market, 2d ed., p. 265.

The Lutheran church does not grant license to any one to step up and preach. A man must have a call from the Church. Men claiming the Lutheran name, who go around preaching without a call, act in glaring contradiction to the Confession of our Church. Neither does it better the case, if they call themselves Evangelists and claim to have been called directly of God. While it is not to be denied that God might yet call men in an extraordinary manner as He did of old, yet those who claim to have been so called are justly held to produce the evidence by performing miracles as the prophets and apostles did, otherwise they should be regarded as deceivers and should not be heard. "I have not sent these prophets, yet they ran." (Jer. 23:21.) "Beware of false prophets, which come to you." (Matth. 7:15).

The same article of the Augsburg Confession rejects as wrong a custom, which is still practiced by some Lutheran congregations. It is that of extending a temporary call to a minister, or more properly expressed, hiring a preacher on time. Calling a minister is one thing and hiring a preacher is quite another thing. The regular, legitimate call of the Church makes a man the minister of Christ, but the contract of a congregation with a man that he should preach for it for a year makes him a man hired for a certain number of months. Of course, the contract imposes certain duties on him and grants him certain privileges, but he is nevertheless a man hired on time. It is scarcely possible to imagine any thing in more glaring contrast to the Scripture doctrine of the ministerial call. The idea that the Holy Ghost would call a man to preach the Gospel with the proviso that on New Year's night at twelve o'clock his call will expire, is utterly repugnant to the Scriptures. For a testimony against this un-Scriptural and un-Lutheran practice of hiring a preacher on time we will here add what Dr. C. F. W. Walther says on temporary calls. In his "Pastorale" (Practical Theology) Section 5, note 4 that eminent divine says:

"Especially here in America it is customary in many congregations that the preachers are called on time either with the condition that they can be dismissed arbitrarily at any time, or they are called for a certain term, perhaps a year or several years, or 'on notice' so that after a certain time, after notice has been served, the resignation is to be handed in, all of which may be so arranged as to allow the possibility of a re-election

for another term. But a congregation has no right to extend such a call, neither is it right for a preacher to accept it. In the sight of God such a call is neither valid nor legitimate. It is an abuse.

"In the first place such a call militates against the clear testimony of God's Word that a right call to a ministerial office in the church is divine. ('Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.' Acts 20:28. 'He gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers.' Eph. 4:11. 'God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.' 1 Cor. 12:28. 'The Lord gave the word: great was the company of them that published it.' Ps. 68:11. 'I will give to Jerusalem one that bringeth good tidings.' Is. 41:27.) For, if it is God who in fact calls the preachers, then the congregations are only the agents for setting apart the persons for the work unto which the Lord has called them. (Acts 13:2: 'As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.'). After this has been done, the minister is engaged in God's service and office, and no creature can then depose or dismiss God's servant from his office, unless it can be proved that God Himself has deposed and dismissed him from His office, (Jer. 15:19, compared with Hos. 4:67), in which case it is not actually the congregation that deposes or dismisses the minister, but after God's deposing or dismissing him has become manifest the congregation only executes it. When being only the instrument through which the office is conferred the congregation by arbitrarily deposing or dismissing a minister makes itself the mistress of the office and meddles in God's government and household, no matter whether such arbitrary conditions are made when extending the call, or are claimed afterwards. And the minister who concedes the right to a congregation so to call him and arbitrarily to dismiss him thereby renders himself an hireling, a servant of men. Such a call is not at all that which God has ordained in respect to the holy office; it is an altogether different thing having nothing in common with it. It is not a mediate call of God through the church, but a human contract. It is not a permanent call, but a transient function outside of the divine order. It is a church ordinance, hence a human ordinance which is set up against God's ordinance; yea, rather it is dreadful disorder. Such a call, as already stated, is without any validity, null and void, and one thus called is not to be regarded as a minister of Christ and the Church.

"In the second place, such a call militates against the relations in which congregation and pastor according to God's Word are to stand toward each other. It is against the honor and the obedience which hearers according to God's Word are to accord the administrators of the divine office. (Luke 10:16: 'He that heareth you, heareth me, and he

that despiseth you despiseth me." 1 Tim. 5:17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Thess. 5:12, 13: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. And be at peace among yourselves." See also 1 Cor. 16:15, 16; Hebr. 13:17. Now, if the hearers did really possess that imaginary power they would be fully authorized to withdraw themselves from showing that honor and that obedience which God demands. Temporary calls of every kind are just as much against the faithfulness and perseverance unto death which God requires of the ministers, (1 Pet. 5:1-4; 1 Tim. 4:16; 1 Cor. 4:1-5), as against the account which preachers as watchmen over the souls and are to render Heb. 13:17, over the souls.

"Moreover, it requires no proof that with this kind of call (the temporary) the Church could never be well provided for and governed, the right discipline could not be exercised in it, and it could not be truly grounded and propagated in faith and godliness. Such a call opens a wide door for all disorder and confusion and manifold mischief from gainsayers and from man-serving and man-fearing hirelings."

Thus Dr. Walther. His language is strong, but the truth thereof is manifest. The annual or bi-ennial election of the pastor can only be productive of evil. To a minister who desires to be re-elected it necessarily brings the temptation to strive to please itching ears and to flatter where he ought to rebuke. It will almost invariably create factions in the congregation and it in fact places the minister at the mercy of those who from sinister, selfish or even wicked motives desire frequent changes. As all teachings and practices in the Church which are against the Scriptures can only be productive of evil, so also this.

The right principle is that which Prof. M. Loy lays down when he says: "The call is not given for a definite period, but is unlimited in regard to time." (See The Ministry, p. 178.) From this principle the author rightly concludes: "It is a legitimate consequence of our propositions, that the pastoral relation cannot be arbitrarily severed, at any time, by either party. Excepting in those cases in which the one is bound to reject and condemn the other for false doctrine or life, and therefore to revoke or resign the call, mutual consent is required to abrogate it. The pastor has no right to depart from his people whenever his fancy prompts him, and just as little has the congregation a right to depose and dismiss him according to their whim. The vocation to perform solemn duties cannot be cast off so easily." p. 187.

When God has created a bond it is also for Him to sever it in His own time and way, and those ministers and congregations who, discarding all selfish motives, will be guided by the will of the Lord shall fare well, but lowering the

ministerial call to the level of a human contract will avenge itself sooner or later.

F. KUEHLE.

Missionary Column.

OUR FIRST MISSION IN CANADA.

Early in January, the President of Synod received an appeal from a number of people in Humberstone and Port Colborne, Ontario, to be supplied with a pastor. The letter reads in part as follows: "Last night (January first) we organized as the Trinity Ev. Luth. Church of Humberstone and vicinity and we now appeal to you for a minister. . . . There are quite a number of English speaking people here, who want to attend a Lutheran Church but cannot because they do not understand German. . . . If under present circumstances a pastor were placed here by the Mission Board of your Synod we would be willing to pay him at the rate of four hundred dollars per year to begin with. . . . The field is large and many a soul is waiting for spiritual aid and comfort." A majority of the petitioners were formerly connected with the German church of the neighborhood. For this reason the President authorized the undersigned personally to investigate the conditions. This was done during the first week in February in conjunction with Pastor Ruesskamp, of Buffalo. The outcome was that all obstacles in the way of our receiving this new congregation were removed and everything arranged satisfactorily both to Pastor Dorn of the German church and the petitioners.

* * *

There is but one sad, very sad incident to be recorded in connection with this investigation. One day, as the undersigned was engaged in a four-mile drive from Pastor Dorn's hospitable residence to Port Colborne, the bolt which holds one side of the shaft to the axle, suddenly gave way, the shaft fell to the ground, and the undersigned came to a sudden and sad stop, with not a single house or living being within sight, and the cold becoming more and more intense. Standing in six inches of superior quality mud he tried to tie the shaft to the axle with the hitching strap. Time and again, when he thought, "Now I have it," the horse would move and the work would be undone. At last it was accomplished, but the victim was a sorry sight. One could barely distinguish this part of the Mission Board from a portion of Canadian real estate. It took him several hours to thaw out and took a kind friend several more to remove the real estate from clothing and shoes. It was a sad experience for a city minister unaccustomed to the hardships of our missionaries.

* * *

Would you like to know the exact location of this our first mission in Canada? Port Colborne is beautifully situated on Lake Erie about twenty-five miles from Buffalo at the mouth of the canal which connects Lake Erie with

Lake Ontario. Humberstone is its twin town, the two being so closely connected that an outsider would consider them one and the same corporation. The two towns number at least two thousand inhabitants, and the surrounding territory is thickly settled by farmers.

There is no doubt that this is a good field for English Lutheran missionary work. The newly organized congregation starts out very nearly on a self-supporting basis. The members were elated at the prospect of soon having an English Lutheran pastor and missionary in their midst.

May our heavenly Father's blessings rest upon this our first English mission in Canada, and may He grant that it will prove to be but the first of many to follow in its wake. To this petition let us all say, "Amen."

H. P. ECKHARDT.

CONCERNING OUR MISSION INTERESTS.

The Mission Board again calls the attention of the congregations of Synod to the importance of the work of Missions—their work and its work. It wishes to suggest that there is perhaps no interest of our Synod demanding more immediate attention and more persistent prosecution than this.

The supreme significance of mission work lies in this, that it evidences a hearty and wholesome state of the Church. The best life of the Church finds its outlet in missionary enterprise. A true acceptance of the pure Gospel begets an irrepressible desire that others also should be brought to know and to accept the same precious truth. Besides this internal necessity for mission work, itself a product of the Word of God, there is our Lord's command to "Go, and baptize and preach the remission of sins." The feast of salvation has been prepared, and is now ready. The vicarious work of our Lord is now done, and the salvation of the world is finished. Therefore He says, "Go, and preach this!" The blessings of the Word preached are not only in this, that we are informed of our salvation, but that we through it are given power to believe, and faith itself.

To preach the Word is the business of the Church, and its chief business. To confer upon the believer the benefits of Christ's person and work, is our privilege. How can this be most efficiently accomplished? The men to do the preaching, the money to send them, and people to hear the Gospel, are necessary. The latter we have in such abundance that we can not take care of them by reason of scarcity in the former. We need more abundant gifts from our Christian people in the form of men and money.

The Mission Board thinks it sees an efficient working agency in the Mission Society. And it is pleased to note a somewhat general improvement in this particular. We have just now received encouraging news from Ft. Wayne, Ind. The pastorate of the Church of the Redeemer being vacant, the Board permitted one of its missionaries to serve as supply during the Christmas festivities.

A member of the congregation writes to the Board that the addresses the missionary made "awakened in us the desire to organize a Mission Society, which we did last Sunday evening. The Society started with 32 members, which number I think will be increased in our next meeting to 125, as a good many desire to become members, not alone in our congregation, but in our German sister churches as well."

This is good news. And the Board desires to commend this branch of mission work to our congregations where such work is practicable.

WM. H. DALE,
Secy. Mission Board.

Church News and Comment.

AT HOME.

From the Report of the Treasurer of the German Missouri Synod, printed in "Der Lutheraner," we glean the following items for the information of our readers.

Synodical Treasury	\$87,727.61
Home Missions, German	13,403.92
Home Missions, Jews	2,174.77
Home Missions, Deaf	4,671.82
Home Missions, Estonians and Letts	706.17
Home Missions, Emigrant, New York	668.40
Home Missions, Emigrant, Balti- more	219.54
Home Missions, Indian	2,234.53
Foreign Missions, Heathen	\$ 7,006.73
Foreign Missions, Brazil	4,951.32
Foreign Missions, London	662.35
Foreign Missions, Berlin	175.86
Foreign Missions, Hamburg	41.06
Foreign Missions, Australia and New Zealand	195.23
Foreign Missions, Saxo n Free Church	1,884.16
Foreign Missions, Danish Free Church	905.14
Foreign Missions, Hermannsburg Free Church	24.51
Building Fund, General	18,698.57
Building Fund, Church	1,704.00

In the foregoing the receipts for Home Missions represent only such surplus amounts as are turned by the various district Treasurers into the general fund. H.

"Der Lutheraner" prints a gratifying report from the field of our missionaries in Brazil. After six weeks' work in Porto Alegre, a city of 100,000 inhabitants, the missionaries were able to organize a congregation of fourteen members. A day school with forty-two scholars has already been organized. The missionaries report that there are about 10,000 Germans in Porto Alegre, who are as yet without church connection. Our prayers, aid and the additional men for which the missionaries call, ought surely not be denied this promising field. H.

A recent number of the Lutheran World contains an account of the installation of the Rev. Geo. M. Scheidy into the pastorate of Emanuel Evangelical Lutheran Church, Williamstown, Pa. The congregation had formerly been under the pastoral care of the Rev. W. H. Dale, now pastor of the Church of the Redeemer, Cleveland, O. Speaking of certain happenings relating to this congregation as noteworthy and suggestive, Prof. E. J. Wolf, D. D., of the Theological Seminary of the General Synod at Gettysburg, Pa., continues: "The former pastor after a ministry here of nine years has united with Missouri. The present pastor hails from the General Council. Even Missouri has discovered that some good may come out of Nazareth and welcomes to its fold a man

who received all his training in the General Synod. His successor received his training in the Council and is now welcomed to our fold and feels very happy in his new relation. Here is an illustration of the true character of the General Synod. It is so broad and so catholic that whatever the hue of a man's Lutheranism he can find his place within its precincts."

The catholicity of the General Synod is here argued upon the basis of the capability of its educational system to prepare young men for the office of preacher or teacher of the Word of God in the Missouri Synod; also upon the basis of the readiness with which it utilizes General Council training. As a matter of fact it does neither. The writer has personal knowledge that the educational preparation that made it possible for the former pastor at Williamstown Pa., to be admitted into the Missouri Synod was in no sense prosecuted under the direction of the General Synod. It was accomplished in spite of all inducements and tendencies to the contrary. And it was because his Lutheranism found no place within the precincts of the General Synod that he left it. And the simple fact that the present pastor, hailing from the General Council, has already joined the General Synod sufficiently attests the limitations of General Synodism. It would therefore seem that instead of being broad and catholic the General Synod is narrow and bigoted. W. H. D.

In a generally appreciative article on the Missouri Synod, the "Lutheran World" has also this to say about us:

"Nothing need here be said of their missionary work. No body bearing our name can show anything like it. The Missourians may have their peculiarities; they may be exclusive, even bigoted, and the rest of us may be disposed to question some of their positions, and to smart under their charge of 'errorists'; but we are bound to agree that they are grandly active in the work of the Master; nor is it too much to say that among their people are to be found the finest specimens of pietism that the Lutheran church of America can produce. It ill becomes any of us to 'shoot out the lip' at the Missourians. Rather, as we behold the spectacle presented by their vast and varied enterprises, let it serve to provoke us unto good works; and set us to doing likewise." This does not look much like "dead orthodoxy," does it? L.

The "Lutheran Observer" recently contained a contributed article on "The Advantages of Orthodoxy"! Think of it: Orthodoxy extolled by a General Synod pastor in a General Synod paper. Let the good work go on. L.

The American Missionary Association is trying to raise \$500,000 by donations this year. Its work in Porto Rico, and among the Indians and Chinese is growing to such an extent that all of this money will be needed. W.

Under the heading "A Rare Case of Church Discipline" an exchange tells how a preacher of the Dunkard Church, who happened to be also a village postmaster in Pennsylvania, shot and killed a burglar who tried to rob the office. Now the Dunkards believe in non-resistance. What was to be done in this case, accordingly? Well, this is the way they managed it. To "vindicate the principles of the Gospel" they excommunicated the man from their church and then "on account of making an honest and frank confession" they immediately received him again into fellowship and reinstated him in his ministerial rights. This is certainly a case that will compare favorably with Jesuistic casuistry. L.

The Christian sentiment of our country was shocked, and rightly so, at the report that idols are being manufactured in England and shipped to the Orient. But now this disgrace has come nearer home. A

Korean, it is said, has arrived in this country, to contract with certain Philadelphia and New York firms for idols to be used in the temples of Korea and China. He says that a few years ago an American firm sent a few idols as a gift to one of the religious orders of his country, and that a demand for them has resulted. It is almost incredible that men, who live among Christians, who perhaps lay claim to being Christians themselves, should be so influenced by sordid mercenary motives as to manufacture and sell pagan idols! Oh, the disgrace of it! It ought to drive the blush of shame into the face of every believer in the true God, throughout our country! L.

The Washington correspondent of the "Chicago Record Herald" reports to his paper that Catholic orders, which were recently banished from France for non-compliance with the Associations-law, are coming in large numbers to our national capital. He asserts that the decree has gone forth from the Vatican that Washington is to be made the greatest center of Roman Catholicism next to Rome.—Over here Catholic prelates are jubilating about the lavish recognition that their church has in recent days received at the hands of our national government, e. g., in the sending of a commission to Rome, concerning Philippine affairs, and in the appointing of two prelates to government positions.—Rome is evidently straining every nerve to attain a commanding position in our country. Let us watch and pray that its wicked plans may be frustrated. L.

The "Review and Herald" advances the following plausible explanation for the attitude of apparent favor toward the study of the Scriptures now assumed by the Romish Church:

"The Catholic Church never favored the study of the Bible while Protestants made that Word the weapon of their antagonism to her; but now that the leading Protestant bodies have changed their attitude toward the Bible and toward Rome, and by their traditions and the higher criticism so nearly make God's Word of none effect, Rome sees something to be gained by standing forth as the ostensible champion of the Word. She takes advantage of Protestant inconsistency to break down the work of the Reformers, and win converts from the now broken and disorganized ranks of her old-time opponents.

"It is entirely safe for Rome to advocate the study of the Bible so long as men can be held to the idea that the Church is the proper teacher and exponent of the holy book. This is the idea to which the Catholic Church has always held, and to which the Protestant churches now very largely adhere. But we shall be as much surprised as any others when the Church of Rome says anything in favor of Bible study under the teaching of the Holy Spirit, and in favor of the recognition of the Holy Spirit as the one true guide to spiritual truth, to be obtained by direct appeal to God, without resort, to any human teacher or authority." R.

General Ballington Booth, in his report on the Volunteers of America, just issued, gives the place of honor to the work of Mrs. Maude Ballington Booth. In sixteen States branches of her Volunteer Prison Society have been organized, and 14,000 former prisoners, now members of it, are living respectable lives. There are two Volunteer Hope Halls and men going out from these halls, the report says, give satisfaction in seventy-five per cent. of the cases where they are entrusted with responsibility. Prison authorities parole prisoners before their terms expire and let the Volunteers care for them. The Volunteers began without capital and with few financial supporters six years ago. Now General Booth estimates their financial holdings at \$50,000, and there is a steadily increasing number of financial supporters. The Volunteers are financially solvent and in good condition. General Booth

The old man blushed, and manifested a desire to break off the conversation—all of which seemed as if he were inwardly saying, "Caught this time!"—Selected.

THE POWER OF KINDNESS.

A crowd stood on the pavement, watching a driver who was trying to make a horse draw a wagon full of straw.

The horse—a fine beast, with plenty of mettle and well groomed—would not pull, although some men tried to start him by moving the wheels, while others pushed behind.

The driver pulled the horse's head, first to one side and then to the other, but exert himself the horse would not.

The whip was used and plenty of advice given. Still the horse remained stupid.

A little lad standing by called out: "Show him some kindness, master!"

Some of the crowd laughed, but the driver put up his whip and began to pat his horse; and after a little time the animal became anxious and restless, and before many minutes had gone his stubbornness was conquered, and he started off with the wagon and straw, while the boy walked away, remarking—

"All he wanted was some kindness."

A WISE GIVER.

A story is told of Henry Thornton, who was a generous giver. A visitor made an appeal to him on one occasion for missions, and he made out a check for five pounds. Before the ink was dry a telegram was handed to him. He opened it and turned ashy white. He said to the visitor, "I have received terrible news. I have lost hundreds of pounds. Give me back the check." It was hard to give back the check, as the visitor expected it now to be canceled. But Mr. Thornton, on receiving it, altered the five pounds to fifty pounds, saying, "God has taught me that I may not much longer possess my property, and that I must use it well."—Selected.

"SHE WILL COME."

A lady went out one afternoon, leaving her little boy at his grandma's and saying she would call for him when she returned home, which she expected would be by six o'clock.

The time passed till it was nearly six, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy. Six o'clock came, and grandma said, "Well, I guess your mother will not come for you tonight."

"I know she will," said the boy, confidently; and he watched patiently for her.

It was getting towards his bed-time, and grandma was pretty sure his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by six o'clock she should certainly come, and my mother never told me a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child. And what a lesson for doubting Christians to whom the Lord seems "slack concerning his promise." "He will come again." Our Savior never told us a lie.—Ex.

CHURCH GOING AND STORE GOING: A COMPARISON.

For excuses take Church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts, and when he is there how interested he is, how absorbed, how alert, how devoted. That is store-going. And now take the same man and look at his church-going. What a contrast! "I have a little headache; I do not think I will go to church." "It rains hard, and it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often when he goes, how he lolls about and looks around and lets his mind wander. "Yes," you say, "but one is business to which we must attend; we will lose our place or our money; and the other is"—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend very much upon it? Can it be neglected with impunity? Think of those words of your Master in Malachi: "A son honoreth his father, and a servant his master; if, then, I be a father, where is mine honor; and if I be a master, where is my fear?"—Clinton Locke.

Miscellaneous.**NOTICE.**

God willing, our Synod will convene June 24th, at 10.45 A. M., in St. Andrew's Church, corner of Center and Morewood Avenues, Pittsburg, Pa. This is merely preliminary notice to be followed later by more detailed announcement.

J. FREDERIC WENCHEL,
Secretary.

ACKNOWLEDGMENT.

Received for "Needy Brother" from A. E. Succop, Treasurer, \$12.00.

WILLIAM DALLMANN.

ACKNOWLEDGMENT.

Received from Mrs. P., per Rev. Eckhardt, \$5.00, for Mission Treasury; from Grace Church, Cleveland, per A. D. Helfrich, \$32.65 for Missions.

F. W. SEBELIN,
Treasurer Mission Board.

CORRECTION.

Acknowledgment in issue of January 29th should read: Received from Church of Redeemer Sunday-School, Ft. Wayne, Ind., \$25.00 per Wm. Hess; instead of "from Church of Redeemer."

F. W. SEBELIN,
Treasurer Mission Board.

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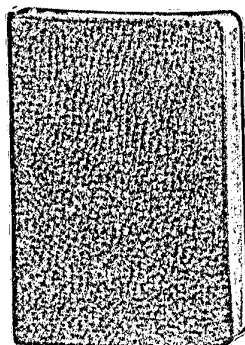
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PITTSBURG, MARCH 26, 1903.

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IN ADVANCE.

"LO, I AM WITH YOU ALWAYS."

Art Thou with me, my Savior?
The night is dark,
I feel the billows tossing
Around my barque;
Nor moon nor star is shining
Above the sea,
But I will rest and fear not;
Thou art with me.

My kind, lifelong Companion,
I know Thy voice,
And, hearing through the tempest,
I can rejoice:
But even if Thou speak not
My heart is glad:
With Thee the deepest silence
Is never sad.

I will not heed the darkness;
Is the hour late?
And will it soon be sunrise?
Yet I can wait:
Dear Lord, I am not troubled
By fear, or quest,
Above the restless waters
I have sweet rest.

I sail, and see not whither,
But, if Thou steer,
I know the lighted haven
Not far but near:
No need to wake the sailors
On land or sea,
I am content forever
Alone with Thee.

—Marianne Farningham.

Editorials.

The day of confirmation is approaching for many of our catechumens. A solemn day it is for these young Christians who are called upon, in the presence of the Christian congregation, to confess their faith and publicly to assume the responsibilities of their baptismal covenant. They have enjoyed blessed privileges during the hours of instruction in the saving truths of the Gospel as it is taught in all its sweetness and power by the Lutheran Church, and our hearts should be lifted with theirs in words of thankfulness to Him from whom cometh every good and perfect gift; and our prayers should ascend on high for these young disciples that they may prove steadfast without wavering.

But let us not forget ourselves—we who look back upon our day of confirmation in years past. True, a sigh of regret may escape us as we feel that that faith once so strong has often grown weak, and that that love once so ardent has often grown cold as we have become engrossed with the cares and toils and pleasures of the things of this world. May that sigh of regret be the token of true repentance and then the day of confirmation also this year will have a blessing even for us. For our God abid-

eth faithful and our Savior is ever the same and with His power He can refresh that languishing faith and with His love He can warm anew that chilled heart.

On the very eve of His crucifixion the Disciples of Christ engaged in the unseemly contention which of them should be accounted the greatest. There is in every human heart, also the Christian's, a certain love of prominence, a hankering for the chief places at the feast. We want to be pushed to the front, to let people see what we are doing, also in the Kingdom of God. But the Savior by His own example has taught us, that any such pride is out of place in a Christian's life and bearing. He became the servant of all, and so He would have us serve one another in all humility. We cannot all fight in the forefront; many a deed of kindness will never be seen at all. But this fact ought never make us weary in well-doing.

When our Savior announced to His Disciples that one of their own number would betray Him, they all asked Him, "Lord, is it I?" We know that on the part of Judas this question was the basest hypocrisy, since his plans for the betrayal were already laid. But how about the others? Were they sincere in asking the question? And if they had no intention of betraying Jesus, why need they ask the question at all? Since they had no such plan as that of Judas, but desired to remain faithful to their Master, we must infer that they did it better, because they were aware of their weakness. They feared that in an evil moment Satan might prompt them to do something which would be looked upon as a betrayal. With the same object in view, we also should ask this question continually. True, we can no longer betray the Savior as Judas did, but we crucify Him afresh when we do not live in constant remembrance of His sacrifice for us. For our sins He was offered up, so that in a certain sense, we shall have to plead guilty whenever the question is asked. May it serve us in these days as a constant reminder of our many sins. And when these trouble us, let us look with joyful confidence to the Lamb that was slain for the sins of the world.

In a review of a publication of three professors of the notorious Union Theological Seminary, we read:

"It makes a painful impression to see these professors operating on such perilous border-lines, projecting 'another gospel, which is not another,' sowing beside all waters in their zeal and utilizing every opportunity to exploit their disturbing views—the social occasions of alumni gatherings, farewell remarks to departing graduates, seminary opening days with young men of the new class fresh from home and their mother's Bible—and, as if under the sense of an imperative mission, showing an unrelenting hostility to those conceptions of the truth which prevail in the churches and the homes of God's people."

Painful indeed; but by far more painful is the impression caused by the careless and zeal-for-the-truth-lacking Christian communities, which tolerate and dally with the men of such sinister zeal in their perverting activity. That such men exist does not estrange us, the Savior foretold it. That they are active, is in line with their relationship and work; the tares need no nursing, much less the sowers of them. But this does estrange us and offend many, that, namely, these men are permitted to pursue their destructive activity at the expense of the churches whose funds support them. Why do Christian communities, if indeed Christians they be, not divest themselves of them, and so remove this scandal from the midst of them?

Sometimes wonder is expressed at the experience that these men do not resign their positions with which they are out of accord. There is nothing strange in this. Concerning the wicked,—and who is more wicked in the sight of God than that one that "perverts the truth of the Gospel"—the command will always need enforcement, "Put away from among yourselves that wicked person." The life purpose of such perverters is to pervert; if they could, they would not only not vacate their own positions, but fill all chairs and pulpits to the exclusion of the faithful. What matters it that they cry liberty with all their might, every experienced Christian knows only too well that there is nothing more bigoted than falsehood. Where it has the power there is no quarter for the truth.

A Chicago minister, Rev. S. M. Johnson, has started a crusade for the arousing of the Christian conscience to an appreciation of the duties of citizenship that every Christian owes to his country, and he has formulated what he calls

"The Creed of Christian Patriotism," which is intended to define these duties. It runs as follows:

"I believe that human governments are ordained of God, are bound in all their acts by his law, are essential to human welfare and are, therefore, to be loyally upheld.

"I believe that Christ's law, 'Render unto Caesar the things that are Caesar's,' binds me to the intelligent and faithful performance of my full duty as a citizen.

"I believe that that duty includes the following:

"The payment of all taxes justly assessed against me.

"The study of the questions to be decided at the polls.

"The knowledge of the several political districts in which I reside, and the records of the various candidates.

"To register and vote, and to exert a positive influence at every general and primary election, so far as I may, for the triumph of righteous men and measures.

"To take an active interest in public affairs and in my country's history and welfare."

Barring the statement in the first paragraph that "governments are bound in all their acts by the law of God," we heartily subscribe to this "Creed". If all Christian citizens would conscientiously perform their civic duties as here outlined, how much better the affairs of our government would be administered, and how much less of political corruption there would be! Let Christians wake up more fully to their duties also in this direction.

Writing on "The Relation of the Church and the College" in the "Lutheran Observer," a learned professor of Midland College has these wise things to say: "I call attention to the fact that the parochial school is doomed in America. It is already gone for the English speaking portion of the people, and for the Germans it is fast yielding to the State public schools. *This is well; for good as was the parochial school in its time, the American public school of to-day is far better for the present time.*" (Italics ours. Ed.). So the professor thinks it is well that the parochial school is going. It is a splendid thing that our children are no longer bothered with the catechism and Bible History during the week, but that we have now invented a method of cramming all of the religious instruction into half an hour on Sunday, which it took our stupid forefathers a whole day to instil. No doubt our children—i. e., those who enjoy the advantages of our irreligious public schools—will be much better indoctrinated than were the former! But the professor has a substitute for the parochial school, at least we imagine he intends it for that. He says again: "The existence of the denominational college must be maintained if the Church is to live; it must educate the youth of fifteen years to twenty-one; it must be made much more efficient in its teaching equipment than it is at present." Now we are certainly the last to undervalue the influence of the Christian college, but it seems very strange reasoning to us to

argue that it is a good thing that "the parochial school is going," but that "the existence of the denominational college must be maintained if the Church is to live." Where the parochial school exists, it reaches nearly all the children of a congregation. But how many of our young people attend a college? Perhaps ten out of every hundred, perhaps fewer than that. What will become of the ninety that the Christian college does not reach? Again: the parochial school takes the children and trains them in the love and fear of God, when they are in their most susceptible period and before they are to any extent tainted by the follies and delusions of our rationalistic age. But let them go to the public school until they are fifteen and then send them to a Lutheran College, what a mass of erroneous and dangerous views they may have imbibed by that time. Surely, the old saying finds a fit application also here: "An ounce of prevention is worth a pound of cure." Huch much easier to take a young child and train it in the way it should go, than to allow it first to be misled and then later to attempt to bring it back to the right way.—We may depend upon it: If ever we abandon our parochial school, we will find that this will prove a calamity to our Synod. Our parochial schools have been one of the chief means of the Missouri Synod's phenomenal growth and they are still the principal feeders of our colleges.

*

Referring to an article on close communion in another Lutheran paper, the "Lutheran World" recently indulged in the following observations on this subject:

"In our judgment it is all much ado about nothing. People are not as a rule running about from church to church to attend sacramental services, and we can see no use whatever in all this legalism injected into Lutheranism. More than this, if our Lutheranism cannot stand a little contact with other expressions of the Christian faith it does not have the strength of identity and endurance that we have been accustomed to associate with our much loved system of truth. If one's Lutheranism has any strength at all it is certainly not to be neutralized even by the practice of open communion should occasion arise. There is great truth in this sentence from a fine editorial in the 'Lutheran Church Review' for October—'The principle of segregation for purpose of protection from contamination is not a principle of Protestantism.'"

If the practice of close communion is legalism, then Paul certainly showed a very legalistic spirit when he charged the Christians at Rome: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Probably the "World" will wave off the use of this proof text also as "artificial." But we will nevertheless venture to ask it this question: Do Lutherans "mark" and "avoid" those that have "caused divisions and offenses contrary to the doctrine which they have learned," probably in the way of doctrines of the Lord's Supper, when they go to the

same table with them at communion?—Perhaps General Synod Lutheranism is so incorruptible, that it can bear such unionistic practices without being hurt by them. We prefer not to expose our Lutheranism to such influences, all the sapient observations of the "World" to the contrary notwithstanding! L.

* * *

What such principles as those advocated by the "World" lead to is exemplified by a notice from a daily paper of Iowa City, Iowa. In the "Church Services" column of that paper the announcement is made: "On account of the illness of Pastor Johnson of the English Lutheran Church, the Baptist and the English Lutheran congregations will unite in services at the Baptist Church in the morning and at the English Lutheran Church in the evening, Pastor Wheeler preaching." This preacher is the pastor of the Baptist Church and to him a Lutheran pastor hands over his parishioners for instruction! For our readers nothing need be said in characterization of such unbiblical and, therefore, unconfessional practice; nor do we take any pleasure in pilorying such cases of apostasy from Lutheran faithfulness to the Word of God. But the General Synod is among us and our members come into contact with it; that Synod is a factor to be reckoned with. Moreover, it is loud in proclaiming that it represents that "type of Lutheranism" that must prevail in our country and at the same time professes to lay great store by the Lutheran faith. Our people must be warned and be brought to see that the General Synod regards itself as a denomination among many—nothing more. R.

Contributions.

THE RELIGIOUS EDUCATION OF THE YOUNG.

We never grow tired of bringing a good thing to the attention of our people. We do not offer this statement by way of apology when speaking of the Christian training of our children. To apologize would be to sin, for not we but the Lord says, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephes. 6:4. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14). "These words, which I command thee this day, shall be in their heart: and thou shalt teach them diligently unto thy children." (Deut. 6: 6, 7). A Christian parent is in duty bound to give unto his children a Christian education.

How can this best be accomplished? Our Missouri Synod has long ago answered this question by establishing *parochial schools*. The public schools of our country do not, can not, and shall not give religious instruction. That the instruction given in our common schools is inadequate to the religious need of Christian children is sorely felt all over the country. But how about the Sunday-School? Does it not supply the deficiency? Never; it is but a makeshift. One hour a week for religious

instruction is not sufficient time devoted to that which is most needful. Even this is keenly felt by leading educators and thinkers of our day. And, indeed, it takes but very little acumen to understand so clear a case.

We are therefore not surprised to read the following article in the Literary Digest, which prompted us to write these lines:

"A call for a convention to be held in Chicago, in February or March, for the purpose of effecting a national organization for the 'improvement of religious and moral education through the Sunday-School and other agencies,' has been issued by 'the Council of Seventy,' a body of Bible teachers in educational institutions throughout the country. This council of seventy, which directs the American Institute of Sacred Literature in Chicago, has already enlisted the sympathy and co-operation of several hundred presidents of colleges and seminaries, clergymen, professors, and religious workers of every denomination. . . . 'There can be no doubt,' observes the Chicago Biblical World, (November), in a leading article doubtless inspired by its editor, President Harper, 'that this movement is one of the most important of modern times looking to the increase and improvement of religious and moral instruction in America. It is a normal, timely, and vital step in the development of our Christian civilization. . . . It has become increasingly clear that the instruction of the young in religion and morality, which is given in the Sunday-School, the home, and by other means, is inadequate to the present need, and is not wholly in accord with the best knowledge. The gradual retirement of the Bible from the common schools has decreased the amount of religious and moral instruction which the children receive. The Sunday-School, while in general it has progressed in its ideal, its methods, and its efficiency, is in essential respects failing to do its full duty; many schools and individual leaders are continuing imperfect methods of instruction, are remaining indifferent to the new educational principles and ideals, are treating religion as an isolated and optional element in individual development, and are closing their eyes to increasing knowledge.

"For the past twenty-five years there has been a growing recognition of the unsatisfactoriness of the existing conditions, and much thought and effort have been expended by individuals and organizations upon the improvement of religious and moral education. The time has come for a united effort to clarify, develop, and promulgate the great ideas so worked out, and to combine the labors of those who are seeking to promote a higher idea of substance and method in religious and moral instruction."

This certainly goes to show that others besides Missouri Lutherans are convinced that the youth of our country is religiously neglected. We would not though for a moment consider the proposition of introducing religious education into our public schools. We could not welcome such innovation as a blessing but would have to discountenance it

as a perversion of God's ordinance, to wit, that Church and State should remain separate. The Church is giving itself a poor testimony, when it asks the State to look out for the spiritual wants of the children of the Church. The State is doing its duty by providing and maintaining schools for the education of its young citizens. Let the Church also go ahead and do her duty by establishing and sustaining schools for the Christian education of her children. The parochial school ought to be a flourishing institution in every one of our congregations, irrespective of language. To neglect the youth is to neglect the welfare of the Church at large.

JOHN H. C. FRITZ.

THE "LUTHERAN WITNESS" INDEX.

Two indexes have been prepared, one for Vol. XX. and one for Vol. XXI. No, reader, do not turn this article down! It took forty hours to prepare the one index of twelve numbers and seventy hours to prepare the other of twenty-six numbers. Honor the item which pertains to such time-taking, and pains-taking, and nerve-trying and usually thankless labor. You may moreover be profited if you heed what it tells.

What is the index good for? It advertises all the subjects that have been treated in the "Witness" and tells where to find them by referring to the page indicated. Some subjects are indexed two, three, and even four times under different headings that you may be sure to find them. You have doubtless read the "Witness" with profit and pleasure. And now lay last year's volume aside? That would be just like putting the dinner aside when it is ready. Now that you have the whole volume, you may secure yet far more profit and pleasure from it than perhaps before. How?

You have temptations? Find the item: Temptation, the page is indicated, then read the article. This will tell you what temptation is good for, what to do, hope, believe and how to be comforted. You wish to know what is being done in the field of foreign missions? Under the heading of missions you find abundant information. There is one mentioned who takes a very gloomy view of it—as some others do, but there are items that tell of wonderful progress in India, China, Africa and everywhere. See under the heading of Bible what great work the Bible Societies are doing,—there is now, oh wonders, a Roman Catholic Bible Society,—and into what darkened countries this light, the Bible, is penetrating. Put the various articles on Church, Theatre, Bible, Missions, Secret Societies, etc., etc., systematically and judiciously together and read the same to your Young People's Society or Social Gathering and you will afford them what is interesting, useful, and entertaining.

Look at each and every item of the index and pick out what you want. It is a great and good dinner and you may have it all or if you please, pick out the choice morsels which suit your taste. The Bible Lesson Notes on the Life of

Christ are indexed, not alphabetically, but according to given historical sequence. The whole of it is before you now and in its entirety you will find it yet more interesting. Read the Life of Christ once again.

T. J. A. HUEGLI.

UNION WITHOUT UNITY.

Ammonius Saccas was the founder of an ancient school of philosophers called the New Platonists. It was the intention of Ammonius, by adjusting the various systems of philosophy and religion, to formulate a set of doctrines that could be accepted by philosopher and theologian, by pagan and Christian alike. In this he failed signally, but instead created a new sect, or school, as noted above. So instead of effecting concord, he added to the general discord. His efforts had the further lamentable result of introducing philosophy into the Christian religion, that is to say, many Christian teachers of the day, notably Origen, took to the philosophy of Ammonius and tried to philosophize about the Christian doctrines. You can imagine the result. What was clear and lucid to even the common Bible readers, now became dark and confused.

Such will ever be the results of endeavoring to unite denominations by ignoring their differences. The Evangelical Church of Germany is such an attempt at linking the Lutheran and Reformed Churches. The result is a new sect, and added indifference to religious convictions. A more modern effect is that of the Campbellite or "Christian" Church which professes to recognize nothing "sectarian." They too have but added another sect to those existing, and have put a premium on religious indifference. The conservative Lutheran Church is right in taking the same determined stand as Christ and the Apostles and Luther did in carefully guarding against all leaven of false doctrine—even though the Disciples be only twelve in number, and not all of those remain true.

A. W. MEYER.

THE ENGLISH EVANGELICAL LUTHERAN CHURCH OF EAST ST. LOUIS, ILL.

East St. Louis, Ill., is a thriving town, situated on the east bank of the Mississippi River, opposite St. Louis, Mo., with which place it is connected by the famous Eads' Bridge and several ferries. From 1890 to 1900 it almost doubled its population and at the present time is growing at a yet more rapid rate, so that its population, is about 40,000.

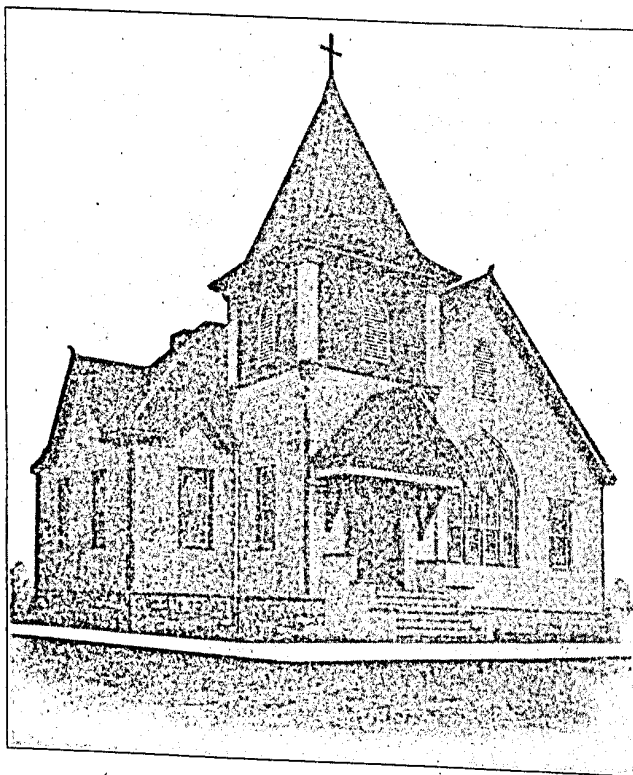
For more than 25 years there has been one Lutheran Church there, the St. Peter's German Church on 8th St., near Illinois Ave., Rev. H. Meyer, Pastor.

The need of preaching in the English tongue was felt to be pressing and after various English services had been held, in the St. Peter's church, a regular order was arrived at by which Professor Bente preached once in three weeks during the winter of 1899-1900. Pressed with many other duties on the one hand and the obvious needs of the

field on the other, he concluded with the mission board of which he was chairman, to turn the work over to the St. Louis English Conference. The mission board urged early and energetic efforts and promised financial support. Accordingly the matter was taken up by the St. Louis Conference. In November, 1900, the use of the former St. Mary's Episcopal chapel on Ohio Ave., near Collinsville Ave., was secured for a moderate rental. A nice lot of chairs was furnished by the Mission Board of the German Synod, an organ by "Our Redeemer" church and the first service was held on the evening of Dec. 2, 1900. Rev. Sachs preached the sermon. Rev. Kreinheder, then a student at the seminary, undertook to look after the work, preaching in the evening of each Sunday, in the mornings teaching Sunday-school, and also looking for people who needed this mission. He was assisted in the preaching by Revs. Sachs and Coyner and a number of fellow students. The work prospered; many difficulties were met and overcome: others arose. It was evident that the Mission must have a pastor. But how to support him? The Mission Board which had helped at first felt unable to continue its aid. "Our Redeemer" and "Mt. Calvary" churches appointed committees to push the work. This Joint-Committee promised \$50 a year toward the pastor's support, "Our Redeemer" promised another \$50. The Mission Board of the English Synod at Baltimore, Md., promised \$200. These sums with that which the mission itself seemed able to raise, encouraged the little congregation to call a pastor. The organization had been effected on April 19, with three voting members: Geo. Fischer, F. J. Jost and H. H. Jost. A call was extended to Candidate Kreinheder and on June 16 he was installed as pastor of Trinity congregation. For this occasion the chapel had been prettily frescoed, supplied with a pulpit-altar and rail made of solid oak, and more chairs. In September, 1901, a regular morning service was added. On Palm Sunday, 1902, the first regular class of catechumens of 11 young people was confirmed. But Trinity had not been able to secure a lease on the rented quarters. This and other reasons induced the congregation to make strenuous efforts to secure their own church home. The Church Extension Board encouraged them with a loan of \$300; \$500 was raised by the members. A lot was bought June 2, 1902, for \$1,100. In order to erect a church building it was necessary to raise \$300 to complete the payment on the lot. But whence should it come? The members all thought that they had already done their best. There seemed to be an insurmountable obstacle to further and immediate progress. In this crisis the little band did the best that could be done under the circumstances, thus vindicating their faith and the wholesome practices of our church. They did not institute a bazaar

or festival to "raise" the money: they went unto the Lord in prayer, privately and in two public services appointed for the purpose of making known their need and praying for help. Their prayers were also accompanied by works; they "prayed and worked" as Luther did. The close of the service of prayer on September 21, 1902, found the needed \$300 on the altar as cheerful Gifts from Christian hearts. The battle was won. Mr. Aug. Foell, the Architect, a member of "Our Redeemer," kindly furnished the plans and the contract was let on October 30. The corner-stone was laid on November 23, before a large audience addressed by the Rev. F. W. Herzberger. The work of building progressed smoothly.

The building is of frame, 55x45 feet, with suitable belfry. It makes a pleasing appearance. Within, the main auditorium seats about 250 people in circular oak pews. The front windows are provided with neat artglass. The light-



The English Evangelical Lutheran Church, East St. Louis, Ill.

ing may be done with gas or electricity. To your left as you enter through the spacious vestibule, is a Sunday-School room, 28x16 feet, separated from the main room by folding doors. The cost of the building and furnishings is about \$4,400.

The building committee was composed of the Rev. Kreinheder, Messrs. Geo. Sander, F. J. Jost and Oscar Horn.

The location of the church is excellent, being one short block south of the best residence avenue, surrounded by new and pretty residences, and standing about midway between, but not far from the two fine high schools of this city.

The most practical point in the brief history of Trinity Church is the fact that it really dates its success from the time that English services were held regularly every Sunday, not in the German church but in a separate locality.

On Sunday, February 22d, the church was dedicated to the service of the Lord Jehovah. The church had been beautifully decorated with flowers. The Presi-

dent of the congregation opened the doors about half past ten o'clock and in the name of the Triune God the pastors, officers of the congregation, members and friends entered the new edifice in the order given. The sermon at this service was delivered by the Rev. Coyner and a selection was rendered by the Schubert Octette of Concordia Seminary. In the afternoon a large audience had gathered for the German service and listened to the sermon which was preached by the Rev. Meyer of the German Lutheran church of this city. The Schubert Octette sang another appropriate hymn at this service. In the evening the congregation was still larger, many of our friends from St. Louis being in the audience. The Rev. Sommer, of St. Louis, preached the sermon and the choir of Zion's church sang two beautiful selections. With three impressive and inspiring services the members of Trinity thus began to worship the faithful God who had so far blessed

them that they have been able to rear a house where His saving Word shall henceforth be proclaimed. The thank-offerings at these services amounted to \$89.00. On the altar there was a beautiful altar-cover, the donation of Miss Phillipine Rosenberger, and a new communion service, a donation of the Misses Sander, on the platform a pedestal for the baptismal bowl, donated by Miss Margaret Jost, and a lectern, a donation of the Contractor.

Also a large Bible for the lectern has been received from Miss S. Armbricht, and a Bible for the pulpit from Mrs. Schmidt.

On Tuesday evening following, another service was held especially for the Young People. Another large audience was present to listen to the sermon which was delivered by the Rev. Buchheimer of "Our Redeemer" church, St. Louis. The collection at this service amounting to about \$9.00 was for the treasury of the Young People's Society, which donated the beautiful stained-glass window in the front of the church.

Let us thank God for His blessing upon us in the past and invoke His blessing upon our efforts in His name and His cause for the future.

O. C. KREINHEDER.



To have a thorough knowledge of any book reasonably pretending to greatness is to be, in some true sense, an educated person. In the hurry and stress of political and professional avocations, in the absorption of art, of science, of skilled handicrafts, in the exhausting toil of agricultural and other forms of labor, a vast proportion of mankind can find time and energy for but a limited amount of high thinking and high reading. The Bible, take it for all in all, affords the best material for the spiritual culture of mankind, for exercising the faculties of reverence and

adoration, for ennobling the affections, and giving to life a soul of the heroic and the ideal, that civilization has any hint of—the best without a rival, the first without a second. . . . The Bible stands absolutely unrivalled as a manual of spiritual culture, of adult education, of universal mental discipline. All this we might learn from shrewd reflection beforehand; all this we find verified by experience, when history is interrogated on the subject. Bible-reading peasants have been the stoutest of patriots, Bible-reading artisans the most intelligently industrious of citizens, Bible-reading nations the van of mankind.—

Peter Bayne, LL. D.—Martin Luther, Vol. II: 351 and 362.

Church News and Comment.

AT HOME.

New York City.—The fifth anniversary of the Reverend Wm. Dallmann as pastor of the Church of the Redeemer, was celebrated on Monday evening, February the twenty-third. The demonstration, a surprise to the Pastor and his wife, took the form of an entertainment and supper. At the close of the entertainment a handsome set of knives and forks and a sum of money were presented by Mr. G. P. Busch, our President. After regaining his composure the Pastor thanked the Congregation for the gifts, and expressed his hearty appreciation of the love and esteem which had prompted them. Mr. Andreas Busch, of St. Lucas; the Rev. Wm. Schoenfeld, of Immanuel; the Rev. O. Steker and Mr. Ressmeyer of St. Matthew's, and many of our own members made speeches during the evening. All extended congratulations and good wishes to the Pastor and his wife.

W. K.

The printed report on the work done in St. Louis by the missionaries, F. W. Herzberger and F. Dreyer, shows how necessary and how blessed is just such work. Hundreds of souls in the poor-houses, jails, hospitals, and asylums for insane, are brought under the preaching of the Gospel and much precious seed is sown from which the missionaries have been allowed to see good fruit. The mission school has now seventy children. In all, for the year 1902, \$3,083.92 was expended. Almost all our large cities offer a great field for such noble work. R.

R.

The Rev. Martin Luecke, pastor at Springfield, Ill., has accepted the position of Director of Concordia College, Ft. Wayne, Ind. H.

H.

The Synodical Conference missionaries among the freedmen in North Carolina and Virginia have begun to publish a small monthly paper in the interest of the mission work. The purpose of the paper is evidently to keep all the mission stations in close touch with one another and, at the same time, to present such reading matter as the missionaries have learned by experience to regard as serving a useful purpose as a missionary agency. The Rev. Geo. F. Schutes is the editor of "The Afro-American Lutheran," which we greet with best wishes for success. R.

R.

Under the caption: "Wanted—Perfect Pastors Cheap," the "Cumberland Presbyterian" recently contained the following: "The Texas Christian Advocate has been permitted to copy the following letter from the officers of a Methodist church to the presiding elder of the district to which that church belongs: 'As it is near the time for the session of our annual conference, we thought we would write and tell you what kind of a minister we want you to tell the bishop to send us. Our present pastor, a very good man, by the way, does not quite fill the bill. He has been with us one year, but we think it best to have a change. Send us a young man who can convert our church

members, revive our official members, save the sinners, enthuse our young people and gather members into our church, increase our finances, popularize our Sunday night service, spiritualize our midweek prayer meeting and draw men to our church. We wish him to be a man of grace of person, sweetness of disposition, gentleness of speech, social ability, political inactivity, pastoral care and pre-eminent preaching ability. He should have a gentle, gracious, hardworking helpmeet, without children, who will assist but not run either the church or the pastor. We can pay him \$475. We have no parsonage. We hope you can find just the kind of man we want.' With very slight amendment this letter would at once assume an interdenominational guise." L.

L.

Why is it that such men as Dr. Campbell Morgan can without censure refuse to cooperate with certain denominations on the ground of heresy, while a Lutheran who presumes to do the same thing is censured?

Dr. Morgan declared, "I make no war on any man's faith, but I cannot and will not enter into any alliance with men whose creed denies the essential elements of salvation."—Our Church Paper.

Our Church Paper.

The appalling statement is made by the "New York Medical Journal" that in Ottawa, the capital of Canada, intemperance among women has increased to the extent of 75%. In many cases girls of about the age of 20 have been imprisoned for drunkenness or crimes committed while drunk. The capital of Canada does not stand alone in this, although there is probably no other city where the evil has become so prevalent. Surely, Christians have good reason to pray and work against the sin of intemperance. L.

L.

With reference to the claim advanced by Prof. Delitzsch, of Berlin, that the Bible is of Babylonian origin, Prof. Hilprecht, of Philadelphia, who is visiting in Germany at present, is quoted in the German press as follows:

"Recently the attempt has been made to demonstrate that the purely monotheistic religion of Israel was derived from Babylon. On the basis of my researches covering a period of fifteen years I must declare that this is an absolute impossibility."

Here it is again. Foolish is the man, to say the least, who permits his faith to be shaken by any claims advanced by "science" against the Scriptures. J. H. C. F.

J. H. C. F.

Dr. Felix Adler, of Ethical Culture fame, has accepted a call to the chair of ethics in Columbia College. To see what this means it is necessary only to bear in mind that Columbia was originally an Episcopal school and that it still professes to be Christian, and that Dr. Adler, on the other hand, is an enemy of Christianity. Thus are light and darkness made to agree in this enlightened twentieth century. And the outcome will, of course be—darkness. W.

W.

It is not often that we find ourselves in agreement with the "Independent's" religious views. But there is at least one subject on which that paper occupies the correct position and defends it very ably, viz., the separation of Church and State. In a recent number it contained the following item on "The Bible in the Public Schools":

"The Catholic Truth Society recently asked the New York State Superintendent of Schools, Dr. Skinner, if the Roman Catholic version of the Bible might be read by Catholic teachers in the public schools, where the reading of the Bible was required, and he told that it might. Of course Superintendent Skinner was right; but this illustrates the blundering policy of those strict Protestant religionists who insist that the Bible be read in the schools as a daily religious service. It can breed nothing but quarrels. If the Protestant version is read

it will be regarded as a Protestant service which Catholics will object to, and conversely if the Catholic version is read. It is better to have no religious service than to have a quarrelsome one. In an institution for all the people, like the public schools, there is no right or justice in imposing the religion of one fraction of the people, no matter how large, on the other fraction. There have been cases in which, in a school where the children were mostly Jews, they were required to learn and sing Christmas carols. The true rule is, No religious service of any sort in the public school. To say that reading the Bible or repeating the Lord's Prayer is not a religious service, is to say what is not true. Give over the care of religion to the Church."

These arguments, it seems to us, are clear and unanswerable. L.

L.

The number of the principal Protestant church bodies in the world according to Dr. J. N. Lenker, author of "Lutherans in All Lands," are as follows:

Lutherans in the World	70,000,000
Episcopalians	21,000,000
Methodists	17,000,000
Baptists	11,000,000
Presbyterians	9,000,000
Congregationalists	4,000,000
Other Reformed, Dutch, etc.	8,000,000

Protestants of the World140,000,000
L.

L.

The following figures of the relative numerical strength of the world's most important religions are given: "535,000,000 Christians, out of a total world's population of 1,544,510,000, or 34.6 per cent; 300,630,000 Confucianists, 19.5 per cent; 214,570,000 Brahmanists, 13.9 per cent; 175,290,000 Mohammedans, 11.4 per cent; 173,300,000 various polytheists, 11.2 per cent; 120,750,000 Buddhists, 7.8 per cent; 14,000,000 Shintoists, 0.9 per cent., and 10,860,000 Jews, 0.7 per cent."

Although these figures are, of course, largely conjectural, yet no doubt they come more or less close to the truth and are for this reason interesting to note. L.

L.

The Spiritualists.—It was claimed at the annual meeting of the National Association of Spiritualists, which was held in Boston last October, that there are 670 local and subsidiary Associations of Spiritualists in the United States and Canada, with about 250,000 members and 1,000,000 persons interested in Spiritualism. The reports indicated, however, that about 100 of these Associations are inactive; and the most important debates in the meeting concern the means of strengthening the organization. Propositions looking toward some kind of a denominational organization, with a regular ministry and Church institutions, found some favor. The system of reliance on local volunteer speakers was found unsatisfactory, and the necessity for engagements by the year of competent and approved lecturers and teachers was urged, and the need of having a properly authenticated ministry was pointed out. A committee was authorized to prepare ritual forms for marriage, burial, and other ceremonies. The right of testators to leave money to Spiritualistic bodies was discussed, in view of a recent legal decision in Pennsylvania in which it was denied; and the Association resolved to protect, in the courts and elsewhere, all genuine mediums to the full extent of its power.

genuine mediums to the full extent of its power.

Under the heading, "A Waning Delusion," the "Christian Advocate" says about Spiritualism:

"It ought to be universally known that skillful prestidigitators can reproduce all the wonders of the so-called 'manifestations' with which spiritists make the ignorant stare and gape. Mr. Hermann, who died a few years ago, had a standing offer of five hundred dollars for any operation of the spirits which he could not duplicate. He traveled far and near to witness 'manifestations,' but the 'spirits' refused to work when

he was present. Adepts of the spiritistic delusion (we are opposed to calling it spiritualism, a word which in its proper use means a very different thing) have in recent years made much of the acceptance of their notions by Camille Flammarion, the French astronomer. In an evil hour, however, he got into a controversy with a sleight-of-hand magician named Cazaneuve. This gentleman offered to reproduce every one of the phenomena which had been so convincing to Mr. Flammarion. He not only made good his offer, but added certain even more astounding performances for good measure. Then they accused him of being in league with the devil, whereupon he uncovered his apparatus and explained the whole proceeding. This was too much for the astronomer, who renounced his pet belief with a good deal of vigor. There are some who think spiritism is a handmaid of religion. According to our observation it is delusion pure and simple, and instead of serving a good purpose does much harm. Credulity is not faith." L.

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To the many who are so enthusiastic and persistent in talking about the coming revival we would commend the following sensible words of Dr. Theodore L. Cuyler:

"Don't talk about revivals; the term will soon be worn out. Don't predict one as about to occur. The great revival comes without advertising and is not a consequence of machinery set in motion. Dwight L. Moody was the only evangelist I ever had in my church. Don't get them. Work personally and write letters. I remember the great revival of 1858. That did not start through any committee nor was it predicted. It burned with the clear, steady glow of anthracite. The coal famine does not concern me half so greatly as the lack of the anthracite glow in men's souls. Don't attempt to convert by a committee. I am sorry to see pastoral calls losing their hold in New York. It is a mistake. There are two neglected classes in this city—the very rich and the very poor. I am sick of all this talk of advanced thought in religion. When thought advances beyond the cross on Calvary, it goes over a precipice." W.

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ABROAD.

Cardinal Vaughan, head of the Anglican Roman Catholic establishment, recently instigated the issuing of a book entitled *Roads to Rome*, in which striking testimonies from eminent converts were gathered. A book in rebuttal has just been issued entitled *Roads from Rome*.—Ex.

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Great excitement in religious circles in Australia, says the Melbourne correspondent of *The Times*, has been caused by the statement that the Catholic mission at Suva (capital of the Fiji Islands) burned the Bibles and hymn books which formerly belonged to Methodist natives who have now been converted to Catholicism.

Cardinal Moran strongly denied the statement, but, says the correspondent, the latest advices from the Fiji Isles show that the burning was admitted by the local priest.

We are surprised at Cardinal Moran; he certainly ought have said that his "Church is not opposed to the reading of the Bible by the people in the vernacular, but only to the Protestant versions." That's the stock explanation. R.

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The mission of the American Board, the first among the Zulus, was begun in 1835, and the American Bible Society has just granted Bibles costing \$1,660 to that mission.

This indicates the great demand there is for the Scriptures in South Africa, and especially for those in the Zulu tongue. The Rev. Mr. Dorward of Natal, South Africa, writes to the American Bible Society:

"There is a very great and growing opportunity here. You supply the whole of the Zulu South Africa with the Scriptures. There is no other Zulu Bible than the one issued by the American Bible Society. It is used as far inland as Lake Nyassa. All the Christian nations are at work in South

Africa, and they look to you to keep them supplied with the Bible." R.

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What is said to be the oldest Biblical manuscript extant was lately discovered in Syria, and is now, says a despatch to *The New York Sun*, in safe-keeping at Cairo. It comprises the Pentateuch, written in Samaritan characters on gazelle parchment, and its date is the year 116 of the Moslem era, which is equivalent to the year 738 A. D. It is declared to be far older than any of the Hebrew Biblical manuscripts in the libraries of Europe or America. It contains immediately after the Decalogue a passage of about fifteen lines that do not exist in the Authorized Version. It is said that this passage is likely to clear up several long disputed points.—Ex.

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The Rev. E. J. Parker, of England, has introduced services in the dark in his church. His idea in so doing was that more poor people would come to church for such a service, because their neighbors could not see their clothing. He claims that his expectations have been realized and he intends to continue the experiment. We would counsel a different course, viz., to teach people not to be ashamed of their clothing in day time. Such services in the dark offer too many inducements for unseemly behavior in church. L.

Hearth and Home.

CLERICAL COURAGE.

A minister newly settled in Glasgow, Scotland, determined to visit every person in his parish. He began his rounds, and succeeded in finishing the entire list—with a single exception.

Up four flights of stairs, in a poor tenement house, lived, or hoveled, an intemperate man who was so repulsive and savage that he dared not meet him. The minister's friends had warned him not to call there, for fear of personal harm. The wretch had driven his family away. Nobody could live with him, and he was best alone. This was confirmed by the minister's own impressions the few times he had seen the drunkard, and he shunned him.

Still the good man could not help feeling ashamed of his fears, and the shame grew upon him the more he shunned him.

At last, one splendid morning, rising after a perfect night's rest, full of vigor and spiritual courage, he said to himself, "Now is my time to go to Piper's Alley and see Tim Burke. I'm just in the mood."

He went straight to the place, climbed through the dirty entries, and knocked at the man's door. He listened, and then knocked again, and soon after again. The drunkard must be in at this hour, if ever, and he was resolved not to lose his errand.

Finally he lifted the latch. There was no lock, and the door slowly opened. Before him, crouched over the fire place, he saw Tim Burke.

Wild and dangerous enough the creature looked in his filth and rags, and with his glaring eyes.

"Who are you?" That was his first greeting to the visitor.

"I am a minister."

"Minister! What d'you want?"

"I came to see you."

"Well, look at me, then," and the man rose to his feet and came forward.

"Ain't I a beauty, eh?" stepping nearer and nearer. The minister expected an attack, and was prepared for it.

"Have you looked enough?" said the drunkard, approaching so close that his visitor caught his foul breath. "Now, I'll tell ye what I'm a goin' to do. I'm goin' to kick ye down stairs."

"Hold on, hold on! Not now!" said the minister. "If you kick me down stairs, I'll have to come all the way up again. I've got a call to make on the next floor; wait till I come back, and then if you conclude to kick the minister who wanted to make you a friendly visit, why, I shall be at your service."

"Well, you are a cool one," muttered the drunkard, and he went and sat down again.

After making his call, the minister returned and presented himself according to promise, but he found the man not at all disposed to kick him now. He had evidently been thinking.

"Sit down," said he, and the minister sat down and talked with him like a tender brother, and when he spoke to him of his wife and children, the tears began to roll down the poor drunkard's cheeks. "Oh, I'm a God-forsaken wretch, beyond mercy!" he groaned. But the minister pointed him to Christ, and knelt and prayed that the fallen soul might have strength and grace to rise again.

The good man followed up his prayer with persistent kindness, and faithfully stood by Tim Burke till he saw him reunited to his family, and established in honest employment a sober, right-minded churchgoing man.

Ever afterwards, when inclined to be afraid of a repulsive duty, it was enough for the minister to remember that day when he "rescued the perishing."—Ex.

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COALS OF FIRE.

Farmer Dawson kept missing his corn. Every night it was taken from his crib, although the door was well secured with lock and key.

"It's that lazy Tom Slocum!" he exclaimed one morning after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom?" asked his wife, pouring out the fragrant coffee.

"Because he's the only man around that hasn't any corn—nor anything else for that matter. He spent the summer at the saloons while his neighbors were at work. Now they have plenty and he has nothing—serves him just right, too."

"But his family are suffering," rejoined his wife. "They are sick and in need of food and medicine; should we not help them?"

"No!" growled the farmer; "if he finds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to jail and his family to the poorhouse and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now while Tom is reaping the bitter fruits of his folly is it not the very time to help him to a better life?" suggested his wife.

"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William; try the coals first."

Farmer Dawson made no reply, but finished his breakfast and walked out of the house with the decided step of one who has made up his mind that something is going to be done.

His wife sighed as she went about her work, thinking of the weary, heart-broken mother with her sick and hungry babes around her.

The farmer proceeded to examine his cribs, and after a thorough search found a hole large enough to admit a man's hands.

"There's the leak," he exclaimed; "I'll fix that," and he went to setting a trap inside.

Next morning he arose earlier than usual and went out to the cribs. His trap had caught a man—Tom Slocum—the very one he had suspected!

He seemed to take no notice of the thief, but turned aside into the barn and began heaping the manger with hay—sweet-scented from the summer's harvest field. Then he opened the crib doors and took out the golden ears—the fruits of his honest toil.

All the time he was thinking what to do. Should he try the law or the coals? The law was what the man deserved, but his wife's words kept ringing through his mind. He emptied the corn in the feeding-trough, then went around where the man stood with one hand in the trap.

"Hello! neighbor; what are you doing here?" he asked.

Poor Tom answered nothing, but the downcast, guilty face confessed more than words could have done.

Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted grain.

"There Tom, take that," said the farmer, "and after this, when you want corn, come to me and I'll let you have it on trust for work. I need another good, steady hand on my farm, and will give steady work with good wages."

"Oh, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire me. My family are suffering, and I'm ashamed to beg. But I'll work for this and every ear I have taken, if you will give me a chance."

"Very well, Tom," said the farmer; "take the corn to the mill and make things comfortable about the home to-day, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an inquiring gaze.

"You must let whiskey alone," continued the farmer, "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion, as he said:

"You are the first man that ever asked me that. There's always enough to say, 'Come, Tom, take a drink,' and I

have drunk until I thought there was no use trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, sir."

Farmer Dawson took Tom to the house and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sunday-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was," remarked the farmer's wife one day.

"Yes," replied the husband, "'twas the coals of fire did it."—Religious Intelligencer.



WHAT THE NIGHT REVEALED.

A home missionary, who had been sent to a discouraged and scattered community where he found few that were not indifferent to his work, came, in his house-to-house visitation, to the last dwelling within his extended parish, and there received a somewhat reluctant invitation to remain to supper. After supper he talked to the family of his work, and tried to awaken within them some interest in it, but found them cold and disinclined to converse on religious or any other subjects. It was evident that they wished him to go, and he went out into the night.

It was several miles back to the village, and there was no houses between at which he thought he would be welcome, so he went on, and called at several houses without finding one where he could stay over night. Weary and disheartened, he prepared to spend the night out-of-doors. He knelt by the roadside and poured out his loneliness and sorrow in prayer, and then went on, saying to himself, "The Master spent long nights out-of-doors for me; shall I not be willing to do as much for him?"

It was too cold to keep still, and he walked slowly on, till the road, now quite strange to him, brought him to a little railway village. It was now past midnight, and the villagers had long since gone to bed. There was only one light burning in the town, and that was in the railway station. The minister went inside and warmed himself by the fire. No one was there but the night telegraph operator, who, sitting alone night after night, with nothing to do but report the passing of an occasional freight-train, was glad of a companion.

"Going on Number Six?" he asked.

"She's forty minutes late."

"No," said the minister, "I'm not going anywhere. I'd like to sit by your fire till morning."

"Glad to have you," said the young man. "It's pretty lonesome here, and I'm glad of company—that is, when they're sober."

"I shall give you no trouble in that way," smiled the minister.

"You're a preacher, aren't you?" asked the operator.

"Yes."

"Don't see many of them here. I used to see them at home—in God's country. I was brought up that way," said the young man.

As the night wore on, and the two men got acquainted, the boy, for he was little else, told his life story. He had had a good father and a good mother, although both were now dead. He had had a religious training, too, but had grown indifferent, and was now—the whole truth came out at length—on the verge of a great temptation, and at the parting of the ways. His new friend had come just in time to awaken the memories of a better life, and to help him to be a true man.

Morning came, and after a breakfast at the boarding-house, the missionary took his way on foot along the railroad to his parish, back to the difficulties of his work. "But I thanked God every step of the way," he said, "for the providence that denied me a home that night."—Exchange.



"THE WAY OF THE TRANSGRESSOR IS HARD."

The life of E. S. Stokes, who recently died, illustrated, as few lives do, the truth that "the way of the transgressor is hard." Sin always bears its penalty, but it is not often that the wages of sin are so strikingly shown to the gaze of the world. Brought up in surroundings of wealth and culture, with every opportunity for a useful, honorable life of more than ordinary distinction, he turned his back on it all for everything that was base and sensual, and made a record which has been spoken of as having "no white spot, but was all sooty and loathsome." Saved from the gallows after murdering his friend, he was turned loose on the world after a brief imprisonment, a conspicuous example of what happens to a man who abandons himself to evil passions. He knew he was spoken of as Murderer Stokes, he knew he was held in contempt; he was haunted by his crime through thirty years, so that he feared to be in the dark lest he see his victim's face. He had wealth, with all the physical comforts that it would buy; he had intellectual endowments which might open up inexhaustible resources of pleasure closed to many; but his whole nature was so steeped in selfishness, hatred and evil, that "in the midst of sunshine he carried hell about with him." A daily paper, in a lengthy editorial, speaks of his life in these thirty years as a "sermon which no pastor can rival." It says:

"There have been gallows addresses by murderers before they were turned off; they are forgotten the next day, and are jeered at while they are being delivered; but no one can jeer at Stokes' sermon or forget it. He preached it with his soul and body and mind and life for thirty years night and day. He preached it sorely against his will, and he sweated blood at every word. He preached his own condemnation, but who can say how many men whom he never knew may be saved by it?"

But was this an exceptional case? Here were great crimes and great punishment, but the truth which it illus-

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Campbell Morgan, the evangelist, tells of a conversation he had with General William Booth, of the Salvation Army, in which the General said: "I was made what I am as a Christian worker by an infidel lecture." Then by way of explanation he added, "I went to hear an infidel lecturer, and among other

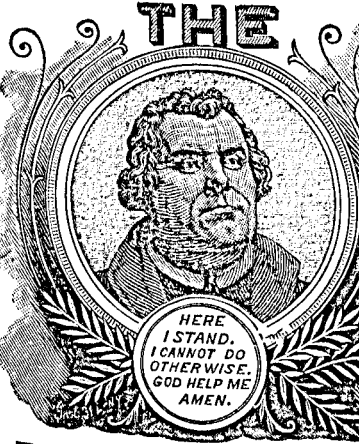
things he said this, "If I believed what you Christian people say you believe, I would never rest day or night in trying to win men to Jesus Christ. I don't believe it, and you don't believe it," said the lecturer, "or else it would have the same effect on you." That statement fired General Booth's whole heart, and from that day to this has urged him on in all his work.

There are a number of Christmas Services published among us, but this is the first one that we have seen for Easter. We believe it to be a piece of work that will be appreciated by our Sunday-Schools. The service is unusually full, but it will be an easy matter to make selections. There are given, in addition to the regular opening and closing service, a number of hymns for the congregation and for the Sunday-School, Scripture passages bearing on the Festival, and catechizations for the various classes. Everything needed for the service is printed in full, and all the music may be found in our Sunday-School Hymnal. W

Entered at P. O. in Pittsburg, Pa., as second class
mail matter.

THE

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



Lutheran Witness.

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IN ADVANCE.

GOOD FRIDAY.

On the tree in anguish dying,
Spare us, Lord, in anguish crying!
Spare us on this day of sorrow,
Or despair we ere the morrow!
Miserere, Jesu, Mi!

Miserere, hear our moaning;
Miserere, hear our groaning;
Miserere, Jesu, Mi!

By Thy thorn-crowned head and bleeding,
By Thy gory wounds mute pleading,
By Thy transfixed heart, and riven,
By Thy life-blood lavish given,
Miserere, Jesu, Mi!

By Thy crowning and thy scourging,
By grief's torrent round thee surging,
By Thy cry for pity calling,
Save us from sin's doom appalling!
Miserere, Jesu, Mi!
Miserere, Jesus save us,
Sinners; in Thy life-blood lave us,
Miserere, Domine!

St. Louis, Mo.

E. L. E.

Editorials.

The resurrection of Christ is the supreme event of his life. It is on His resurrection that all our hopes of salvation depend. "For if Christ is not risen, your faith is vain, ye are yet in your sins." What would His miraculous conception and wonderful birth, His holy life, His innocent suffering and death have benefited us, if He had not risen from the grave? His failure to rise from death would have been an incontestable proof that He had not satisfied the demands of the Law; had not expiated the guilt of sin; had not torn us from the power of Satan; had not rescued us from the punishment of hell. His resurrection is the divine seal upon the completeness of our redemption, it is the earnest of our resurrection to eternal life. The Easter message, "The Lord is risen," is indeed the most momentous announcement that was ever made to sinful man. May its renewed proclamation in these coming days find many hearts open to receive it and may it strengthen the faith of many. L.

When we confess, "I believe in the resurrection of the body," we mean to say that we are certain that there will be a rising from the dead, and we base this certitude upon the resurrection of Christ, as Scripture bids us do, whenever it assures us of the future life. But we are also asked to believe in a personal, bodily resurrection. The soul does not die, and therefore need not rise again. It leaves the body in the

hour of death, to be re-united with the same body when the trump of God shall call all the dead from their graves. In heaven we shall all of us have the same bodies that we have now, for Job confesses, "Though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." This sounds strange to our human reason, when we consider that some of the bodies of men were burned to death and their ashes scattered to the four winds of heaven, that others were buried in the midst of the sea, still others mutilated during their life-time, etc. But to the Christian all this is not strange, since he connects it with the resurrection of his omnipotent Savior. Christ has become the first-fruits of them that slept, He has gone to prepare a place for us; He says, "Because I live, ye shall live also." What else can it mean than that we shall rise again. The fact that we are to have the same bodies which we had in this life, need cause us no trouble, since they will then be glorified bodies. When Jesus rose on the third day, He was glorified and transfigured according to His human nature. There was for Him no more suffering. Therefore we believe that the bodies of all the saints will be purified and made perfect, that there will be nothing to remind them of the pain and sorrow which they endured in this life. Such a state of bliss has been made possible by the work of Christ, including His resurrection. If we would share in the resurrection to eternal life, let us also look to Him always and alone as our Savior who is risen from the dead.

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We are prone to talk about self-denial as though it were a small and simple matter. The fault lies in this, that we sometimes look upon it as one act which is necessary at the outset if we would become disciples of the Lord, or that we make it include merely this or that phase of a Christian's life. But as a matter of fact, we must continue to practice self-denial to the very end, if we would not retrogress, and we must make the term general. Jesus does not particularize when He gives the command, but simply says, "If any man will come after me, let him deny himself." It is not enough, then, merely to give up a few, or many, external things; but we must be ready to submit our whole person, with all that we are and have, to the will of Him whom we would serve.

Will this submission not make us weaklings, with no will-power and no energy left? By no means. When a man surrenders himself to God, he becomes a subject for the grace of God to operate upon and in. God does not take the Christian's will from him; He consecrates that will and turns it in the right direction. Through His Spirit He also furnishes new vigor, so that the Christian is enabled to accomplish much in God's kingdom. W.

The pastors of our churches are particularly busy at this time of the year. The burdens, which indeed never lie lightly upon those who faithfully fill their appointed places, are especially heavy during this season, by reason of the additional labors that the season brings with it. How many of us would have broken down again and again, had not the Savior, whose sorrows and bruises, whose wounds and blood, whose pain and death we ponder and preach, been to us stay and staff. His devotion and love have ever strengthened His servants in the times of need.

One of the blessings of this season has ever been the comfort that has thus flown from our suffering High-Priest to His faithful under-shepherds. For, how could we remain discouraged in our calling, when we remembered that the way of sorrows, yea, death, is the most Christ-like experience that can be allotted the disciple. The hands that fain would fall idly beside us, the zeal that would lag, can be but momentary inconsistencies of ours, when we see that that ingratitude which would break our heart, that the hate for love, all our experiences, even the saddest, must hide in insignificance before Him, Who was the despised and rejected of men, a man of sorrows and acquainted with grief. If we indeed suffer, we but suffer with Him. Oh the comfort, the never failing inspiration of it.

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One of the great duties of our pastors and congregations at this time, is the selection from the catechumen classes of recruits for the ministerial office. It is one of the duties the Great Shepherd, our Lord and Savior, has laid upon us, and one to which the needs of His kingdom on earth are calling us to-day in unmistakable voice. With the field of our Lutheran Zion ever enlarging, the cry for men comes to us now from every quarter of the globe.

Nor is the cry for crumbs. India, New Zealand, Australia, Brazil, these alone, not to mention other and older fields, call for men in such numbers as would seriously deplete the average seminary class. When we add to this the demands of our Church's natural growth in this our own country, the needs of a mammon serving generation, what a great, though grand, problem confronts us for solution.

Only a little contemplation of this fact must convince us, that if our English cause is not to suffer, we, who are in this work, must be up and doing. We must look out for our needs as we see them. We dare not depend on others, much less on chances. It is for us, and speedily, to gather all the young men we can, and to prepare them for the work which God has placed in our hands for keeping and development.

It was a glorious promise that God gave to Abraham, saying, that he should be a blessing unto nations. Yet that promise is in a measure ours, as we maintain the ministry that proclaims the Seed, whose day Abraham saw and was glad. H.



It is a remarkable passage of Holy Writ, which we find Rom. 10:10. There Paul writes: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Does that mean that man is saved partly by the faith of the heart, and partly by the confession of the mouth? Evidently that cannot be the apostle's intention. For the New Testament is everywhere emphatic in its teaching that salvation becomes man's solely and alone by faith. What Paul does mean to say, however, is this that true saving faith cannot exist in the heart without being accompanied by confession of the mouth, and that therefore, we can conclude from the absence of confession that a man is not a Christian and hence cannot be saved. To understand the apostle's argument we must bear in mind that the faith by which a man "believeth unto righteousness" is not a dead thing, but that it is a living principle which permeates and animates the whole person with a new spiritual life. And just as physical life manifests itself by outward signs, so spiritual life cannot but give external evidences of its existence. And one of these necessary evidences of spiritual life is confession of the mouth. "For out of the abundance of the heart the mouth speaketh." If a person has really learned to trust in his Savior, and to love Him with all his heart, then he cannot help speaking about that which fills his breast. Let us never forget that confession of Christ's name is a necessary consequence of true faith in Christ, and that for this reason confession is an indispensable prerequisite for salvation.

★

It is reported that the Legislature of Michigan has passed a law, forbidding the practice of Christian Science or divine healing in that State. Has the government of any State a right to do this? Is this not an infringement of the relig-

ious liberty guaranteed to us by our Constitution? We must, of course, concede the right to the government to forbid the exercise of any "religious" practices, falsely so called, that are manifestly dangerous to the public welfare or morals. Thus the State acts, no doubt, within Constitutional limits, when it prohibits and punishes the practice of polygamy, although that is a part of the "religious" system of the Mormons. It gives perfect liberty to that "church" to preach its anti-Christian doctrines, it does not meddle with the Mormon Church as such, but it emphatically prohibits the practice of polygamy. Whether the State has as clear a case against the Christian Scientists may be doubted perhaps. If people are willing to entrust their health or their lives to a Christian Science healer, instead of to a physician, it is their own affair. It is an old maxim that he suffers no wrong who submits to it willingly. Of course when it becomes manifest that the practices and belief of Christian Science become dangerous to the public, e. g., in the case of epidemics, or when parents endanger the health and lives of their children, then the State, no doubt, has a right to step in and protect the children and the public. L.

Contributions.

THE RESURRECTION.

Every year, when nature begins, as it were, to awaken from its winter's sleep, Easter rouses us with its message of the resurrection. As the ground freed from the shackles of the frost, breaks and opens, the Spirit shows us the riven grave. As the sprout and the blossom appear, the Spirit points to the Dead Jesus, coming forth. Nature and Spirit now rejoice in a new season, the season when all things are made new. God's voice, in nature and in Scripture, at this time, cries out triumphantly: Life, life out of death.

One of the many beautiful testimonies from inspired pen, setting forth the truth that engages our minds and hearts at this season, we find recorded Acts 2:24. Its theme is: The Resurrection emphasizing, the Fact, the Author, the Manner, and the Reason.

Acts 2 : 24.

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

THE FACT.

"Whom God hath raised up." A fact clearly declared: Jesus was raised up. The message of the angel in the tomb, on the first Easter morn, was: He is risen. The cry of the disciples, hastening from that sepulcher, was: He is risen. He is risen, reechoed from lip to lip, until, on that first Pentecost, Peter, filled with the Spirit of God, declares to the multitudes at Jerusalem, and thereby to the world: "Whom God hath raised up." Yes, Jesus was raised up, death did not keep Him.

A startling fact. For, death is not wont to give up its prey; the grave is not accustomed to disgorge. Still, our text insists, and overwhelming, unquestionable, cumulative evidence declares that Jesus came forth out of the jaws of death, passed out of the gates of the grave, that He arose and was seen of many. A startling fact it is indeed, but one that is well substantiated.

THE AGENT.

More than human agent was required. It never was, and it is not, within the province of human possibilities, finite agencies, to give life. Human art has no domain over death, human skill no power over the grave. Human love and wisdom may indeed nurse and prescribe for a season; but, there is a limit, and then death's summons must be heeded, the grave's hunger must be satisfied. Resist all we will or can, death in its onward march ever brushes us aside, the grave leaves us wailing at its brink.

Neither can spirit good, or evil reverse the course of death. The days of man are not in their knowledge or their hand.

A divine agent was necessary. To raise Jesus from the dead, that divine, that creative power which is the cause of all things, was requisite. This is God's alone. Hence our text says: "Whom God raised up." Almighty God alone could stay the corruption of death, yea, make the grave the fertile soil of life.

He did it. Jesus, our Savior, having fulfilled every iota of God's law, having paid the full price of our sins, having been delivered for our offences, "was raised again for our justification" (Rom. 4:25). God, being a just God, raised the sacrificial Lamb, when His Justice had been satisfied, and thereby declared the world justified in His sight.

In the resurrection of Jesus God acts, God is the agent. God raised up Jesus from the dead. God, who in the beginning created all things, who gave life to all being, who is the source, the fountain of life, He called Jesus from death to life.

THE MANNER.

The Apostle says: "Whom God raised up, having loosed the pains of death." In these words he gives us a very significant description of Christ's resurrection. We may translate the original: "Whom God raised up, having loosed the bands of death."

Death is, as it were, a large cask, that swallows up humanity. Once within that implacable maw, all, as by unbreakable bands, are held fast. Albeit, our text says, these bands, the bands that made death an unrelenting receptacle, God loosed when He raised Jesus Christ from death.

This is certainly significant. For, herein is found the difference between the resurrection of Christ and those other resurrections of which we read elsewhere in Scripture. When, for instance, Jesus raised Lazarus, He demanded Lazarus from death. Death, as it were, was despoiled of its prey, but itself remained what it was before.

However, when God raised Christ, not only was the prey taken from death's jaw, but the jaw itself was injured, was broken, death's bands were loosed, and ever on account of this resurrection death was no longer what it had been. Death now is no more relentless; it still swallows, but it cannot hold its victim; death, must give up again. Yes, by and in the resurrection of Christ, death became, as it were, the mother to a new life, to which it must bear its children.

By reason of this significance the death of our Savior is of such stupendous worth to us. We all, by reason of our sins, stand before the hungry mouth of death. We know that, sooner or later, death will snap us up; but, Oh, we know that every muscle of that jaw is strained. Death shall relent, and, on an appointed day, it shall give us up again; it cannot hold us. Oh, the immensity of the worth of Christ's resurrection for all of us: "Death is swallowed up in victory."

THE REASON.

In the remaining words of the text we have the great reason given, why it is thus; why Christ was raised, and why the bands, or pains, of death were loosed. We read: "Because it was not possible that *He* should be holden of it."

Death took a big gulp when it encompassed the body of Jesus, God and man. Satan, death's patron, felt the descending foot upon his crushing head. With all his fury he whirled death's maelstrom. But, though he bruised the Savior's heel, though the Savior suffered and died, death's gulp enclosed too much. Death enclosed the One whom it was impossible to hold.

We might specify in various ways to show the grounds of this impossibility. We sum all up, however, when we say: Jesus, was both God and man. To His divine person, the person of God, He had taken human nature. Consequently, in the words of the Apostle, "In Him," in Jesus as He lived on earth, as He died on the cross, "dwelleth all the fulness of the Godhead bodily." This Godman, death, the bands, the power of death could never hold. For, no matter how great death's power was, and it indeed was great, death was weak in the presence of God. On God's curse it entirely depended. God had said: "The soul that sinneth, it shall die," and by that word was the power of death defined and fixed. And, as He that creates is greater than the creature, so He that judges and curses is greater than the judgment, the curse. Death, therefore, could never hold God. Aye, the very idea that such should be the case is impossible. For, whence would death get its power to hold God, when the source of its power, God, had been destroyed. That idea involves the absolute destruction of both, God and death, yea, of all things. In every way it is impossible. The Apostle, therefore, giving the reason of Christ's resurrection, says: "Whom God hath raised up; having loosed the pains of death: *because it was not possible that it should be holden of it.*"

Out of this fact follow all the other reasons of the impossibility that Christ should be held by death. Hence it fol-

lows that God's decree, His purpose, His many promises to man, necessitated Christ's resurrection. Death is entirely subservient to God as the finite is to the infinite. Death in no way could have held the Godman. It was impossible.

* * * *

May the cheer of the beautiful testimony of this text be ours again this glad Easter season. In the valley of the shadow of death, ourselves facing the silent resting place, may we in faith, see the risen Savior. May we see death, changed. True, death still has its hideous mien, its chambers still are dark, but, everywhere its sides are warped, and the light of the coming day, streams in through the rifts. We shall sleep, but not forever. The bands are broken, the pains are loosened, and at the risen Savior's call, we shall come forth, unobstructed. Oh, the cheer of the Easter message. Ours is the joy of the inspired, ancient psalm: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

H.

There was one peculiarity about Luther, of which we know not whether it most illustrates the robustness of his intellect or the energy of his will, but it renders his character absolutely unique. We mean the rapidity and comparative ease with which he triumphed over the deepest prejudices of his age and education. . . . The spectacle is a noble one. The maxims and the institutes which he denounced with so much energy and confidence had been consecrated by universal veneration, and were covered by the "awful hoar of ages." The prejudices which he vanquished had been instilled into his childhood, and they were retained till he reached manhood; they were the prejudices of all his contemporaries; they held dominion not only over the most timid, but over the most powerful intellects; they had bound even kings in chains, and nobles in fetters of iron; and almost every attempt, certainly all recent attempts to demolish them, had been crushed by a despotism which united the utmost degree of craft with the most ruthless employment of violence, and was the most compact and formidable the world ever saw. That he should have been able to denude himself of such prejudices—boldly to avow this great mental revolution—and give utterance to a series of novel and startling dogmas in opposition to them, is an example of independence and fearlessness of mind, which the world had never before witnessed.

JOB'S PROPHECY OF THE RESURRECTION.

TAKEN FROM A VOLUME OF BISHOP HORSLEY
PUBLISHED 1816.

Job, by the consent of the learned of all ages, was no Israelite. He was certainly of the family of Abraham; for whatever difficulties may be raised about this particular country, none will deny that it lay in some part of that

region of which the whole was occupied by Abraham's descendants. He was not, however, of the elected branch of the family, and was probably of that stock which became at last the worst of idolators, the Edomites. That the country in which he lived was in his time infected with an incipient idolatry, appears from the mention that he makes of the worship of the sun and moon as a crime with which he was himself untainted; a circumstance from which he could have pretended no merit, had not the prevailing fashion of his country and his times presented a strong temptation to the crime. And as there is no mention of any other kind of idolatry in the book of Job, it is reasonable to conclude that in his time the corruption had gone no greater length. Now, that Job was a prophet is so universally confessed, that it is needless to dwell upon the proof of it. He was a prophet in the declining age of the patriarchal church, in the interval between Esau, from whom he was descended, and Moses, whose time he preceded; and he prophesied in an idolatrous country where the sun and moon were worshipped.

In this idolatrous country he prophesied of the Redeemer; and it is a circumstance that deserves particular attention, that he prophesies of the Redeemer, not without manifest allusion to the divinity of His nature, and express mention of the resurrection of the body as the effect of His redemption; two articles of our creed which we are told with great confidence are modern innovations; whereas we find them not only in the Jewish prophets, but in far more ancient prophets of a more ancient church. (The author refers here to Job and Balaam, and the patriarchal church.)

"I know," saith Job, "that my Redeemer liveth; I know that he *now* liveth;" that is, that His nature is to live. He describes the Redeemer, you see, in language much allied to that in which Jehovah describes His own nature in the conference with Moses at the bush. Jehovah describes Himself by His uncaused existence; Job describes the Redeemer by a life inseparable from His essence. "I know that in the latter days this ever-living Redeemer shall stand upon the earth. He shall take up His residence among men in an embodied form; God shall be manifested in the flesh to destroy the works of the devil: He shall stand upon the earth in the latter days; in the last period of the world's existence"; which implies that this standing of the Redeemer upon the earth will close the great scheme of Providence for man's restoration; "And although He shall not stand upon the earth before the latter days, yet I know that He is MY Redeemer; that my death, which must take place many ages before His appearance, will not exclude me from my share in His redemption. For though after my skin worms destroy this body, yet in my flesh shall I see God. Though nothing will be then remaining of my external person, though the form of this body will have been long destroyed, the organization of its constituent parts demolished, and its very substance dis-

sipated, the softer part become the food of worms bred in its own putrefaction, the solid bones moulded into powder; notwithstanding this ruin of my outward fabric, the immortal principle within me shall not only survive, but its decayed mansion will be restored. It will be reunited to a body, of which the organs will not only connect it with the external world, but serve to cement its union with its Maker. For in my flesh, with the corporal eye, with the eye of the immortal body which I shall then assume, I shall see the divine Majesty in the person of the glorified Redeemer."

Such was the tenor of Job's prophecies, of a prophet of the Gentiles; and such was the light which God granted to the Gentile world in the first stage of its corruption. Sel. H.

Few names have such claims on the gratitude of mankind as that of Luther. Even Rome owes him thanks; for whatever ameliorations have taken place in her system, have been owing far more to him than to herself. If there are any two facts which history establishes, it is the desperate consideration of the Church at the time Luther appeared, and the vanity of all hopes of a self-sought and voluntary reformation.—Edin. Review, Vol. 82, 1845.

WHAT THE LODGE WILL DO.

A correspondent writes the following letter from Shelbyville, Ill., to the "Christian Cynosure." He signs himself Will Inman, formerly a member of Tower Hill Lodge No. 493 A. F. and A. M.; now a servant of the Lord Jesus Christ."

A Ruined Minister—A Deserted Church.
Shelbyville, Ill.

Editor Cynosure:—

Dear Sir: I am in receipt of a letter from a much esteemed friend who is pastor of a U. B. church in Southern Illinois, in which he relates the following incident, which occurred about forty years ago in the town of Grandview, Ind.

When a boy, this friend relates, he saw a deserted church building, a brick structure costing about \$3,000, and built by the U. B. people. Mr. — was impelled through curiosity to ask why the building was never used. This is the story, as related to him by his mother, who is still living:

The village of Grandview had at that time a population of about 300 or 400. The church had a strong congregation and an eloquent and able pastor, an educated man, and a man who was loved by his people. The church at that time opposed secret orders, and this pastor was very active in his opposition to Masonry, preaching and talking against it. In a short time stories began to come out to the effect that the U. B. pastor was a frequent visitor at a house of ill-repute. None of his people believed it, and all supposed it was set afloat in order to damage his reputation, and it only drew them closer to him. Mr. Brown, a leading member said: "I will never believe the report."

He was asked by a Mason, "If you should see him yourself, would you believe it?" "Oh, yes," said Mr. Brown. "If I should see him visit such a place myself, I should have to believe it."

So the Mason said, "We will convince you. You keep still, and on a certain night we will watch." They did so, and were rewarded by seeing the preacher enter the house. So Mr. Brown, a warm friend of the preacher, was convinced. The preacher was accused by his people, and the result was a church trial, the preacher protesting his innocence to the last, but all to no avail. He was defeated, his influence gone, the finger of scorn pointed at him. Friendless and comfortless he moved away, and died a broken-hearted man.

Years rolled by, and a Mason was taken sick, and on his death bed confessed that he had helped to ruin the preacher; that the preacher was an honest, upright man of God, and that the lodge had fixed up a scheme to ruin him, and that they had dressed up one of their own members to represent the preacher, and that he it was, and not the preacher, who visited the resort on that night.

The result is, a heart-broken, ruined man of God, a scattered and wronged congregation, a deserted church.

Such is Masonry. Such it ever has been. Such it will be as long as the people will tolerate it. Let us not fondle the serpent that will instill its deadly venom into the best youth of our land. Let us do our utmost to stamp out this institution which teaches and upholds the most revolting perfidy, the wickedest blasphemy, and the most horrible crime.

Will Inman,

Formerly a member of Tower Hill Lodge, No. 493, A. F. and A. M.; now a servant of the Lord Jesus Christ.

Church News and Comment.

AT HOME.

Jackson Square congregation, Baltimore, Md., have rededicated their church amid much rejoicing. Our readers will recall that on July 20, 1902, a severe windstorm damaged the building to such an extent that extensive repairs became necessary; the rear wall was blown down, the organ, pulpit and altar were wrecked. The cost of these repairs amounts to \$3,000. To give expression to their joy the congregation arranged for a six days' jubilee March 15-20. All our Baltimore congregations participated in the services. English sermons were preached by Pastor O. Kaiser, Sunday morning and evening, by Pastors W. Dallmann, New York City; Geo. Bornman, Columbia, Pa.; E. H. Paar, Harrisburg, Pa.; W. L. Moll, Baltimore, Md.; German sermons were preached by Pastors T. Stiemke and H. Guckenberg, both of Baltimore. Other pastors assisted at the services. The musical part of the program was furnished by the various choirs of the city. May the congregation which celebrated its eleventh anniversary in connection with the above event, continue to grow and prosper under the Lord's guiding hand.

The statistics of the German Missouri Synod present the following totals for 1903: Pastors and professors, 1,832; congregations belonging to Synod, 1,187; congregations not in connection with Synod, 1,080; preaching-stations, 810; souls, 755,149; communicants, 440,431; voting members, 105,075; parochial

schools (not classes), 1,836; parochial school teachers, 863; pastors teaching school, 1,026; children in parochial schools, 95,967. These figures show the following increase over those of 1902: Pastors and professors, 48; congregations belonging to Synod, 41; congregations not in connection with Synod, 41; preaching stations, 32; souls, 11,967; communicants, 8,748; voting members, 2,163; parochial schools, 22; parochial school teachers, 24; pastors teaching school, 22; children in school, 1,846.

According to announcement in several exchanges a Free Inter-Synodical Conference of pastors of Synods subscribing the whole Book of Concord is to be held April 29th and 30th, at Watertown, Wis., for the purpose of discussing issues that at present divide the several bodies from one another. Prof. Pieper, of St. Louis, is to discourse on the theme: The term grace in the doctrine of Conversion and Election. The Rev. George Fritschel, A. M., is also to treat certain issues.

The further purpose of this conference announced is the removal of possible misunderstandings and prejudices which, in the course of time, by reason of human frailty, may have intervened to the detriment of a proper understanding of one another. The hope, then, is that in this way a union in Spirit and in truth may eventually be reached.

The purpose is, we think, very timely. May God pour out abundantly His blessing upon this conference, and may His Spirit prevail and bring about that which is hoped but which to man is impossible. H.

Our Wisconsin Synod brethren are building a serviceable chapel for their mission among the Indians at San Carlos, Arizona. The cornerstone was laid on March 1. The building is to be of stone, and will be used for school purposes as well as for public worship. W.

Norwegian News.—On account of the famine and distress in Finland, northern Sweden and Norway, all the Norwegian churches are collecting money for the sufferers. By the middle of March the Norwegian Synod and the United Church had each sent in over \$8,000.

On account of the 50 years' Jubilee for the Norwegian Synod in 1903, a Thankoffering is given by its members, which seems to attain gratifying proportions. The collector, Rev. Paul Koren, announced in the beginning of March that one man had subscribed \$5,000; four members had given \$1,000 each; 13 had given \$500 each, and over 40 had given \$100 apiece. The amount promised was then \$34,000; the prospects are that it will reach considerable over \$100,000.

The Lutheran academics are flourishing. In Grand Forks, N. D., the academy has over 200 students; the church has been enlarged and a new dormitory will be built this summer. In Albion, Wis., a new department for children from 10 to 15 years of age has been added to the academy for the spring term.

While the church papers and the literary magazine, "Amerika," of Madison, Wis., are advocating that the Norwegian Lutherans in the United States should strive to come to a better understanding of each other, and many lay members especially, seem to think there is no real cause for the divisions in the Lutheran church, the old question of predestination has again come forward. Dr. F. Schmidt, of the United Church Seminary, is in hot water again, as the Church Council of the Norwegian Synod recommended that the Doctor be excluded, if discussions should be continued between the theological faculties and presidents of the Norwegian Synod and the United Church. As the Rev. Doctor demanded proofs for his unworthiness, the Church Council has issued a pamphlet, free on application, amply justifying their request.

After years of religious indifference and rationalistic instruction in the Church of Norway, the church people have at last been awakened to the dangers of the situation, as Bishop Heuch, the leader of the orthodox, has written two books against modern theology. He has been severely criticized and

attacked by the representatives of this modern theology, but continues his testimony and fortifies his position. Rev. Gustav Jensen has also taken the field against the modern skeptics. The modern literature of Norway is in a most deplorable condition; such men as Bjoernsen and Ibsen being avowed infidels and their realistic dreams of modern society portraying only the shadows and skepticism prevalent in certain strata with no light, truth or faithfulness of character.

A multitude of minor authors have followed these stars, surpassed them in describing the conflicts of the lowest passions and gloried in their unbelief and vulgarity.

On account of the seventieth birthday of Bjoernsterne Bjoernsen, the most popular of the poets and authors in Norway, celebrations and festivals were held both in Norway and in the United States. Some of the Christian ministers and editors have refused to participate, and have pointed out what a great evil influence is exerted by the modern realistic literature, how it degrades the morals and poisons the hearts and has become a curse to the people.

One of the modern authors of Norway, Thoralf Klavenaes, has lately made a lecturing tour through the Norwegian settlements in this country, and generally spoke in praise of B. Bjoernsen and his work. "Amerika," of Madison, Wis., has for several years fought this tendency in literature and showed that we need a different spirit to regenerate society and deliver it from its moral depravity and suicidal despair. J. W.

The Rev. J. B. Greever, of Holston Synodical College, reports that of the six ministers in the Holston Synod which is in connection with the Lutheran United Synod in the South, four are Masons. "If the salt have lost his saltness, wherewith will ye season it?"

Ansgar College at Hutchinson, Minn., an institution of the Danish Lutherans in this country, was totally destroyed by fire some weeks ago. The building—furniture not included—cost \$35,000, and there was on it an insurance of \$22,000. Instruction is being given in public halls, and steps towards rebuilding have already been taken. W.

Lutherans Want \$1,000,000.—York, Pa., March 26.—A meeting of representatives of all of the boards and benevolent agencies of the General Synod of the Evangelical Lutheran Church in the United States was held yesterday afternoon. There were representatives present from these fourteen boards.

The Orphans' Home, the Deaconess' Board, the Pastors' Fund, the Home for the Aged and Infirm, the Home Mission Board, the Foreign Mission Board, the Church Extension Board; Pennsylvania College, Gettysburg, Pa.; Wittenberg College, Springfield, Ohio; Carthage College, Carthage, Ill.; Midland College, Atchison, Kan.; Susquehanna University, Selinsgrove, Pa.; Hartwick Seminary, New York; Gettysburg Theological Seminary.

The meeting was called to consider the advisability of establishing a Twentieth Century Benevolence Fund, for all the objects of the church. The sum is to be raised by every member of every Lutheran church in America giving 1 cent a day for a period of one year. There are about 250,000 members in the General Synod of Lutheran Churches in the United States, and, if all can be enlisted in the plans, nearly \$1,000,000 can be secured for the work of all the benevolent boards of the church. There are many who could and would give more, and it is hoped that allowing for those who might not fall into line the full sum can still be realized. Officers were elected.

The general headquarters will be in the rooms of the Board of Church Extension in York, Pa.—Ex.

The Chicago Methodist Social Union, representing the Methodist churches in Cook County, Ill., gave a banquet at the Auditorium Hotel March 12. Five "Methodist Governors" were invited to the banquet, says the Chicago "Tribune," and in connection with this it is stated that President Gilbert, of the

union, boasts that "the Methodists can claim more Governors of States than can any other denomination." He believes that "we have a majority of the Governors of the Middle West." Governor Yates, of Illinois, spoke at the banquet on "Illinois Methodism;" and Bishop Fitzgerald discussed the topic, "Methodism and the St. Louis Fair." All this plainly ignores the fact that American principles of government recognize no connection whatever between the Church and the State, thus wholly separating the title "Governor" from any religious creed or church connection. The tendency to set aside these priceless principles of government shows itself in many places and in many ways.

Thus writes the "Review and Herald," and we fear that its judgment in this matter is all too correct. Certainly, Christians should have reason to thank God when truly Christian men are at the head of the government and all good citizens should be able to feel doubly certain that power is safe in such hands. But at the same time, adherence to a creed is not necessarily a qualification for office, and we fear that the spirit which is now prompting the setting forth of the religious connections of our State officials bodes no good for our free institutions.

R.

The Rev. Harry M. Warren has resigned the pastorate of a Baptist church in New York to become the official chaplain of the New York hotels. In all the large hotels neatly printed notices have been hung in conspicuous places, reading: "Guests, patrons and friends of this hotel wishing the services of a clergyman are respectfully informed that they may call upon Rev. H. M. Warren, the hotel chaplain. He will be pleased to render any kind of pastoral service, regardless of creed, nationality, or residence. Calls may be sent any hour of the day or night."—Ex.

Bishop Clark, of Rhode Island, Rev. Dr. Huntington, of Grace Church, New York City, and Mrs. Julia Ward Howe within a year have publicly testified to the increase of gambling among women in the higher social circles of this country. Evidence confirmatory of this is found in a startling article on present-day conditions among wealthy and socially important New Yorkers, contributed to "Collier's Weekly" and written by David Graham Phillips, whose realistic articles on high life in New York contributed to the magazines of late have forced consideration from a public bewildered by the multiplicity of periodicals and clever writers "Probably not since Rome was spending in luxury and profligacy its income from a conquered world has there been a city so powerful and so prosperous or so prodigal as New York is at the present time." This is the background against which the specific evil of gambling stands out as one of the ways in which the profligacy is being shown, and that not as formerly by men almost exclusively, but by women of wealth, education and social position. Platitudes and obvious remarks on the social, spiritual and eternal implications of this fact are unnecessary.—
Ex.

The Rev. Dr. Charles H. Parkhurst, of New York, gives out that he will start a model newspaper in that city, with millionaires behind it. He says he has no idea of publishing a religious daily. He believes in religion and religion in daily life, and the news of the day, in his opinion, provides suggestions for the practical use of religion, and the people want news that will educate and elevate them.—Christian Youth.

Dr. F. W. Farrar, the Dean of Canterbury, who was best known through his "Life of Christ," died on March 22, at the age of 72. He was a broad churchman and an ardent advocate of the Higher Criticism. W.

A monument is to be erected to Paul Gerhardt, the author of so many inspiring Lutheran Church hymns. It is to be placed on

the church square at Luebben, in Lusatia, where he is buried under the altar of the church, and it is to be unveiled on his three hundredth birthday, March 12, 1907. L.

Somewhat as a surprise there comes the announcement that the Russian Czar has proclaimed religious liberty throughout his empire. This means that the Greek Catholic still remains the "orthodox" and ruling church, but that all others may worship God where and in what manner they please. This step, if carried out, will prove a boon to many poor Lutherans who have hitherto been persecuted for their faith. W.

Rev. William Burt, the leader of the mission of American Methodists in Rome, has been honored by the King of Italy with the bestowal of the Order of St. Mauritius and Lazarus. He has been working in Rome for seventeen years, and during that time has founded 33 churches, an industrial school for girls, a higher school for young ladies, now enrolling 275 pupils, a college for boys and a theological seminary. Evidently Methodism is making progress in Rome.

An important theological controversy is being conducted by the professors of the Roman Catholic faculty in Munich. Two epoch-making questions are being debated by these learned scholastics, viz.: (1) Whether pictures of the Deity should have a divided or an undivided beard; and (2) Whether the bones of the descendants of the ass, on which our Savior rode into Jerusalem, should be entitled to veneration as relics! L.

The quarrel between the French government and the Catholic Church has become more and more acute of late. Last summer about 2,500 schools, under the control of religious orders, who had failed to register in accordance with the Association's Bill, were closed by the government. Lately the Chamber of Deputies resolved by a vote of 300 to 257, to withhold permission to teach also from those orders that have applied for authorization. To justify this radical step the government claims that these orders have all been working towards one aim in their teaching activity, viz., to secure a political majority that will enable them to overthrow the Republic and to regain the ascendancy of the Church over the State. Another cause of dispute between the French government and the Vatican has arisen over the question of the appointment of bishops. Under the terms of the Concordat, or agreement between the two parties in question, the French government appoints the bishops, while the Pope confers the investiture. Hitherto the government has always consulted the wishes of the Pope in making appointments, but now it insists upon doing so without consultation. It looks indeed as though the Pope were losing his foothold in the country, of which he has long boasted that it is his firmest and most ancient stronghold.

What Protestants may expect at the hands of the hierarchy, where Romanism is supreme, is evidenced again by what happened in Cochabamba, Bolivia. On Saturday, October 25, of the past year, all the bells in the churches tolled as for a funeral and on the following day a wild rabble attacked the house of the evangelist, William Payne, demolished his furniture, set it afire and was about to throw the unconscious man into the flames when he was rescued by a detachment of soldiers. Also his wife and children were maltreated. And why? Because the archbishop had not been able to coerce the courts into sentencing Payne to death for holding Protestant services in a hall rented for the purpose.

In what year did this happen? In 1902.
R.

Protestants number only about one-sixtieth of the population of France, yet they have obtained such a prominence in both the

Intellectual and the political leadership of the country, as to most clearly show the superiority of a Protestant training over a Catholic training. For instance, in the last seventeen years, in the annual examination for admission to the great Polytechnic College (where military engineers and staff officers are trained), the seventeen boys who successively won the topmost place were all Protestants. But the most vivid statement of Protestant prominence that we have seen, comes from a Catholic pen. It appeared recently in the ultramontane *Croix*, which says: "The audacious minority, a merely one-sixtieth, is now dominant in the land of Charlemagne and St. Louis. There are Protestants everywhere in all the branches of government, in the Cabinet, in the highest law courts, in the chief university offices. One recently became president of the Senate; another was close upon becoming President of the Republic itself."—Ex.

Hearth and Home.

"WHO SHALL ROLL AWAY THE STONE?"

That which weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe.
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask, with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to thee;
For, before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud, sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Ofttimes, in the feared "to-morrow,"
Sunshine comes, the cloud has flown.
Ask not, then, in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "Rejoice!"
In to-day's bright sunlight breaking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

G. WASHINGTON MOON.

"HE WAS OPPRESSED, AND HE WAS AFFLICTED, YET HE OPENED NOT HIS MOUTH."

Is. 53:7.

The teacher of a certain parochial school, who was a man after God's own heart; one day saw a pupil of his school in a very perturbed state of mind. When he inquired for the reason the pupil pointed toward another girl, saying: "She has been telling all manner of lies about me, and has slandered me." The teacher said: "If that is so, she deserves reproof, and I will investigate the matter after a while. Now, there is no time for it. But I must tell you Anna, that your perturbation and anger does not please me at all." On the next day it happened that the fifty-third chapter of Isaiah was read by the class, and Anna read verse 7: "He was oppressed and He was afflicted, yet He opened not His mouth." The teacher said to her, when she had finished reading: "See, Anna, thus your Savior acted, and how did you act yesterday?"

With tears in her eyes the child acknowledged, that she had indeed shown little of the patience and forbearance that the Savior manifested in His suffering. The words made a deep and lasting impression upon her mind and brought about a thorough change of disposition. And when many years later, after a long period of separation, she met her old teacher again, she confessed to him that those words of his had never been forgotten, that they had been a constant source of strength to her to bear patiently all the trials and suffering and also the many wrongs and injuries at the hands of others that life had brought to her. Yes, the example of the Savior's meekness and forbearance in the midst of abuse and suffering should teach us all a much needed lesson on the readiness to forgive our enemies and adversaries.



THE CURSE OF DISCONTENT.

An Arabian guide once told an American traveler a story, which, in condensed form, we will relate. Its application the reader can readily make.

There lived on the banks of the Indus River an ancient Persian by the name of El Hafed. From his beautiful and comfortable cottage on the hillside, he could look down upon the gleaming river, and over the glorious sea. He was a man of wealth. His fields and orchards yielded plentifully, and he had money at interest. A beautiful wife and lovely children shared with him the joy of a happy home.

One day there came to the cottage a Persian priest. That priest sat down with El Hafed and told him how diamonds were made. "If you had a diamond," said the old priest, "as big as your thumb, you could purchase many farms like this, and if you had a bushel you could own the whole country."

That moment El Hafed became poor. All his possessions seemed to lose their value, as the feeling of discontent filled his soul. He said: "I must have a mine of diamonds. What is the use of spending one's life in this way, in this narrow sphere? I want a mine, and shall have it!"

That night he could not sleep. Early the next morning he went to the priest and asked where he could find those diamonds. "If you want diamonds," said the priest, "go and get them." Won't you please tell me where I could get them?" said El Hafed. "Well, if you go and find high mountains, with a deep river running between them, over white sand, in this white sand you will find diamonds."

The enthusiastic, restless, and dissatisfied farmer sold his farm, took the money, and went off in search of diamonds. He began through Egypt and Palestine. Years passed while he was pursuing his useless search. At last he went over through Europe and one day, broken-hearted, in rags, a hungry pauper, stung with humiliation, and crushed by his bitter disappointments, he stood on the shore of the Bay of Barcelona. He looked at the big waves as they came rolling in, and listened to the whisper that invited him to peace, and,

in the moment of despair, threw himself in and sank, never to rise again.

The man who purchased El Hafed's farm, led his camel out one day to the stream at the edge of the garden to drink. While the camel buried his nose in the water, the man noticed a white flash of glittering, glistening, sparkling something at his feet. Out of curiosity, he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all the colors of the rainbow. He took the curiosity to the house and laid it on the mantel, and soon forgot all about it.

One day this same old priest came to visit El Hafed's successor. He noticed the flash of light from the mantel and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, that is not a diamond. It is a stone we found out in the garden." "But I tell you that it is a diamond," and the two men went out in the garden and stirred up the white sand, and there came up in their hands beautiful diamonds more valuable than the first.

This is all historically true. It was the discovery of the wonderful mines of Golconda, and the founding of the line of Great Moguls. The guide swung his cap and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time, and the most honored."—Selected.



SOWING TO REAP BY-AND-BY.

A missionary in India had been preaching in the bazaar or marketplace of the town where he labored, and was going out of the city when a heathen asked him in mockery: "How many Christians have you made to-day?" The missionary pointed to a field and said: "What would happen to-morrow if we were to sow corn there to-day?" The answer was, "Nothing." "What would happen the day after?" "Nothing," was again the reply. "What would in a few days after that?" "Little blades would sprout up." "Well," said the missionary, "I have sown the good seed to-day, and this, too, will come up after some time."

There is a world of comfort in the thought of that simple answer. There are times in the lives of all of us when we feel as though our work was in vain. We see no results. We know that we have faithfully done our part, not for a day or a month, but for years, and we are tempted to doubt the promises. The good seed ripens slowly; some far more slowly than others. Ours is but to plant and cultivate. The harvest will come in the Lord's good time, and when the growth begins to show, still it is "first the blade, then the ear," and only at last, after long and tedious waiting, "the full corn in the ear."



ECONOMY THAT FAILS.

A young minister had just been settled over his parish, which was in the country. His parishioners presented him with a cow to help out his expense account. Unfortunately, the minister

and his wife were city-born and bred, and knew no more about a cow than the cow did about the mistakes of Moses' critics. It would never do, however, to confess their ignorance; so they received the cow with hearty thanks. A few weeks later a neighbor called at the parsonage to borrow a quart of milk. The minister expressed great regret that he could not accommodate him, and said that for some unaccountable reason the cow had run dry. He said that he was sure that it was not his fault, for the very day they received the cow he consulted with his wife, and they decided that they would husband the resources of that cow and milk but one quart a day, just sufficient for their own use. But in spite of his care, in a few days he could not get more than a pint, and now she had run dry. So it is with many of our churches and societies. Small salaries for pastors and unpaid bills are due to the mistaken policy of husbanding the resources of the church, and throwing the appeals from the missionary boards into the waste basket, instead of feeding them to the "cow." If ministers want more cream on their oatmeal and "force," let them put more force into their appeals for missionary offerings, and milk the "cow" to the limit of her capacity. It's the only way to keep a cow or a church or an Endeavor society in a healthy condition.—Ex.

**"AND GOD SAW EVERYTHING
THAT HE HAD MADE, AND,
BEHOLD, IT WAS
VERY GOOD."**

Gen. 1:31.

We hear of a Congregational minister who says that God made nothing perfect—left man to finish the job. We should like to see that minister try his hand on a water lily, a spray of arbutus, a scarlet tanager, or the song of a wood thrush. We would like to know what improvement he has to suggest on a native forest, a virgin lake, a rainbow or a snow crystal. Let us see his specifications for bettering moonlight or the starry skies or a blue-eyed baby. We suppose that when a man sets himself up to criticise God he thinks he is standing on the top of the pole of higher criticism, and that no man can get as high till some one gives the pole a shake.—Interior.

A GREAT TEMPERANCE SERMON.

It was not preached by a minister, nor even from the pulpit. It did not come from a Christian church, but from the prison where Thomas Sharkey was confined for the murder of Mr. Fish, the New York banker. Thomas Sharkey himself was the preacher and this is what he said:

"If Mr. Fish had not been drinking and I had been sober there would not have been any trouble and Mr. Fish would be alive and I out of the Tombs."

There is the whole sermon. It will not take long to read it; it will take a good while to think about it. "If Mr. Fish had not been drinking," he probably would not have been in such a place with such companions: his home would

not have been desolated and his character blackened. "If Thomas Sharkey had been sober," he would not have had any trouble with an old man and would not be facing the extreme penalty of the law and, possibly, feeling the torture of remorse.

If it were not for drink, ninety per cent of the crime which brings its suffering and expense upon the country would be done away. If it were not for drink thousands of wretched hovels would be happy homes, multitudes of miserable people would be in comfort, myriads of hopeless children would be full of the promise of joy. If it were not for drink much of the political corruption would be impossible and most of the disturbances of peace would be removed. If it were not for drink vast sums of money could and would be turned into channels of usefulness and material comforts, educational advantages, moral instruction and spiritual inspiration would be fostered.—Selected.

HOW MISSIONARIES MAKE A LANGUAGE.

The first thing a translator into an African or Indian language has to compass is to learn the vernacular. And how does he do it? There is often no written language. He has to make it. How did Rev. Holman Bentley set to work for his Congo Bible? He had a negro boy named Niemvo, who was a chatterbox. "He had a very good knowledge of the language," said Mr. Bentley, "and when I picked up a word it was jotted down in a note book, and he assisted me with it. The longer he was with us the more useful he became." Mr. Bentley was at work during the day at housebuilding, at the mission station, and he would pick up words from the children and note them down. Other missionaries would do the same, and in writing they would report what had been going on and would discuss the new words. Congoese would then be reduced to writing, and translation work would be commenced. In a similar manner, no doubt, have many versions been produced. Far from home, amid strange scenes, and with a strange language rolling around them, and breaking senselessly on their ears, these pioneers of translation have to labor amid great difficulties. A story is told of Alfred Saker that he wandered about among the West African natives for weeks, ignorant of their language, until at last, being in great need of water, he was able to make a child understand his wants, largely by signs. Upon this slight basis words were gradually added until a fairly copious vocabulary had been acquired.—Quiver.

TO MUCH AT ONCE.

Do one thing at a time, and do it well. Perhaps the crying evil of our busy age lies in the attempt to do much at once; to crowd too much work in too small a compass of time; to attempt the doing of the work in hand while the mind is planning or worrying with regard to the amount of work ahead. Men

scratch off letters with half their brain focused on some other—perhaps half a dozen other—subjects. In such spirit, houses are built, cloth woven, clothes made. It is all mechanical—all for show—no real interest in the work, no soul in it, no desire save to make a false show, and finish as soon as possible—no incentive save greed or the necessity of working under such influences to gain bread. What is the result? Sin at the start, and a harvest of evil through such sin. Houses fall asunder or burn like tinder, or poison through bad ventilation or bad plumbing. Boilers burst, steamers burn, and food poisons where it should strengthen. The wind of haste and slovenliness is followed by the whirlwind of disaster, agony, disease and death.—Sel. C. A. M.

THE OBSERVATION OF EASTER.

*The Discrepancy in Computing the Date
Was Not Corrected Until 1752.*

"The observance of Easter dates back to about the year 68, at which time there was much contention among the eastern and western churches as to what day the festival should be observed," says a writer in the "Ladies' Home Journal." "It was finally ordained at the Council of Nice in the year 325 that it must be observed throughout the Christian world on the same day. This decision settled that Easter should be kept upon the Sunday first after the fourteenth day of the first Jewish month, but no general conclusion was arrived at as to the cycle by which the festival was to be regulated, and some churches adopted one rule and some another. This diversity of usage was put an end to, and the Roman rule making Easter the first Sunday after the fourteenth day of the calendar moon was established in England in 669. After nine centuries a discrepancy in the keeping of Easter was caused by the authorities of the English Church declining to adopt the reformation of the Gregorian calendar in 1582. The difference was settled in 1752 by the adoption of the rule which makes Easter day always the first Sunday after the full moon which appears on or next after the 21st day of March. If the full moon happens upon a Sunday, Easter is the Sunday after."

Glorious was the scene when Enoch was translated, or when Elijah's chariot of fire appeared in the whirlwind and took him to his glory; yet more glorious was the scene when, surrounded with His disciples, the risen Savior slowly and majestically ascended by His own power and glory before them while blessing them, and a cloud received Him out of their sight. How unspeakably glorious then will be that full result of His resurrection and ascension, when crowding from every country, in glorious resurrection, bodies shining as the sun, at one and the same moment, the myriads and myriads of His saints, of every age, are all gathered into His presence, where is fullness of joy.—Selected.

WORD HISTORY.

The word "termagant" is derived from two Saxon words—Tyr, a diety who in part corresponds with the Latin Mars, and another word signifying to prevail by strife. Termagant was thus originally the winner of a victory by the assistance of Tyr, the god of war.

The "bank" was at first the "banc" or table-like bench on which money-changers in Venice, Florence and other Italian cities displayed small piles of coin ready for business. There were sometimes riots about these places, the money was stolen by the rabble, and the benches were broken; hence "bankrupt"—broken bench.

The word "currant" was originally "Corinth," and currants were corinths. A popular misconception has identified the currants of commerce with the small berries grown in our gardens. There is nothing in common between the two except the name. The dried currants sold in the groceries are raisins made of a variety of small grape grown in Greece and Turkey.—Selected.

Miscellaneous.

ACKNOWLEDGMENTS.
Synodical Treasury.

Received per Rev. C. C. Morhart, Washington, D. C., from Mrs. Adams for Synodical Treasury	
For Brother in need	\$ 5 00
For church in Albany, N. Y.	5 00
J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri, etc.	250 00
Rev. M. Winter, from the First English Ev. Luth. Church of Cresdon, Neb., for the poor and starving Finlanders	15 65
N. N., Baltimore, Md.	22 00
Dr. D. Winter, Columbus, Kan.	5 00
Prof. C. A. Weiss, Conover, N. C., from tuition	48 00
Rev. Paul Bischoff from Concordia Congregation, Conover, N. C.	6 82
From St. John's Congregation, Catawba Co., N. C.	4 26
Rev. J. P. Wenchel from Bethlehem Luth. Sunday School, Roslindale, Mass., for Student Frank Yount	5 00
H. A. Stang, Treas., from Ev. Lutheran Church of the Redeemer, New York City, for St. John's College, Winfield, Kan.	8 20
For Concordia College, Conover, N. C.	8 20
Rev. F. Kuegele, Kolners Store, Va., from N. N., for Student Martin Kuegele	5 00
Prof. Chas. Scaer, Treas., from tuition, St. John's College, Winfield, Kan.	28 85

MISSION TREASURY.

Received per Rev. Paul Bischoff from Concordia Congregation, Conover, N. C.	\$ 4 39
Rev. F. Kuegele, Kolners Store, Va., from N. N.	5 00
H. A. Stang, Treas., from Miss Hein for Negro Mission	1 00
Rev. H. Grueber from J. B., Mount Pleasant, Mich.	1 00

CHURCH EXTENSION FUNDS.

Received per Rev. C. C. Morhart, Washington, D. C., from Mrs. H. Adams	5 24
Miss Louisa Muhly from Emanuel Mission League, Baltimore, Md.	19 00

A. B. SUCCOP,
Treasurer.

NOTICE.

By order of the venerable President of Synod, the Rev. H. F. Borcharding, formerly of Lixville, Mo., was installed as pastor of the Evang. Luth. Church of the Ascension, of Buffalo, N. Y., on Sunday evening, March 22, by

C. H. RUESSKAMP.

NOTICE.

Rev. Wm. P. Sachs, Messrs A. E. Succop and A. H. Schewe, all of Pittsburg, have been appointed a committee "to which members of Synod needing financial help for travelling, must report their cases, with amounts needed, three weeks prior to the Convention of Synod." (Address Rev. Sachs at 315 S. Craig street.)

A. W. MEYER.

ACKNOWLEDGMENT.

Received with thanks for Concordia College Library: From the Rev. J. F. Wenchel, Boston, Mass., the Encyclopedic Dictionary, in four volumes, and 65 volumes in general literature; from Mrs. P. C. Lail, Conover, N. C., forty-four volumes of miscellaneous writings and a large number of Synodical Minutes and other pamphlets; from the Rev. J. S. Koimer, Conover, N. C., four numbers of Lutheran Quarterly and other pamphlets.

C. A. WEISS.

Conover, N. C., April 2, 1903.

CHANGE OF ADDRESS.

Julius Nickel, Strasburg, Ill.

The Reviewer.

MODERN SECRET SOCIETIES. By Charles A. Blanchard, D. D. 320 pages, 4x6, cloth, postpaid 75 cents. National Christian Association, 221 W. Madison street, Chicago, Ill.

"Modern Secret Societies is a little volume of three hundred pages which deals with the great system of fraternal organizations now so largely influencing the life of our nation. It is an attempt to put in brief form, for busy people, the important facts respecting modern lodges. These societies are so numerous, so large in money power and membership that all persons who are called to be teachers of the public should be informed respecting them.

"But authentic information is in some respects difficult to obtain. It seemed therefore that a small work, covering in a compendious but reliable manner the whole field, was needed and would be welcomed by many.

"The author of the present work is President Blanchard, of Wheaton College, who has been a student of the lodge question for the past thirty years."

To these words of the publishers' little need be added. The book is soberly written and we hope that it will be of service to many in warring against the "secret empire." In the interest of the cause that the book is to serve, we would strongly urge the elimination, or certainly the modification, of the statements found on pages 99 and 265 top.

R.

LITTLE LAMBS. 10 copies of any one number or of a variety of numbers, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents; 100 copies, \$1.00, and postage. Concordia Publishing House, St. Louis, Mo.

This is a series of leaflets for little children, corresponding to the lessons in the "Bible History for Parochial and Sunday-schools." On the first page is a cut, on the second the Bible story with cut, on the third questions on the story, on the last page is the story to the first page. The type is large and clear. Sample copies may be had free.

R.

STATISTISCHES JAHRBUCH fuer das Jahr 1902. Price 25 cents. Concordia Publishing House, St. Louis, Mo.

The year-book of the German Missouri Synod brings its usual array of imposing figures that speak eloquently of God's visible blessing. May they prove an incentive to still greater effort in the field white for the harvest.

R.

THE VERDICT OF THE MONUMENTS. By Geo. Finke, Ev. Luth. Pastor. Pilger Publishing House, Reading, Pa. Price, paper cover, 25 cents; cloth, 40 cents.

The purpose of this book, in the words of the Preface, is "to show, briefly and compactly, that the monuments recently discovered in the Bible lands prove that the faith of all ages in respect to the historical truth of the Bible has not been mistaken." We do not feel competent to judge of the merits of the author's work, a thing which indeed only a specialist could presume to do. We welcome, however, this and any other like effort to set forth the corroborative evidence of the monuments for the eternal truth of God's Word.

L.

We Invite Your Attention to
this Column.

Unexcelled for Missionary
Purposes.

The MARKED New Testament.

Eternal Life. St. JOHN, 3. Whosoever bel

even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

23 And John also was baptizing in Amon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose contention between some of disciples and the Jews purifying.

26 And they came unto and said unto him, That was with thee Jordan, to whom thou witness, behold, the scribes, and all men call him.

27 John answered and said, man can receive nothing except it be given him from heaven.

28 Ye yourselves be witnesses, that I said, I the Christ, but that I am before him.

29 He that hath the bride is the bridegroom: his friend, which standeth with him, rejoiceth greatly in his voice of the bridegroom's voice: my joy therefore is fulfilled, because I have heard that he has received him.

30 He must increase, but I must decrease.

31 He that cometh above all: he that is earthy, and of the earth: he that is from heaven is above all.

32 And what he hath heard, that he testifies, and no man receiveth his money.

33 He that hath received testimony hath set to I that God is true.

34 For he whom God sent speaketh the words of God: for God giveth him the Spirit by measure unto him.

35 The Father loveth him, and hath given all things into his hand.

36 He that believeth on him hath everlasting life: he that believeth not shall not see life: but the wrath of God abideth on him.

135

Here is the specimen page of the Marked New Testament we promised to publish. It shows all the markings except that such important passages, like John 3, 16, are encircled in red besides being underscored as in above cut. Others again have only a red line on the side besides being underscored. The passages that are thus brought out are those dealing with the divinity and the death of Christ, repentance, faith, obedience, etc., all controversial matter being avoided. Prices follow:

No. 3300—Morocco Grain Cloth, round corners, red edges, postpaid	\$.20
No. 3301—French Seal, limp round corners, red under gold edges	.75
No. 3302—French Morocco, divinity circuit, linen lined, round corners, red under gold edges	1.00
No. 3320—Arabian Morocco, divinity circuit, leather lined to edge, round corners, red under gold edges	1.25

ORDER BY NUMBER.

On all except No. 3300 add five cents for postage.

An Unsolicited Testimonial

In the limited space left us this time, we wish to quote a note that accompanied a recent order for "Why I Believe the Bible." It reads as follows: "Send me another copy of 'Why I Believe the Bible to be God's Word.' It is such a thorough work on this subject that others who see it want it, too."

Yours F. W. R.
Caledonia, Mich.

If you already have this book, how about doing as this man did and showing it to others. The price now fifteen cents per copy and five cents for postage.

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on matters of business to
AMERICAN LUTHERAN PUBLICATION
BOARD, 1349 Fifth Ave., Pittsburg, Pa.

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No. 9.

PITTSBURG, APRIL 23, 1903.

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IN ADVANCE.

A SONG OF TRUST.

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But looking backward I behold afar,
Its shining wake
Illumed with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm,
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuses me till I quite forget He knows
And oversees,
And that in all details, with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them, one by one,
And when I cannot understand, to say,
"Thy will be done."

Gertrude Benedict Curtis.

Editorials.

Dr. Lyman Abbott on a recent occasion again showed how little he understands of the true spirit and essence of Christianity. He is reported as having said in a sermon: "Christianity is not baptism, or the Apostles' Creed, or atonement, or belief in the divinity of Christ—these are more or less philosophical expressions—it is merely the spirit of helpfulness." The "Presbyterian" pithily and pointedly remarks to these words: "This may be Abbottism, but it is not Bible Christianity." This, alas! is the conception, not only of Dr. Abbott, but of a great number of sectarian "preachers" in our day. "The spirit of helpfulness," "keeping the Commandments," "doing unto others as you would have them do by you," those are some of the stock phrases, with which these moralists define Christianity. Thank God that we have not yet lost and forgotten the true

meaning of Christianity. Thank God, that we still have the knowledge of what Christianity consists in. And let us beware, lest we, too, be drawn into this religion of works, which does not lead its adherents to heaven, but directly to hell.

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One can often notice in our churches that a large part of the congregation takes no part whatever in those portions of the services which belong to the congregation. They do not sing, do not take part in the responsive readings, do not join in repeating the Creed, but during all the services they remain mute and imperturbable. Perhaps they do not even consider it worth while to purchase a hymnbook and follow up at least the hymns while they are being sung, or, what is equally probable, they are too stingy to buy one. Now, this is certainly not as it should be. The Psalmist says: "I will praise thee in the great congregation." And all Christians should imitate his example in this particular. Christians should come to praise God in the congregation. But it is scanty praise they are rendering Him when they do not help to sing the inspiring songs of praise and thanksgiving and glorification of God. It is a poor worship they are offering when they keep silent during all the responsive readings and the reciting of the Creed. Perhaps this evil is not so prevalent in some parts as in others, but our experience has been that there are some worshippers of this character to be found almost everywhere. And we believe that it is a tendency which should be earnestly and persistently combated. Our laymen must be brought to a perception of their duty in this respect. How much more inspiring is a service, in which the full congregation takes part, and does it enthusiastically and fervently, than one in which half or more of the hearers sit mute and indifferent.

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During the past weeks we have meditated upon the sufferings, death and resurrection of Christ, have viewed His great work of redemption, have contemplated Him chiefly in His capacity as the Savior of the world. This is, of course, the paramount feature of His life and the one that we can never study enough, but that will furnish sufficient material for an eternity of contemplation in the world to come. But there is still another side to the life of Christ,

which also must not be lost sight of. Besides being our Savior, Jesus was also our Example, whose perfect life we are to imitate. To contemplate this side of Christ's life is a genuine pleasure and inspiration. Nothing else besides can furnish us such a high ideal for our aspirations. "There is a flawless perfection in the moral character of Christ, which to meditate upon is an inspiration. No registered resolution, no energetic self-denying action has such a power to remold character and strengthen holiness as a calm contemplation of the moral excellence of the Savior of mankind." Take, as just one instance, the Savior's wonderful spirit of meekness and forgiveness as manifested in His first word on the cross: "Father, forgive them, for they know not what they do." How can he, who remembers this prayer of the dying Savior for His tormentors and enemies, refuse to forgive his adversaries and carry a heart in his bosom filled with rancor and malice towards others? And so in every other particular the character of Jesus is sublime and perfect, far, immeasurably far beyond our reach, but still fraught with inspiration to urge us on towards that perfection which in this life we can never attain. Ah! let us keep the example of our Savior's life ever before our eyes. Our lives are sure to be made better and nobler by it.

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The following from the "Lutheran World" hits the nail pretty squarely on the head:

"We have heard a young man whose objection to religion is that he cannot feel sure of anything. A religion without some difficulties is always a powerless religion. But aside from that fact there is nothing much more offensive than to be 'cock-sure' and to have a pat answer always on the biggest matters that the mind of man can think of. It would be a very superficial sort of a world, and not the world God made for man, if true and false, right and wrong, were always as plain and distinct as north and south on a compass. One of the best evidences of maturity is a certain indefinable, intellectual humility. The late work of America's greatest astronomer is as notable for its repetition of the confession 'I don't know,' as for its marvelous presentation of the problems which he does attack. Little men are always 'cock-sure;' really great men are always like Newton's child on

the seashore, picking up a few shells but overwhelmed by the immensity of the ocean that stretches out before them unexplored. It is no evidence at all of intellectual breadth or profundity that a man is characterized by a certain offensive cock-sureness on the greatest of all themes. It is rather a mark of immaturity and silliness. When it is the mark of a young man he is usually one whose adolescence manifests itself in 'big talk,' one who belongs to that class described by a distinguished English litterateur as in the state that 'is most satisfactory to himself and most trying to his friends.'

Yes, we must not presume to fathom the mysteries of our religion. Our corrupted and darkened reason cannot penetrate them. It behooves us to believe the teachings of God's Word, whether we understand them or not. Let us humbly take our proud reason captive in spiritual matters. In the life to come, when believing has been changed into seeing, then our enlightened and perfected reason will understand everything that now seems mysterious and incomprehensible, and our mouth will overflow with praise towards Him "who doeth all things well."

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In this connection we naturally ask: What, then, is the relation of reason and religion? The answer is: Religion is not contrary to reason, but above and beyond reason. Just as there are a thousand things all about us in the realm of nature that we cannot understand, that are far, far beyond our powers of comprehension. Nobody has yet fathomed the mystery of physical life. No scientist can explain what electricity is. Who can understand how it is possible that people everywhere on this globe stand with their heads upwards? Is it not reasonable to think that somewhere they must hang downward? And so a thousand other questions can be asked regarding phenomena of nature, that no man can understand or explain. But if there are so many things in the realm of nature that we cannot comprehend, how, then, could we expect to find no mysteries in religion, which deals with supernatural things? Atheism and infidelity, with its rejection of a Creator of the universe, and its assumption of a self-created and self-preserving world, offers a great many more difficulties to reason than Christianity with all its mysteries.

L.

* * *

We all know something of the harm which evil words do. We also know how rare good words are. It is a serious mistake that we do not strive more to speak words which shall prove a blessing to the world. A very small matter, you say. Try it, and see; meanwhile keep your eyes on the result. Be assured, you will find that an angry, thoughtless, or irreverent word slips out before you think; that on account of your pride and envy words of commendation, encouragement, and cheer, are very slow to come. We do not mean that men should be flattered, but that

they should receive what is due them; should be excused, spoken well of whenever possible. Let us make a greater use of all manner of good words and note what a blessing God puts upon them.

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Let us not for a moment imagine that the unbeliever is indifferent as to how we Christians conduct ourselves. He may act as though he were willing to be lenient towards our shortcomings, but as a matter of fact, he has a sharp and critical eye on all our actions. We are much mistaken if we think that we can be inconsistent or even sin before the world without being held to account. Our fellow believers will practise charity towards us, but not so the world. Hence it behooves us to walk circumspectly, just as though the eyes of all men were fixed upon us. And if we slip, we we should endeavor quickly to undo what mischief we have been responsible for. Then the world can see that we do not, at least, make light of our shortcomings.

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Laymen are sometimes tempted to think or say: "Our pastors have an easy time of it. They preach on Sunday, make a few visits during the week, and perform other small duties—all without any great effort." There are few who stop to consider how much labor usually goes into a sermon, and how fatigued a pastor may be from his daily round of visits. Let us be very careful not to judge in these matters by appearances. The fact that a pastor does not complain is no evidence that his work is not hard. The minister of the Gospel, more than any other man, must, and in the course of time, does learn not to complain very much about his work. And yet, as a rule, his time is more fully taken up by his work than that of any other man is. When he says that he must have a rest, it will usually be found that there is a good reason why he should have it. Some pastors do, and are able to work harder than others; but every layman should beware lest, by some ill-timed or unjust remark, he goad on his pastor to work harder and longer than he ought to. If that pastor were to die in the prime of life, from overwork, his critics would be sure to regret their uncharitable words.

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Not so very long ago Dr. Heber Newton left All Souls' Church in New York City to become the rector of the church which is connected with the Leeland Stanford University in California. Now comes the news that he has resigned his charge because he was unable to carry out his pet scheme, that of harmonizing the differences in church creeds. He found that he was opposed on all sides; even the men of his own church refused to join him in searching for what is termed "a common denominator of religion." What if he had even a fair measure of success. Would the church and the world have been benefited? Would the harmony have lasted? We fear not, to judge from past experiences. Church unity is hardly possible under present circumstances. If

we cannot have that, nothing else will do. Unionism—and that is what this talk about harmony usually comes to—will always do the church more harm than good. When men are once agreed on doctrinal matters they are sure to come together. We have examples of this truth now and then. But as regards the more prominent church bodies we know of none that would give up its doctrinal position, as far as it has one, in order that there might be one division less. Co-operation between different bodies is found here and there, but this does not constitute, nor even indicate, unity. As soon as men are asked to give up their doctrinal convictions, they will rebel, at least some of them. Dr. Newton has failed in his efforts. There will be others to try again. But they must fail, too, if they go about it in the same old way. To bring about true unity, men must bow absolutely to the Word of God. This, too many of them are unwilling to do.

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The Savior says: "The poor ye have always with you." There will always be in this world a certain amount of poverty which cannot be prevented. When the father of a large family is taken away and has left no fortune nor even a modest income, there is sure to be suffering for which the family cannot be held responsible. There are some cases in which the widow has means of earning a livelihood, and others in which older children can earn enough to keep the wolf from the door, but still there remain families who have no such means, either because the mother cannot, for various reasons work, or because the children are too young, or because they are unwilling to work for the younger ones and the mother or sick father at home, etc. Suffice it to say, there are some worthy poor, whom we ought to be willing to assist, and whom Christians always have helped.

But it cannot be overlooked that we have among us too many cases of poverty which might have been, or may still, be prevented. The Savior is offering no excuse for such cases. If a man will not work, he should have nothing to eat, he cannot be considered an object of charity. There are thousands of poor men in our large cities to-day who have had lucrative employment, but through their prodigality they have failed to lay by even a small sum of money. By their own confession they spend as fast as they make. This question concerns us as Christians insofar as we ought to show men by precept and example that God does not intend that we should through our own fault, become a burden to our fellow-Christians and fellow-men. That is the way in which we can help to solve the tramp and the pauper question. Men must be shown that it is a duty for them to work diligently and a sin to waste their substance. If we prove unfaithful stewards over those gifts which God showers upon us, we must not complain if He then withholds them from us. Nor should we grumble if men are not so ready to lend us a helping hand. This is a lesson which only too many have yet to learn.

W.

Contributions.

OUR COLLEGES.

And a Few Questions Concerning Them.

Which are our colleges?

Concordia, at Conover, N. C., and St. John's, at Winfield, Kan.

Are they being supported?

They are.

Is their support as important as that of missions, or of issuing books and periodicals?

The question of relative importance in church work is not always for us to decide. We are all members of one body, of which Christ is the Head, and our various church interests interlock in such a manner as to make it difficult to decide and sometimes not wise to discuss, their relative interest. Is the office of the hand more important than that of the foot? Or that of the eye more important than that of the ear? You see, the discussion of that question is idle, and if introduced into the church may give rise to strife and envyings. If God has given us missions, or openings for such, it is our duty to push them. If God has given us colleges it is our duty to advance their best interests in every way possible.

When the New Testament Church was established, the Apostles did not stop to build and man colleges, but went out at once to preach the Gospel to all nations. But together with the spreading of the Gospel "the Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrine of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Christian Church. We must not, however, confound the schools designed only for children, with the gymnasia or academies, of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition. We may, undoubtedly, attribute to the Apostles themselves, and to the injunctions given to their disciples, the excellent establishments, in which the youth destined to the holy ministry received an education suitable to the holy office they were to undertake. (Compare 2 Tim. 2:2.) St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Polycarp at Smyrna; but these were not in greater repute than that which was established at Alexandria, commonly called the catechetical school, and generally supposed to have been erected by St. Mark."—Mosheim Church History.

Let us turn to another question. Do we make the proper use of our colleges?

Of the total enrollment for this scholastic year we have at Winfield—aside from the local congregation—but one ministerial student from our congregations; the rest are from German congregations or from other quarters.

At Conover the proportion of students from our congregations is indeed larger, but since the greater number of our charges are in the East, we feel safe

in asserting that a close inspection would show room for improvement.

How are we to go about it?

Continue to remember our colleges earnestly and devoutly in your prayers, and do not forget to acquaint your brethren—we are not speaking only to the pastors—with the needs of the Church. At present writing there are four vacancies in our Synod that should be filled at once with competent men; and we cannot fill them without creating four vacancies somewhere else. One of them could possibly be filled by a "candidate" (graduate from St. Louis or Springfield), but in view of the great prospective demand we could not feel certain of having the call responded to.

Transferring men within our own Synod does not solve the problem; calling them from a sister Synod is—well, it would be selfish if relied on as a regular means of supply. So you see the needs of the Church. And they are not thus at the present time only, say for this month. Conditions such as outlined prevail throughout the synodical year.

Hence let us push our missions; we cannot easily put too much energy into them; but let us not forget to provide men to take charge of them, and the only adequate mode of doing so is to send more ministerial students to our colleges. Let each member—pastor at the head—canvass his congregation for boys, and in the first place send all available names to one of our college presidents—territory will naturally determine which. Our catalogues will soon be out; let us co-operate with you. Remember, however, that your duties do not end by simply sending a list of names. There will be obstacles to overcome. The lad may not feel inclined. Very natural that he should not. But very few that are now pastors can recollect a great yearning and longing in their younger years for the arduous task ahead of them. Send the boy on, if not absolutely averse, and he may become inclined; if not, a year or two of general schooling will not hurt him.

"Oh, but the money. The congregation has a debt and heavy running expenses, and cannot support two or three needy students at college." That may be true; then try one; or try half a one, having some man of means take the other half. Possibly your Sunday-School could give one collection a month for such a purpose. If you cannot see your way through, write us and let us talk it over with you. But we were going to say, Why limit your canvassing to the poor? We ought to have at the sons of our well-to-do laymen at college studying for the holy ministry. The Catholics draw on the "best" society for the priesthood. Is not our Lutheran ministry of the pure Gospel by far a holier and loftier office? Why do we see so few of our affluent members have their sons study for the ministry? Let us ponder this question. Is there not at the bottom of it a failure properly to estimate the sacred office? In some instances the words Christ spoke to the rich young man would apply to the young man of our times; in other instances the parents fail to instil into

their children, beginning at an early age, a due regard and love for serving the Master wholly and singly, making Samuels of them. Nor should pastors and congregations forget, on their part, that you cannot expect to see a youth change his whole bent of mind in a casual talk of a few minutes; we must drive great truths home "in season and out of season"; bringing the word of God to bear upon hearts young and old in the church, the school, and the home, so that the Holy Spirit may have ample opportunity for his work of grace.

The present time is especially opportune for enlisting new soldiers of the cross. May the Holy Spirit make the hearts of parents and children willing.

A. W. MEYER.



THE INFLUENCE OF LUTHERANISM.

The part which Luther took in the Reformation of England, a part comprehensive and profound, was that of working in the hearts and minds of the people, not that of counselling kings. . . There were thousands in England prepared to read his books with eager avidity, and they did so with results of which neither Henry nor the Pope had a surmise. "Cromwell's Courts of Triers very probably were modelled on Luther's Commissions of visitation." Peter Bayne, LL. D., Martin Luther, Vol. II, pp. 374, 375.



It was its persistent adhesion to the Swiss doctrine on the whole which made the Anglican Church, in spite of its Episcopal government and liturgical worship, to be classed not amongst the Reformed churches.

Yet, still the mediæval, or, if you will, the Lutheran element remained too strongly fixed to be altogether dislodged. At the distance of two centuries, Swift could regard his own church as represented by Martin rather than by Jack. Lutheranism was, in fact, the exact shade which colored the mind of Elizabeth, and of the divines who held to her.

Her altar was precisely the Lutheran altar; her opinions were represented in almost a continuous line by one divine after another down to our own time. . .

There are still to be seen rudely carved on a stone under the pulpit of the Church of Walton on Thames, the lines in which she gave the answer that to many a devout spirit in the English Church has seemed a sufficient reply to all questionings on the subject:

Christ was the Word and spake it,
He took the bread and brake it;
And what that Word doth make it
That I believe and take it.

Dean Stanley, Christian Institution, Chap. V, Real Presence.



Whilst I was a young student in divinity, Luther's heresies rose and were scattered here in this realm, which, in less space than a man would think, had so sore infected the Christian folk, first the youth and then the elders, where the children could set their fathers to school, that the king's Majesty and all Christian clerks in the realm had much ado to extinguish them. This they could not so perfectly quench, but that

ever since, when they might have any maintenance by man or woman of great power, they burst forth afresh, even like fire hid under chaff."

Roger Edgworth, *Sermons*, during Henry and Mary, Preface, 1557, London.

The convocation of Canterbury drew up a list of fifty-three tracts and volumes prohibited as heretical books, all the compositions of the German Reformers, excepting a few by Tyndale, Frith, and Roy, who were acknowledged disciples of Luther. The same may be said of a second list of tracts, the authors of which were unknown. And other books by other English authors were founded on Luther and inspired by his Spirit.

Gasquet, p. 216.

"In his introduction to the 'Confutation' of Tyndale's answer, Sir Thomas More gives ample evidence that the teaching of 'the New Learning' was founded entirely upon that of the German reformer, Luther."

Gasquet, p. 225.

But for Henry VIII "England would have become and remained as much a Lutheran country as Sweden and Denmark. For it is with the Lutheran type of the reformed doctrine that the English mind has most natural affinity."

Robert Ellis Thomson, D. D., Prof. of History in Pa. University in "The American."

With much wisdom, the present Archbishop of Canterbury fully endorses the words of a great authority when he says: "While it is true that the English Reformation was accomplished in a different manner from the Reformation in Germany and other countries, it is nevertheless true that the possibility of a religious Reformation in any part of Europe sprang in large part from the intense personal conviction and contagious faith of one man—Martin Luther."

John Rae's M. Luther, p. 428.

"As early as 1519, Luther's name in England was universally 'familiar as a word of hope and promise.'"

Froude, *History of England*, II, p. 49.

In the fundamental articles of the Church of England, a strong and explicit declaration against the real presence was obliterated in the original copy, to please the people or the Lutherans, or Queen Elizabeth.

Burnet's *Hist. of the Reformation*, Vol. II, p. 82, 123, 302.

The lines upon which it (the Reformation in England) developed were to all intents and purposes those which had been laid down by Luther for the German religious revolution.

Gasquet, p. 231.

"The Lutherans have been the chiefest instruments of our salvation."—

Hooker Works, Vol. II, p. 617.

"We have strong motives for kindness and sympathy with our Lutheran brethren."

R. J. R. in "Christian Observer" (British Episcopalian), May, 1855, p. 293.

"No one can lay any just claim except through union with the Lutherans" to the name Protestant.

Archbishop Bramhall.

The Augsburg Confession was delivered in 1530, the Westminster Confession of the Presbyterians was drawn up more than a hundred years later, in 1648.

"The agreement among the Protestant creeds, from the Augsburg Confession to that of Westminster, is so great that they may fairly be called different forms of one great confession, with only minor variations."

Prof. Frank Hugh Foster in his "Fundamental Ideas of the Roman Catholic Church," p. 165.

Bishop Spangenberg of the Moravians or Unitas Fratrum says: "The Augsburg Confession, which was presented to the Emperor at the Diet of the Roman Empire, in the year 1530, is, and remains, their confession of faith. The fundamental truths of Christian doctrine, taken out of the sacred Scripture, are delivered in that Confession, in such a brief and full manner, compiled with such conspicuity, and delivered publicly, at the risk of life and fortune, that we know nothing more excellent of the kind."

General Synod of Moravians in Germany, 1857.

The Augsburg Confession "was used by the framers of the Thirteen Articles of 1538, and has through them influenced the English Articles."

The Confession of Wurtemberg of 1552, proved of considerable use to Archbishop Parker in the preparation of the Elizabethan Articles of 1563.

Edgar C. S. Gibson. *The 39 Articles of the Church of England*.

"They were modelled after the Lutheran in opposition to the Romish tenets of the day. p. 8.

The original, after which in almost every instance it (the English Reformation) was moulded . . . was avowedly the Protestant establishment in Germany. p. 9.

Richard Lawrence, LL. D., *Bampton Lectures* (8) 1804.

"The Augsburg Confession is the source of the Thirty-nine Articles of the Church of England and America—their prototype in form, their model in doctrine, and the very foundation of many of their expressions."

Bishop Whittingham, of Maryland.

"The Augsburg Confession will ever be cherished as one of the noblest monuments of faith from the Pentecostal period of Protestantism. Its influence extends far beyond the Lutheran Church. It struck the key note to the other evangelical confessions," says Dr. Schaff, the Presbyterian Professor of Union Theological Seminary in *Creeds of Christendom*, I, p. 235, 3rd edition.

"The Augsburg Confession has been substantially inwrought into all the subsequent evangelical symbols, both in the opposition which it provoked, even determined the decisions of the Council of Trent."

Anon.

LUTHER AS A PREACHER.

In studying Luther as a preacher, the first thing that strikes one is the humility with which he shrank from the work of the pulpit. He said to his Superior

who was urging him to preach: "No, no; it is no slight thing to speak before men in the place of God." Yielding reluctantly at last, he said to Staupitz: "Ah! doctor, by doing this you deprive me of life. I shall not be able to hold out three months." It was only the natural shrinking of a great soul from a great responsibility. The modest men are the mighty men.

He began to preach in an old wooden chapel, 30 feet by 20. For a beginning it was large enough for a large man; it was too small for a small man. The new preacher "could not be hid." The full man had a full church. After this hesitant beginning, almost every day for weeks together Luther was in the pulpit. During Lent he often preached twice, and sometimes thrice a day, besides keeping up his daily academical lectures. He condemned a certain minister as luxurious and lazy, because on a salary of about \$200 a year he preached only twice a week.

Luther's physical qualifications for preaching were exceptional. He had an iron constitution; strength, force and grace. He had a clear, ringing, flexible voice, which could be stirring as a bugle, or soothing as a lute. He had such eyes as magnetize and master men. He could look through his eyes and with them; they were deep beyond fathoming; they were quick, sharp, piercing; they could flame with passionate fierceness, flash with lofty inspiration, or flow with tenderest tears.

Luther's intellectual qualifications for preaching were remarkable for their symmetry and comprehensiveness. It would not be difficult to name one and another teacher who excelled him in one and another respect; but it would be impossible to name one who in all respects was his equal. Comparing him with other preachers. Melancthon bears this testimony—"One is an interpreter, one a logician, another an orator, affluent and beautiful in speech, but Luther is all in all." If you distrust Melancthon's enthusiasm for his friend, hear the later and calmer verdict of Mr. Froude, who says of Luther: "In mother wit, in elasticity, in force and imaginative power, he was as able a man as ever lived." Like all great preachers Luther was mighty in the Scriptures. He found in the Bible his food and his drink; his life and his light; his tools and his weapons. He was always a student, but always with his eye upon duty as well as upon truth, upon man as well as upon God.

Of Luther's spiritual qualifications for preaching it would be difficult to say enough. He was greatly affected by the spirituality and fervor of the sermons of Tauler. His religious experiences were extraordinary in depth and in vividness. He lived under the spell of the infinities and the eternities; he heard the inaudible; he saw the invisible; he handled the intangible; and so, according to the old proverb, "he turned men's ears into eyes." When charged with harshness and severity he said: "I can easily cut a willow or a hazel wand with my trencher-knife, but for a hard oak a man must use the axe." He was master of different methods; he knew how to fence and how to strike

April 23, 1903.

THE LUTHERAN WITNESS.

hard blows; he could wield either a Damascus blade, or a battle-axe. Heine says: "He was not only the tongue, but the sword of his time. Sometimes he was wild as the storm that uproots the oak, and then again he was gentle as the zephyr that dallies with the violet." He knew his times. He did not preach classical sermons, mediaeval sermons, or 19th century sermons; but such as were precisely suited to his own day. With keen, longing eyes he looked into the present, and aimed his sermons, not at graves, nor at clouds, but at living men. Behind and in every sermon was the man, full of faith, full of tenderness and sympathy; and his great true heart pulsed in every word he uttered. He knew well how to choose his language. He could utter words that would toll on and on, and thrill the world with their music like a new evangel. He could speak words that went like bullets swift and straight to their mark; or such as burst like shells amid his foes. Hot, hissing words he had for those who merited his scorn; or gentle, drawing, soothing words for those who needed persuading or comforting.

In this great preacher, as in all who fill the pulpit and lift the people, self was subordinated and Christ was supreme. He said: "My true disciples do not believe in Luther but in Jesus Christ." At the gates of Wittenberg, starting on foot on his perilous journey to Augsburg, when the crowd of his friends (assembled to bid him farewell) shouted: "Luther forever," he replied: "Christ forever!" Again he said: "Those are my best friends who think the worst of me. I cannot allow myself to be praised either by you or by any man, for all praise of man is vain, and only that which comes from God is true." In his preaching he was to the last degree simple. He said: "I want the common people and children and servants to understand me." And again he said: "Cursed are all preachers that in church aim at high or hard things." He was as diligent as he was versatile. The prodigious task of translating the Scriptures he accomplished mainly by economizing fragments of time. To a friend who wondered how he had achieved so great a work, his explanation was this paraphrase of Apelles' familiar motto: "Nulla dies sine versu!" He knew that religion must sing as well as work its way among men, and so he gave to the nation that had been silent and songless in its worship for centuries, hymns and tunes which were seized with avidity, and which are still full of life and power.

It need hardly be said that Luther was a bold, brave preacher. He was afraid of neither man nor devil. When the gallant Ulrich Von Hutten offered military aid for his protection, Luther replied: "By the Word the world has been conquered; by the Word the Church has been saved; by the Word, too, she will be restored. I do not despise your offers; but I will not lean upon any one but Christ." Pope, cardinal and emperor were to him only men. He would smite hypocrisy squarely in the face, whether crowned or uncrowned. Well might Carlyle say of him: "His was the bravest heart then living."

I conclude with Luther's favorite homiletical rule: "Open the mouth widely; have done quickly."

Thomas S. Hastings, at the Luther Celebration in the Union Theological Seminary, N. Y. City.

W. D.

Church News and Comment.

AT HOME.

On the evening of Sunday, March 15th, 1903, Rev. Wm. Dallmann delivered a lecture to St. Paul's Lutheran Church at Albany, N. Y., on the history of the life and labors of Wm. Tyndale, his work in England, his flight to Germany, his connection with Luther; his translation of the Bible and Luther's influence on it; when he had his translated Bibles printed, how he had them conveyed to England, how he was treacherously killed, etc. The lecture must be heard to be appreciated. The net proceeds of the collection was \$7.00, which went to benefit the Lutheran Tabernacle. T. J. A. H.

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Albany, N. Y.—Pastor Theodore Hugel will leave Lutheran Tabernacle to serve Trinity Church, Humberstone, Ontario, Canada. During the brief period of his stay with us he has done much for the upbuilding of our congregation and leaves us in an improved financial condition. The congregation regrets to give him up, but prays that God's gracious presence may accompany him and bless him in his new field of labor. J. H.

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Brooklyn, N. Y.—Since the Church of Our Savior has its own chapel the attendance at the services and the membership has increased. On Palm Sunday eight catechumens were confirmed. On the evening of Palm Sunday a so-called reunion service was held. This service is to be held annually. The object is to have all those children who have been confirmed in the congregation since its existence attend as a class to be reminded of the importance of their confirmation vow. Of last year's class all but two were present. A young people's society is to be organized shortly.

On the evening of Easter Sunday the third English Lutheran mission was started here in Brooklyn by the Rev. John J. May. And there is room for more. J. H. C. F.

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Ridgefield Park, N. J.—English services were begun in the afternoon of Palm Sunday. A Sunday-School will be organized at day. The people are mostly Swedes, who are rapidly adopting the English language. The place is half an hour's R. R. ride from New York City. W. D.

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New York City.—A plot of ground, 40x100, has been secured for the Church of the Redeemer. The two brick houses on it will be torn down May 1st. Plans for a church for about 300, and for a parsonage have been prepared. W. D.

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From various synods there are already coming reports which indicate that there will not be enough candidates in the seminaries of the Lutheran Church this spring to fill the most urgent vacancies. The seminary of the Wisconsin Synod will graduate the largest class in its history, namely eighty-one. Of this number six already have called. For the other twelve there are fourteen places right now.—In the teachers' seminary at New Ulm, Minn., similar conditions exist; nearly all of the candidates already hold calls. We have no doubt from past experience, that in the Missouri Synod the need of men will be even greater. Our Christians will do well if they consider most carefully and conscientiously such appeals as the one which the president of our synod makes elsewhere in this issue. These are not idle calls. The future of our church, to a certain extent, depends upon whether we heed them or not. W.

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In a confirmation class of 166, at St. Peter's Episcopal Church, Chicago, it was found

that over two-thirds had not been reared in the Episcopal Church. What surprises us most, however, is that twenty-five of the number came from the Lutheran Church. Is it possible that Lutheran parents or guardians think so little of their church, and that Lutheran children are willing to forget and forsake the heritage of their fathers? W.

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The school for preparing negro-boys for the ministry from the mission-fields in North Carolina, which was resolved upon by the Synodical Conference last summer, was opened on March 2d at Concord, N. C. Since the Board for Colored Missions has not yet succeeded in obtaining a permanent teacher, the senior missionary, Rev. N. J. Bakke, has been engaged temporarily. The school opened with five boys. May the blessing of the Lord rest upon it. L.

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Dr. Seiss, the well-known General Council clergyman of Philadelphia, recently celebrated his eightieth birthday. He is still hale and hearty and ministers to a large congregation. L.

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A new division among the Baptists, which was originated several years ago by a Rev. Crawford, called the New-Light Baptists, is making rapid strides in the Southwest. The chief point on which they differ from other Baptists is, that they teach that a general church-body is not an advisory, but a legislative body. L.

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When the Federation of Catholic Societies was formed, it was announced that its purpose was not political. But the cloven hoof has come to light already. "Dominicana," a Roman Catholic journal, jubilates in the following manner:

"It is needless to assert that since the inception of the Federation movement, Archbishop Ryan, of Philadelphia, and Mr. Bonaparte, of Baltimore, have been appointed the first Catholic members of the Board of Indian Commissioners; that a Catholic has been appointed for the office of Assistant Postmaster-General; that a graduate of the Georgetown Catholic University has been appointed one of the private secretaries of President Roosevelt; that several Catholic chaplains have been appointed in our army, and that other notable personages have deservedly received positions of trust. Do not these results, speaking louder than words, tell us what united action—what a Federation of Catholic societies can accomplish?" L.

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Dr. Carroll gives as the number of "denominations in our country 250. Several of these are quickly retrograding. The Christian Scientists, who several years ago claimed 1,000,000 adherents, now number only 52,000. The Dowileites, who claimed many thousand adherents years ago, now refuse to publish any statistics. The Unitarians have decreased, so that they number only 71,000. The Theosophists have only 1,692 members left.—The Gospel of Christ and His atonement is still the only power of God unto salvation. L.

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The following news item which comes from Monmouth, Ill., should furnish an object lesson on the danger of dabbling in such modern occult "sciences" as hypnotism, now fast becoming popular in this country: "Driven insane by lessons in hypnotism, Mrs. Marshall Mink raves to-night about the fiery furnace and the imps she imagines are thrusting her into the red-hot coals. Her husband has been saved from a threatened condition of like nature only by the most arduous labors of local hypnotists and physicians. The wife was declared insane this afternoon, and will be taken to the asylum at Watertown in the morning. Mr. and Mrs. Mink are residents of Warren County. Both have been taking lessons in hypnotism through letters from a hypnotist in Jackson, Mich. The last lesson came Wednesday, and was entitled 'You Are Going to Sleep.' The husband and wife studied the lesson for a considerable time, and both were strangely affected by what they read."—Review and Herald.

Edward Bellamy's dream of a Sunday sermon carried by telephone into the homes of subscribers, was realized not long ago in Madison, Missouri. A Presbyterian preacher, who found the roads to his evening appointment impassable, remembered that almost all of the families who attended the church had telephones in their homes, and could be reached from the central office in Madison. He saw the manager of the telephone system, who at once extended an invitation to the 326 families on his lines to join in a long-distance church service. An organ was moved into the telephone office, and a choir sang anthems and hymns, so that the entire service was conducted precisely as though in a church, while fervent "amens" were heard from homes half a county away. Two counties and forty-eight school districts furnished the widely scattered congregation, and the innovation proved so popular that the manager of the telephone line has been urged to make it a regular feature of his business.

All of this may be very interesting as a novelty, and very practical when it is the alternative to no service at all, but as a regular thing it would be demoralizing to all spiritual life and activity. We need the assembling of ourselves together, the benefit of worshipping with God's people, the influence which comes from such public association, as much as we need the counsel and wisdom of the sermon. People are too ready now to make excuse for absence from the house of God, and such a scheme, were it to be put into general practice, would be such a salve to conscience as would be most baneful in its results.—Lutheran Observer.

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Dr. Delitzsch, on account of the numerous protests that his late lecture on "The Origin of the Laws of Moses" has called forth, has thought it wise to modify his statements on this question. He has made an explanation of his position, which reads thus:

"I don't claim that the Mosaic law was derived from the Babylonians. It is of purely Semitic origin, but it was unconsciously influenced by Babylonian ideas. I did not state that the Jewish idea of God was in any way traceable to Babylon, the religion of which was always polytheistic—the idea of one God is strictly Jewish."

An exchange remarks: "For making hasty retreats from bold prophetic outposts the radical critics of the Bible are unsurpassed."

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ABROAD.

That the Roman Catholic Church should try to make capital out of the ritualistic troubles in the Church of England is perhaps not so very strange. Some of the tactics employed, however, are by no means to her credit. "The Record" reports that it has received a card, large numbers of which were distributed to the communicants in a parish in the diocese of Salisbury. The card is described as follows:

"On the front of the card is a picture of our Lord standing behind a communion table. On the back of the card there appears to be nothing until it is held up to a strong light, and then a number of Romish prayers to be used before communion become visible. They contain an invocation of Mary and of the communicant's 'angel guardian.'"

This in itself is reprehensible enough. But the fact that the law of the Anglican Church forbids the introducing of such cards into its parishes, makes the offence graver still.

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The last act of the French Government's programme on the religious orders came to an issue on March 26th, when the application of the Carthusian monks was refused. These monks, for centuries distinguished for the odor of their sanctity, are now known the world around for the aroma of their liqueur and are said to be a source of consolation and prosperity to the country-side to whose herb-gathering inhabitants they furnish largely the means of subsistence. They make also a liquid elixir and a salve, *Boule d'Acier*, which, as the name of the latter might imply, are what we should call patent medicines. In defence of the Carthusians, it was alleged that they were to be driven from the country because it was wrongly feared their money was, or would be, used for political ends. Premier Combes recog-

nized that the departure of the monks would cause financial loss to the Department of Iere, but urged that the Chamber should not be guided by material interests, but should rescue religion from the debasing association of commercial enterprises; for him a somewhat unctuous sentiment. He asserted that these monks had conducted an active anti-republican propaganda, and that the Superior General of the order had made himself responsible for a pamphlet urging refusal to pay taxes and the boycotting of national officials. Authorization was refused by more than double the majority against the two other categories of Congregations. The vote was 338 to 231. A perfunctory riot in the street fronting the Palais Bourbon, in which the Chamber sits, came to nothing.

The Carthusians will go to Austria, where they have purchased a large estate, whence these disciples of Bruno will continue to supply Chartreuse, yellow and green, to a waiting world. The monastery that they will abandon, La Grande Chartreuse, a few miles north of Grenoble, has been occupied by monks, with brief intermission at the time of the first revolution, since 1137. The community has existed since 1024. The edifice is mainly of the seventeenth century, or later, and has no architectural distinction. It contains, however, many treasures of Christian art and a fine library.—Churchman.

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One of the measures adopted by the Vatican for the rehabilitation of the Roman Church in Brazil was the concession to priests there, under certain conditions, of the right to marry. Now it appears that the priests of the island of Sicily would appreciate a like relaxation of the rule under which they live, and have appealed to the Pope for the necessary permission. Their determination to share in the privileges granted to their Brazilian brethren is shown by the fact that they are said to have presented not one but three successive petitions to the Pope, embodying their request.—Ex.

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Lord Cromer and Sir Francis Wingate, the Governor General of the Soudan, have at length withdrawn their prohibition of missionary work at Khartoum and north of that point, and authorized the opening of missionary schools there on the distinct understanding, however, that should the parents of Mohammedan children raise any objection to their presence during religious instruction their wishes should be fully respected.

For some time past missionary work, with the consent of these two officials, has been in progress among the pagan tribes south of Khartoum, notably at Fashoda, but was barred in the Moslem District in latitudes further north, for fear of awakening Moslem fanaticism. But during his recent visit in the Soudan with Sir Francis Wingate to Khartoum, Lord Cromer found the conditions so vastly improved that all obstacles to missionary enterprise have now been withdrawn, and, there at least the anomaly of a Christian government's forbidding Christian missionary work has ceased to exist.—Lutheran Observer.

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The Oxford Bible is widely known, but few are aware of the tremendous scale on which it is produced. From *The Caxton Magazine* we glean the following data:

The Bible publications of the Oxford University Press have been issued for three hundred years and can be published in 150 languages and dialects. Every year fully 600 tons of paper are used for this purpose alone. Orders for 100,000 Bibles are quite common, and the supply of printed sheets is so great that an order for a half a million copies can be readily filled. On an average, from 30 to 40 Bibles are furnished every minute, and this number can readily be doubled. There are no fewer than 110 different editions of the Oxford Bibles in English, varying from the magnificent folio edition for pulpit use to the "brilliant" Bible, one of the smallest edition of the Scriptures in the world. Of the Revised Version, fourteen editions are published. More than a million copies of the revised New Testament had been ordered before the day of publica-

tion in May of 1881, and it is claimed that the workmen of the establishment refused a bribe of some four thousand pounds to furnish a copy of the book before the day of issue. At the banquet held at the four hundredth celebration of the beginning of the art of printing in England by Caxton, Gladstone took into his hands and exhibited to those present a copy of the Bible which had been printed and bound entirely since midnight of the preceding day. The preparation of the "India paper" used by the Oxford University press is a business secret of great value. Although frequently imitated it has never been equaled. The largest folio Bible printed in Oxford measures 19 by 12 inches, and no erratum has as yet been found in it. The "Brilliant Text Bible" measures 3¼ by 2½ inches and is ¾ of an inch thick, and bound weighs less than three ounces. In the seventeen years since the Press has been under the management of Horace Hart, the number of employees has increased from 278 to 650. R.

Hearth and Home.

AN OLD-FASHIONED WOMAN.

No clever, brilliant thinker she,
With college record and degree;
She has not known the paths of fame;
The world has never heard her name;
She walks on old, untrodden ways—
The valleys of the yesterdays.

Home is her kingdom; love is her dower;
She seeks no other wand of power
To make home sweet, bring heaven near,
To win a smile and wipe a tear,
And do her duty day by day
In her own quiet place and way.

Around her childish hearts are twined,
As round some reverent saint enshrined,
And following her's the childish feet
Are led to ideals true and sweet,
And find all purity and good
In her divinest motherhood.
She keeps her faith unshadowed still—
God rules the world in good and ill;
Men in her creed are brave and true,
And women pure as pearls of dew.
And life for her is high and grand,
By work and glad endeavor spanned.

This sad old earth's a brighter place
All for the sunshine of her face;
Her very smile a blessing throws,
And hearts are happier where she goes,
A gentle, clear-eyed messenger,
To whisper love—thank God for her!

The Congregationalist.

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FAMOUS HYMNS AND WHAT INSPIRED THEM.

The great hymns of the world that have touched the hearts of many thousands have usually been the expression of a vital individual experience. They have not been written as mere pieces of literary composition; they have been, the crystallizing of personal sorrow, faith, or personal realization. They have been the summing up of years of in-hope and struggle, focused in an instant of expression, as the century plant stores up vitality for decades to be evidenced at last in a sudden flowering.

The circumstances that inspired some of the great devotional hymns must deepen the interest in both the song and the singer and reveal that mighty kinship of human souls, that divine sympathy, that confers deathless fame on a few simple verses, soul-biographies living in song.

ROCK OF AGES CLEFT FOR ME.

This hymn was written in 1775 by Rev. Augustus Toplady, a very learned English divine, who died at the early age of thirty-eight. The hymn has the

rare, wondrous spiritual ecstasy he revealed in his daily life. In his last illness he said: "I cannot tell the comforts that I feel in my soul; they are past expression. It will not be long before God takes me; for no mortal man can live after the glories which God has manifested to my soul." The marble tablet over his grave says: He Wrote "Rock of Ages, Cleft for Me."

ABIDE WITH ME; FAST FALLS THE EVENTIDE.

Rev. Henry Francis Lytle, a Scotch curate in Lower Brixham, Devonshire, in 1847, found himself with his ambition gone, his heart heavy with a failure in love, and his health broken down. He decided to take a trip to Rome, and accordingly bade farewell to his flock after he had administered the communion service. He was "scarcely able to crawl," but nerved himself for the ordeal. After resting a little, he came forth wearily from his chamber, as the Sabbath sun was setting, and placed this hymn into the hands of one of his relatives. It is founded on the Bible story of the walk to Emmaus.

GOD MOVES IN A MYSTERIOUS WAY.

These beautiful lines were written by William Cowper, as Montgomery says, "under circumstances of awful interest, in the twilight of the poet's parting reason." It was the last of the sixty-two hymns which he wrote for the "Olney Collection." Cowper, in a fit of melancholia, thought it was the divine will that he should go to a particular spot on the river Ouse and drown himself. The driver of the post-chaise lost his way, darkness set in, and, after hours of driving hither and thither, the poet at last reached home, in some way diverted from his purpose. His grateful heart found expression in these verses.

FROM GREENLAND'S ICY MOUNTAINS.

On Whitsunday, 1819, Dr. Shipley, an English clergyman, was to preach a missionary sermon. On the day preceding, Dr. Shipley requested his son-in-law, Bishop Reginald Heber, to write "something for them to sing in the morning." Heber retired from the table, around which a group of friends were assembled, and in a corner of the room wrote this hymn at one sitting.

JUST AS I AM, WITHOUT ONE PLEA.

In 1822 Dr. Caesar Malon, of Geneva, visiting the home of Mr. Elliott, entered into conversation with Charlotte Elliott, the invalid daughter of his host, on the subject of her spiritual welfare. His words touched her and she said, "But I do not know how to find Christ; I want you to help me." His answer, "Come to Him just as you are," inspired this hymn, first published anonymously fourteen years later. It first appeared in "The Yearly Remembrancer" for 1836, an annual which she was then editing. Some time after its publication, a philanthropic lady had it printed on a leaflet and gave it a great circulation throughout all England. Miss Elliott,

then an invalid at Tarquay in Devonshire, was under the care of an eminent physician, a deeply religious man, who one day handed her one of these leaflets and told her he felt she would like it. Then, for the first time did she confess the authorship.

OH! FOR A THOUSAND TONGUES TO SING.

On Sunday, May 21, 1738, Charles Wesley was ill with a severe attack of pleurisy, and on this day, under peculiar circumstances, he was "converted," as he termed it, "to the true faith." On his recovery he sent for his friend Peter Boehler, the distinguished Moravian, to whom he told the story. Boehler urged Wesley to make public profession of the new spiritual life that had come to him, and insisted that "If you had a thousand tongues, you should publish it with them all." Thus inspired, Wesley wrote this hymn, which he called "For the Anniversary Day of One's Conversion." Only five of the original eighteen stanzas have survived in popular use.

MY FAITH LOOKS UP TO THEE.

When Dr. Ray Palmer was teaching in a private school in New York in 1830, he wrote this hymn. He was then in poor health and was nearly twenty-two years of age. It was not prompted by any specially inspiring circumstance. "It was born in my heart and demanded expression," the poet once said. "There was not the slightest thought of writing for another's eye. I gave form to what I felt by writing the stanzas with little effort. I recollect I wrote them with very tender emotion, and as I penned the last lines my eyes filled with tears."

BLEST BE THE TIE THAT BINDS.

Rev. John Fawcett, an English Baptist, was pastor of a poor little church near Moinsgate in Yorkshire. His family and responsibilities were large, his salary was less than four dollars a week. In 1772 he felt forced to accept a call to a London church. His farewell sermon had been preached, six wagons loaded with furniture and books stood by the door. His congregation, men, women and children, were in an agony of tears. Dr. Fawcett and his wife sat down on a packing case and cried with the others. Looking up, Mrs. Fawcett said, "Oh, John, John I cannot bear this! I know not where to go!" "Nor I, either," said he; "nor will we go. Unload the wagons and put everything back in its old place." His letter of acceptance to the London church was recalled and he wrote this hymn to commemorate the episode.

GUIDE ME, O THOU GREAT JEHOVAH.

Rev. William Williams, called "the sweet singer of Wales," wrote this hymn in Welsh in 1745. The earliest translation of it into English was made twenty-six years later. Dr. Williams accepted a portion of this version, added a new stanza and printed the whole on a leaflet. This had a heading: "A Favorite Hymn of Lady Huntingdon's Young Collegians. Printed by the de-

sire of many Christian friends. Lord give it Thy blessing."

NEARER, MY GOD, TO THEE.

Of the many hymns written by Mrs. Sarah Flower Adams, the only one that has survived is this hymn, based on the Bible story of Jacob's vision at Bethel, the imagery of which narrative it follows most faithfully. It first appeared in a volume called "Hymns and Anthems," published in 1841. The chief criticism made against this hymn is that it does not mention a Saviour. Rev. A. T. Russell added a stanza covering this lack, but the new lines are rarely used and they never became popular.

JESUS, LOVER OF MY SOUL.

One day Charles Wesley was sitting by an open window, looking over the beautiful fields, when he saw a little bird pursued by a hawk. The poor thing, weak and frightened, in seeking to escape from its enemy, flew into the room and found refuge in Wesley's bosom. As the poet was then in great trouble and needed the safety of a refuge, the consolation of help from a higher power than his own, the incident seemed to him a divine message and thus inspired, he wrote the famous hymn.—Selected.



AN OUTSIDE TESTIMONY.

The following interesting description of the person of Jesus, a Roman official, Publius Lentulus, is reported to have given in an official report to the Roman Senate:

"During the present time has appeared and is still living among us a man of distinguished virtue, known among his disciples as the 'son of God.' He heals the sick and awakens the dead. He is a man of great bodily beauty and deserves attention. His face is such that they who behold him will either love or hate him. His hair has a blond, clear color, falling in straight waves down below his ears on his shoulders; it is parted in the center and each half coming down on each side of the face, as is the custom in Nazareth. His forehead is smooth and white without any wrinkles, his pale face is beautified by a rosy tint, the nose is well formed, and his curly beard is of the same light color as his hair and parted in the center. The whole face gives the impression of great intelligence and truthfulness. His eyes are blue with many color changes. He is terrible when he reprimands. In conversation he is delightful. His observations are full of life and spirit and betray the man of great experience, but he always remains calm. No one has ever seen him smile or laugh; on the contrary, he is often seen to give vent to tears. He is splendidly built and carries himself with a majesty different from other men. His arms and hands possess such beauty that one is lost in admiration. His voice is deep and clear as the ring of pure metal, but he does not indulge in much talking, and, besides, he is very modest. He is a singular man in every way, different from other men, and makes an impression on the people he meets that cannot be explained. He is called 'Jesus, the son of Mary.'"

MARTIN LUTHER ON MUSIC.

Music is a noble and divine endowment and gift that is utterly at war with the devil, and one might thereby drive off many temptations and cogitations. For the devil can hardly abide music. Music is one of the best of the arts. The notes quicken the text into life. Some of our nobles and scrapejacks think they could have saved my most gracious lord 3,000 guilders in music. On the other hand they should spend 30,000 to no end. Kings, princes, and lords must cherish music, for it behooveth great potentates and rulers to uphold good free arts as well as laws, for private, common people have not the means to do that, however much they may delight in them and love them. Duke George of Hesse, and Duke Frederick of Saxony, kept singers and chantories; the Duke of Bavaria, King Ferdinand and Kaiser Carl do so now. Therefore do we read in the Bible that devout kings sustained and rewarded men-singers and women-singers. Music is the best cordial for a man in trouble, wherewith his heart may be quieted, enlivened, and refreshed again. Music I have always loved. He that is master in this art, is of a good sort, and equal to anything. Music must needs be kept up in the schools. A school-master must be able to sing, else I make no account of him. The young folks should be continually exercised in this art, for it makes fine clever people of them. Who despiseth music as do the fanatics (the Anabaptists and their like), I am at odds with him. For music is a gift and endowment that comes from God, not of man. Therefore doth it drive away the devil, and maketh the people joyful; therewith are forgotten wrath, unchastity, pride, and other vices. Next to theology, I give music the nearest place and the highest honor, and it is to be seen how David and all the saints put their devout thoughts into verses, rhyme and song.

**WILL THE PILLARS STAND.**

Some years ago, according to a story often told, an insane man, in one of our New England towns, once rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the gallery of the church, declared aloud that he was going to pull it down. Had another "Samson Agonistes" suddenly appeared, and declared himself just ready to bow between the pillars of another of Dagan's temples, there could hardly have been a greater consternation. If the people had but stopped to consider, their good sense, as well as their confidence in the architect of the edifice, would have assured them of the man's utter impotence to execute his threat. But amid the outcries, and faintings, and general confusion, they yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until another man, significantly pointing to the large and strong pillar which had been threatened, calmly said, "Let him try—let him try."

This proposition restored order and confidence at once; the house did not fall and the service went on.

And so, "to compare great things with small," when men insanely threaten to pull down the pillars that the skill of the Divine architect has reared and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure. When God pleases, he can indeed make "the pillars of heaven to tremble, and to be astonished at his reproof. But so long as it is a feeble mortal who undertakes to shake them, our confidence in the Omnipotent Ruler would do well quietly to "let him try."

Miscellaneous.**ACKNOWLEDGMENTS.**

Received from the Sunday-School of the Church of the Redeemer, N. Y. C., the Rev. Wm. Dallmann, pastor, twenty dollars (\$20.00): \$10.00 for the English Lutheran Mission of Sheephead Bay, and \$10.00 for St. John's English Lutheran Mission, Brooklyn.

REV. JOHN J. MAY.

**ACKNOWLEDGMENT.**

The congregation of the Lutheran Tabernacle at Albany, N. Y., has received through Rev. Dallmann from various friends at various times from December 23d, 1902, to April 8th, 1903, various sums amounting to \$213.00. We have been greatly aided by these donations. The congregation of the Lutheran Tabernacle extends very hearty thanks to each and all the benevolent givers. May the rich Lord whose are the gold and the silver of the world and the cattle upon a thousand hills abundantly reward them all.

ROYAL C. GIRVIN,
Treasurer.

**ACKNOWLEDGMENT.**

Received for "Needy Brother" from M. L., Zanesville, O., \$5; through Treasurer Succop, \$5; for Grantwood, N. J., through Charles Spilman, Treasurer, \$11.

WILLIAM DALLMANN.

**ACKNOWLEDGMENT.**

Received with thanks for Professor's home at Conover, from E. Knorr and F. A. Hebestreit, Detroit, each \$1; J. F. Kober, Pittsburg, \$5; through Treasurer Succop, \$8; Ladies' Aid of Redeemer Church, Ft. Wayne, \$10; C., Pittsburg, \$10.

GEO. A. ROMOSER.

**ACKNOWLEDGMENT.**

Thankfully received for Church of Our Savior, Brooklyn, from Miss J. Velbinger, 10 cents; Miss Warncke, 10 cents; Miss Lannenau, 10 cents; Miss Mindermann, 10 cents; Miss Hoehn, 25 cents; Miss Stelzner, 10 cents; N. N., \$1.20; Mrs. Moore, \$1.00; Mr. Brodsky, \$2.00; Mrs. Simonson, \$1.00. Total, \$5.95.

CHAS. H. SCHMIDLING,
Financial Secretary.

Brooklyn, April 13th, 1903.

**NOTICE.**

Rev. J. A. Miller, of Detroit, Mich., has been suspended from synodical connection with us.

A. W. MEYER.

**NOTICE.**

The Mileage Committee announced in last issue of Witness herewith urges all congregations in Synodical connections to make an early effort toward being properly represented at approaching convention, announcing to undersigned any inability to meet the necessary expense.

W. P. SACHS,
315 South Craig St.,
Pittsburgh, Pa.

NOTES AND NEWS
about Books and Periodicals**LOOK HERE FOR IMPORTANT
ANNOUNCEMENTS OF OUR
PUBLISHING HOUSE****READ CAREFULLY**

the last item in this issue of Witness under the head of "News Abroad" and then send for our 64 page Oxford bible catalogue. It shows up all the hundreds of styles of Oxford bibles, any one of which we shall be pleased to send you at the catalogue price.

CONGREGATIONS ATTENTION!

Resolved, That each congregation be requested to purchase a number of copies of "Proceedings of Synod" commensurate with the number of families in such congregation.

This resolution was passed by last convention of synod. Synod meets again in a few weeks. Are you as a congregation going before that synod without having carried out so reasonable and profitable a recommendation made to you in so many words? Besides every one of your members ought to have and read that so timely and thorough treatise on "Why I Believe the Bible" printed in that same "Proceedings of Seventh Convention of Synod."

We are making it easy for you, too, to carry out Synod's recommendation and to give each family the best of reading matter at the same time. We sell you a dozen copies of this book for \$1.50 plus .35 express charges. Single copies .20 postpaid. The book was published to sell at thirty cents a copy and was cheap at that.

HAVE YOU BEEN USING

Synod's Sunday School Hymnal for your Easter program? If you have not, get a copy at once and make yourself familiar with it. After that you will never use any other book to get up your Easter or any other Sunday School program. Edition with tunes \$1.50 and \$1.75. Word edition .50 and cheap in quantity to Sunday Schools.

NEW EDITIONS.

By next time we hope to be ready to tell you something definite about new editions of the Dance, Freemasonry, and the Hymn-pamphlet. All these are in preparation. The demand for them is on the increase and we expect you to exhaust this new supply also in a short time.

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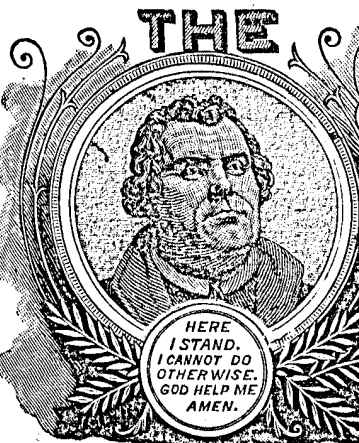
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THE



HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME
AMEN.

Lutheran Witness.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



Vol. XXII.
No. 10.

PITTSBURG, MAY 7, 1903

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ONLY.

Only a grain of wheat,
So small that folk don't mind it;
Only a grain of wheat,
With the power of God behind it;
Only a buried grain;
Only the falling rain;
Only the sun's bright glory
Bursting through heaven's top story;
Only a grain, only a grain,
Buried and dying, and living again.
There's harvest in a grain of wheat,
If given to God in simple trust;
For tho' the grain doth turn to dust,
It cannot die. It lives—it must—
And men shall have enough to eat.

Only a span of life,
So small that folk don't mind it;
Only a span of life,
With the power of God behind it—
Only a little span;
Only a buried man;
Only a King's great love
Paving the way above;
Only a span, only a span,
Only a buried, dying man.

There's harvest in the life of man,
If given to God in simple trust;
For tho' the body turns to dust,
The man's immortal. Moth and rust
Are only a little span.

—DR. WALTON.

Editorials.

From now until the opening of the colleges in September a "burning question" before our Christian parents and our Christian congregations is, whom shall we—whom should we—send to be fitted out for the office of proclaiming the Gospel in our stead? "Go ye" is a command the comprehensiveness of which we must appreciate, otherwise we cannot be fully alive to our duty as a disciple of Him whose words these are. "Go ye and preach the Gospel to every creature" is a command that leaves no room for the sluggard about the Master's business and there can be no shirking of responsibility on the part of those whom the apostles of old were to teach to observe all things whatsoever the Master had commanded them. We have a son endowed with gifts of body and mind; let us not dream of a proud career for him in business, in law, in medicine until we have learned whether the Lord hath not need of him to preach the Word of reconciliation and to serve as our substitute in proclaiming the acceptable year of the Lord. But we have no such son. Then we have property and goods and with them God has placed into our hands the means to support some one to preach for us, that is, as our substitute.

In opening a question and answer department the "Lutheran" says:

"The difficulty of conducting such a department satisfactorily is greater than appears on the surface, as may be judged from the following considerations: 1. Many questions will be sent in which it will neither be wise nor profitable to answer. 2. Others will be sent which it will be impossible to answer satisfactorily without requiring more space than can be allotted. 3. Others will press for an answer that will be interesting or serviceable to comparatively few readers. 4. Others may be too general, or too indefinite, to allow of a proper useful answer. 5. After some time, the same set of questions may appear in different form and crave for an answer, thus destroying that freshness of interest so necessary to a well-conducted department of this kind. The "Lutheran" must therefore be allowed the fullest freedom in dealing with both questions and answers." In the "Witness" we have no such department but we have been receiving questions now and then from readers and have sought to answer them editorially or by means of specially contributed articles.

This course we have found satisfactory and shall always be glad to receive from our readers suggestions about interesting and edifying reading matter.

R.



Have we ever noticed that we felt ourselves weak when certain things were expected of us? that we did not trust ourselves to do the work? And yet, when the time came, we managed to bear up, were stronger than we knew? How shall we account for this? It is simply a mild form of unbelief, or at least a weakness in the faith. We learn that God asks certain work of us, and as Christians we feel that we ought to respond, but we overlook one thing. We forget that God alone can supply the strength we need; instead we look to ourselves, and hence the fear of failure. The fact that God does give us all needed strength when the time comes, ought to lead us to be less timorous. When we are convinced that the work is pleasing to God, we must not hold a consultation with our old Adam, for he is sure to plead inability. We must go and do the work in the strength which the Holy Spirit supplies.



They tell us that modern preaching lacks the note of authority, and we have no doubt that such is the case. And yet,

if Jesus spoke with authority, His ministers ought to speak in the same way, and a number of them do. Wherein do the others fall short? The question can best be answered by stating whence the preacher derives his authority. The Bible is authoritative to man as long only as he believes it to be God's Word. When he preaches in that belief, then he can speak with authority. But that is the trouble with so many of our modern divines. They no longer believe the Bible to be inerrant, they doubt some of its statements, and important ones at that; they do not fear God's Word, it has no authority for them, how, then, can they be expected to preach with firmness and conviction? They are afraid to tell their hearers, "Thus saith the Lord," because they don't always believe that themselves. As a result they begin to trim, to accommodate themselves to their hearers, instead of carrying them up before the throne of God to hear His will. Shame upon such preaching! How can the hearer be edified by it?



Happy the child who is reared in a Christian home! That home may be very poor and narrow in some respects, but if the atmosphere therein is pure and elevating, what matters it? Do we parents always bear in mind what a power for good or evil the home-life is? Do we overlook the fact that irreverent, idle and improper words may make an impression upon the child's mind which can never be effaced? It is true, the child must leave the home after a time, and will then hear such words anyway. But this does not relieve us of our responsibility. And surely, it will be granted that the child who has had a careful home training is much better fitted to grapple with temptation than the one who has grown up in an un-Christian home. The latter, in fact, has not even an incentive to avoid evil, no foundation for a pious life. In the home he has heard curses and sneering at holy things, has been taught to practice the vices of his elders. How can we expect other than evil fruits? To win such children of the world means that they must be taught laboriously those things which they should have learned in their homes, and when they have gone on in their evil ways for a large number of years, the task is a very difficult, and sometimes a hopeless one. Much anguish and remorse might be spared parents if they would look a little better to their home life. Many a child who was brought up in a godly home, has

risen up to call his parents blessed. We all see and believe that these things are true; let us also do accordingly.

W.

Sometimes laymen can teach theologians a lesson which they do well to heed. Captain Mahan of the United States navy, in speaking before the Episcopal Church Club of New York City a few weeks ago uttered a truth that many of our modern advanced preachers need sorely to have inculcated upon them. He said:

"Has not the world within the last thirty years learned from the Church that man's personal piety is a matter of small consequence alongside of his external benevolent activities? Has not the Church come to teach, consciously or unconsciously, that external activities, outward benevolence, are not merely the fruit—for that they are—of Christian life, but the Christian life itself—that doing these things is the all-sufficient living before God?"

Captain Mahan strikes the nail squarely on the head. An external shallow morality is what is preached to-day from many pulpits, instead of the Gospel of Jesus, which is the only "power of God unto salvation." May our Lutheran Church and all its pastors ever remain faithful in adhering to, and proclaiming, this Gospel of Christ in the midst of so many teachers of a false and dangerous religion of works.

*

The benediction at the close of divine services is not a mere perfunctory act. There is danger of entertaining such or a similar opinion. When the minister of Christ pronounces the benediction, he is the mouthpiece of God just as much as when he proclaims the Word of God from the pulpit. In the Old Testament God had indeed directly commanded Aaron and his sons to dismiss the holy convocation with the benediction; He had furthermore prescribed the exact words that were to be used, and in order that no one might think that this was merely an empty form, He had promised that He would Himself bless the people of Israel by it. Num. 6:23-27. Now, in the New Testament we have, of course, liberty to arrange our order of divine services ourselves, and so also this use of the benediction is no longer enjoined upon us in the same way that it was upon the people of Israel. But still the New Testament Church, in accordance with the example of Christ and the apostles has retained the benediction. And although the apostles use various forms of benedictions in their writings, the one prescribed by God in the Old Testament is still most extensively used in our churches. And what was true in the Old Dispensation with regard to the efficacy of the benediction is true also in the New. When the minister pronounces the blessing, he "puts the name of God" upon his congregation, and God blesses that congregation. Surely, we should rejoice to have such a glorious blessing conferred upon us by God's servant at every service. For whom God blesses, he is blessed indeed. When Isaac had conferred his blessing upon Jacob, and after-

wards became aware that he had been deceived with reference to the person, he nevertheless would not revoke his blessing, but said to Esau: "He shall be blessed." Thus, according to the Scriptures, the blessing even of this human father upon his child was irrevocable. How much more so the blessing of our heavenly Father upon His children! If we would always bear this in mind we would be less prone to esteem the benediction a light thing, or perhaps even to regard it merely as a sign for the close of the service.

*

And now let us look at the wording of the blessing: "The Lord (Jehovah) bless thee and keep thee." Here, then, the blessing and protection of the Lord is invoked upon the people of God. God's "blessing," at the very beginning of the benediction, includes in one wide sweep all the good gifts, temporal and spiritual, which we daily receive at His hands. What, indeed, would become of us without such "blessing" of God? We are nothing but beggars, living upon His bounty, and if His blessing were ever withheld from us, we must perish at once in body and soul. God's protection is next vouchsafed us. Without it we must forthwith become a prey to the enemy of our soul and a victim to the many thousand evils by which we are constantly beset in this evil, sin-cursed world. "The Lord make His face shine upon thee and be gracious unto thee." As the sun lights up the dark world at its rising, dispelling the terrors and dangers of the night, so the Lord promises to dispel the spiritual darkness of our soul, to relieve us of the terrors of sin and its dire consequences, and to be gracious and merciful unto us, not punishing us for sins, but forgiving them for Christ's sake. "The Lord lift up His countenance upon thee and give thee peace." To lift one's countenance upon a person, i. e., to look at him, is an expression of friendliness and good will. When God lifts His countenance upon us, He thereby assures us that He loves us, that the old cause of His wrath is removed, that we are at peace with Him. And thus He gives us peace, peace between us and Him, peace also between us and our fellow-men. Here that same peace is bestowed upon us, that the parting Savior conferred upon His disciples: "Peace I give unto you. My peace I leave unto you." Oh, the sweetness and comfort of this benediction! If we only realized and appreciated its glorious import at all times!

L.

Not so much is heard any more about the use of the individual communion cup. We do not know whether this quieting down of the agitation is due to the wearing off of the novelty of the movement or to the dying out of the fad. The furore was greatest—as was natural—among those who care least for the Sacrament, whose whole contention is about external things while they have no conception of the real worth and dignity of the Holy Supper. Staid Lutheran congregations have been content to celebrate the Sacrament even as did Jesus on the night in

which He was betrayed and far weightier arguments will be required to make a change than scary alarms about contagion. This fact is recognized in an opinion delivered by the faculty of the Philadelphia Seminary of the General Council. In this opinion the faculty says, among other things:

"The historical practice, observed by our churches, teaches, with great force and clearness, the fact that, while our Lord, by the gift of his Body and Blood to the individual communicant, assures him individually of the forgiveness of sins, the communion is not to separate but to unite believing children of God with one another. As a pledge of such union, the Lutheran Order of Service lays particular emphasis upon the common cup. The exhortation in the Church Book and Common Service culminates in the words: 'For we are all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.' The principle is not necessarily that of an entire congregation being restricted to but one cup at an administration, but that of a number of communicants drinking from the same vessel, as a testimony to the common bond that unites them in soul and body by partaking of the same Lord. What they elsewhere shrink from doing, they cheerfully do here, in recognition of the Lord's unspeakable love to them and to each, even the least and the vilest, of their brethren.

"As to one argument upon which the innovation rests, that of the danger of incurring disease, the lists of the hundreds of thousands communing yearly in our churches, for nearly four hundred years now, since the Reformation, is stronger argument than that urged by the professed scientific spirit of any particular age. If there be remote danger, this is found not only in the use of the common cup, but also in inhaling the same air, a peril which can be avoided only by completely isolating ourselves from our fellow-men.

"The refinements of modern life have, after all is said, probably more to do with the proposed change than even sanitary reasons. It must be acknowledged that, where proper precautions are not employed by pastors, there are abuses which give much ground for offence. Every possible care should be taken to cleanse the cup continually during the administration, and to fulfill every requirement suggested by regard for cleanliness and decency. Ordinary prudence will indicate that special attention should be given to communicants whose participation in a general communion might, because of disease or other serious physical cause, render others reluctant to commune after them.

"With these precautions, there is no reason among us for deviating from the historical practice. Where variation from it occurs, a revision of the entire Communion Service would be necessitated. The innovation is foreign and antagonistic throughout to the spirit of the Lutheran Church. Denominations in which the Lord's Supper is distributed not by the pastor, but by the church officers, through the pews or otherwise, for their own self-administration, can

adopt the change far more readily than a church which seeks most directly and immediately to reach the individual communicant with word and element applied through the pastor. The innovation sacrifices the individualization of the word to the individualization of the cup. Neither 'good order,' nor 'good discipline,' nor 'the edification of the Church' either requires or even advises it."

Other considerations must, no doubt, be weighed in a full discussion of this question, but the words quoted above will commend themselves for their soberness and conservatism. R.

Contributions.

IS THE BIBLE IN DANGER?

The answer to this question in the light of present-day tendencies, especially those of many of the schools of modern theological teaching, is, indeed, most discouraging. On the basis of prevalent opinions concerning the Bible, as well as widespread hostile activity against it, we have reason to be concerned, and to prepare for the defence of the Book, which to us is the guide through this life into the happy beyond.

There is, however, another answer, one that is ever assuring and encouraging, the answer, namely, of the Bible itself to the question proposed.

An utterance in point we find Luke 21:33. There, in a veritable chapter of destructions, the indestructibility of the Bible is definitely asserted. Though Jerusalem was to be, and now has been, destroyed; though the end of all things is assured, God's Work shall survive all ruin, it shall not pass away.

THE BIBLE IMPERISHABLE.

Heaven and earth, the entire creation as it is visible before our eyes; the firmament, sun, moon, and stars; the earth, vast seas, colossal mountains; all, shall pass away. This is sure. The Savior says it. But, just as sure is also this which the Savior declares: "But my words shall not pass away." They shall not be included in that sum total of heaven and earth, they shall not perish with them. They are imperishable.

That the "Savior's words," for He says: "my words," are in their comprehension equivalent to "God's words," as we have taken them, is easily apparent. His words are the Father's and the Holy Spirit's, and vice versa. There is no real distinguishing between them. Of His own words He said to the unbelieving and gainsaying Jews in the temple: "My doctrine is not mine, but His that sent me," (John 6:16). And again: "All things that I have heard of my Father I have made known unto you" (John 15:15). The Savior's words are therefore the Father's words and vice versa. Furthermore the Savior said to His disciples: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). The Comforter's words accordingly are the Savior's words, and vice

versa. When the Savior therefore makes an assertion concerning His words as such, this is equivalent to an assertion concerning every word that comes to us from that divine source which He also Himself was, namely, God. The Savior therefore in effect says: God's Word is imperishable.

To this truth both the Old and the New Testaments offer abundant corroboration. Isaiah cries down the ages: "Surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever," (Is. 40:8). Peter emphasizes this cry saying: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever" (1 Peter 1:24-25).

THE OBJECT OF GOD'S SPECIAL PROVIDENCE.

That Old Book has indeed a wonderful history. It has been assailed from the beginning. But, its enemies have ever come to shame from Satan on down to this very hour. This mysterious providence even the shallowest of infidels must acknowledge.

The secret of its existence to-day after all the assaults of the ages, is God's own providence. The Savior has said it, yes, God has said it: "my words shall not pass away"; and what He says must be. It cannot now pass away; it is as mighty against all its enemies as the God that has uttered it, who preserves it.

It never depended on man. God, it is true, entrusted it to him. Once, He wrote it into man's heart. Again, He reiterated it and wrote it on tables of stone. Again, He inspired men and they wrote as they were moved by the Holy Ghost. He also enjoined the remembering of His Word. He ordered the building of the ark for the preservation of the sacred oracles. But, what would have become of that Word of God if it had depended for preservation upon its human keepers. Man sinned and blurred the writing in His heart, broke the tables of stone, lost the ark, and sought to destroy the Bible. Verily, and sought to destroy the Bible. Verily, there were no Bible to-day had it depended like other books upon man.

The existence of the Bible is the result of God's guardian care. The Bible is God's miracle of the ages. In God's own voice it speaks to us from the beginnings, the witness from ages nigh forgotten.

In the light of the Bible's own testimony concerning itself, therefore, we confidently believe that the Bible is not and cannot be in danger. In the light of our day, however, we are concerned and aroused, we battle for it, assured nevertheless that the Word of God must ever prevail. H.

THE NEW RELIGIOUS EXPERIENCE.

Published by request from the "Bible Student." CREED AND LIFE.

Some writers are fond of emphasizing a difference between theology and religion, to the somewhat evident and decided discredit of the former. That there is a difference no discriminating

mind will deny; but at the same time every thoughtful person will recognize between one's theology and his religion a constant and vital relation: a man's conception of religious truth will inevitably determine the character of that man's religious life. A disposition to minimize the importance of theological beliefs in favor of an emphasis upon the practical duties of religion betrays a lamentable ignorance of the necessary connection between the two, a connection analogous to that existing between the heart and the arteries. Any decided change in one's conception of religious truth will sooner or later infallibly register itself in a corresponding change in his religious life. This fact has been much obscured of late years. There has been a marked effort to divorce the two, to insinuate an independence between them, to ignore or at least depreciate the importance of doctrine, to institute and force a contrast between creed and life, to suggest mere theoretical abstraction in the former and absorb attention in the latter as alone worth the serious thought of a practical age.

Cautious, conservative thinkers have long marked this tendency and have again deplored it, have repeatedly and insistently asserted the vital connection between the two and have plainly advertized what seemed to them an irreparable loss sure to follow a position so irrational. Their protests, however, have been either ignored or scorned and all danger scouted as mere imagination while the reading public was constantly and confidently assured that the modern tendency meant nothing but illumination and emancipation, only a larger liberty and a deepening spirituality, a baptism of fresh power that would be felt in every department of religious faith and religious feeling; that it promised gain and nothing but gain, no possible loss in any direction.

Any reader who has kept up with the discussion from the beginning must have noticed in the last few years a very gradual but a very marked disposition to abate these claims. A careful comparison between any article appearing within the last twelve months and one put forth ten or even five years ago will show this abatement most strikingly. There are qualifications now common that were previously altogether unknown, and writers are beginning to admit unequivocally that the movement has losses as well as gains; they are now showing a disposition to measure loss and gain and find a balance between them.

This disposition is growing and it is a most significant fact that the more they balance, the more they have to balance; each successive discussion of this sort reveals the growing need of adjustment between profit and loss.

If one wishes to measure the extent of this change and to appreciate its full significance, let him compare a discussion of the subject published by an advocate of the advanced school in 1890 with one appearing in 1903.

"THE NEW RELIGIOUS EXPERIENCE."

The foregoing paragraph will prove reminiscent of an editorial appearing in "The Bible Student" exactly one year

ago in which attention was directed to a most significant deliverance from the advanced school, noting certain dangers in the liberal movement that needed guarding; dangers that involved very explicitly the possibility of serious loss in several most important directions.

That article is called to mind by another appearing a few weeks ago equally significant and all the more important because it evinces so clearly a recognition of the fact we have just been emphasizing in the preceding paragraph.

We are now told that there is not a New Theology only but also a New Religious Experience. This is the first absolutely clear and unequivocal admission of what conservative critics have been long predicting would be the result, viz., that radical readjustments of theology must necessarily issue in equally radical variations in religion.

The religious life does not immediately respond to theological changes, but the response though not swift is none the less sure. A vessel does not stop when the power is shut off, previously gained momentum may carry it a long way with speed little diminished. The pioneers in the progressive theology were all men reared under the influence of the theology they were attacking, their religious life had been developed under it, their spiritual power had been derived from it; a man may change his views altogether and repudiate utterly the conceptions of religious truth that have moulded his own religious life from his childhood, but he cannot divest himself of the influence for so many years constantly brought to bear upon his faith and his feeling; he is practically the product of those influences. Such a man's past saves him from the full results of recent aberrations; such results cannot be measured in their whole force until those results are seen working in some soul whose spiritual life was developed wholly under them, with no modifying influences inherited from the past. We have often felt this profoundly while reading the radical utterances of the leading lights of the New Theology and have wondered sadly what would be the level of spirituality which had a plane so low for its starting point.

Of course time is required to test such effects; it is now becoming evident that these effects are making themselves felt and thoughtful writers in the new camp are directing their attention to these effects and the views of such men are not so buoyantly optimistic as they once were.

It is a hopeful sign to read from such writers language like the following:

"There is not only a New Theology, of which much has been said, but also a new religious experience, of which very little has been said. But the question whether religious experience is becoming more spiritual is far more important than the question whether our thought about religious experience is becoming more scientifically accurate. Faith in God and in the divine law and life remains; but it is not the same faith. Is it richer or poorer? stronger or weaker? clearer or more dim?

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well
May make one music as before,
But vaster."

The knowledge has grown; or so at least many of us think. But does more of reverence in us dwell? The music of mind and soul is in better accord. But is it vaster?

A NEW NOTE.

Before venturing at all into the questions here raised it is well to pause and consider the paragraph itself. It is of utmost significance that any question should be raised at all by such a writer. Such writing strikes a note absolutely new in the progressive school; it is only very recently that any questions have been raised, not very long ago the possibility of a question would have been contemptuously denied. It is hopeful indeed that now at last the progressives themselves are of their own option discussing the very questions which for twenty years have given growing anxiety to conservative thinkers and have found constant expression in their writings.

Not the questions alone, but the direction of those questions is significant. The writer remarks that while much has been said about the New Theology very little has been said about the new religious experience. This has been true of his own school of which alone, doubtless, he is speaking; and this has been the subject of much criticism from the conservative side. Conservative writers on the contrary have not been wanting in this direction, they have constantly emphasized the inevitable effect of the New Theology on religious experience and have uttered many earnest warnings. We are now told, however, and by the progressives themselves, that "the question whether religious experience is becoming more spiritual is far more important than the question whether our thought about religious experience is becoming more scientifically accurate."

Let it be remembered that in the divorce between "theology" and "religion" referred to in the opening paragraph of our present editorial, theology was generally defined as our "thought about religion." Upon this according to our present writer the stress of the new school has been laid—the effort to make it more scientifically accurate. It seems to have been assumed, certainly most confidently claimed, that thereby religious experience would become more spiritual. Notwithstanding the incessant challenge of conservative critics this assumption was not examined and these claims were never tested. For years the new school has contented itself with simply reiterating the most unqualified assertions. So far as we have seen this is the first open and unequivocal raising of the question whether theological readjustment has brought about a more spiritual religious experience. The more the question is discussed, the more room for discussion will appear. It is not at all improbable that from such discussion will date a reaction against the extravagant claims of the New Theology. At all events a manifest moderation of tone is now appearing and an element of modesty long lacking in the deliverances of this school.

PRAYER.

And now let us note the character and the content of the New Religious Experience as set forth from the view-point of the New Theology in its own words. If we contrast it with the old religious experience a balance of gain and loss may be struck according to the judgment of each individual reader.

"The aspect of prayer is changing. The New Experience does not look out and up to a King upon a great white throne, nor back to a Divine Man by the Sea of Galilee; it looks within to the God who tabernacles with men. Our prayers are less an asking for things and more a communion of spirit with spirit; the answers we look for are less external gifts bestowed and more spiritual life imparted; we do not so much seek succor from life's battles and burdens as courage for the first and patience for the second. Thus prayer becomes hardly distinguishable from meditation; it is listening to God perhaps even more than speaking to him, it is compliance with the Psalmist's counsel, 'Commune with your own heart upon the bed and be still.' It is therefore less a matter for appointed times and occasions; more a habit than an act, more an atmosphere than either. It is consequently more difficult to give it outward and formal expression except in liturgies; it is more private, less public, more unuttered, less expressed, more a life of the sub-conscious self, less a conscious and deliberate speech."

Those sentences will repay thoughtful study. One is tempted to fancy a smile lurked in the eyes of the writer as he penned the closing phrases: "more private, less public"; "more unuttered, less expressed!"

It would be a hard task indeed to put together more of serious sounding evasion in the same space. Our author calls it a "changing aspect of prayer"; but what sort of prayer is it that does not look up to God or back to Christ, that looks only within? that is not an act, nor even a habit, but rather an atmosphere? "a life of the sub-conscious self!" All of which may be a very good exercise; if our writer prefers to consider it an exercise better than prayer, we shall not find fault with his taste in such matters, but we insist that his laborious and ingenious phrasing shall not blind readers to the fact that such religious experience as he is there recording has parted with prayer absolutely; it may have gained something very superior, but it has lost prayer.

Our writer's concluding sentence is: "It loses in clearness, definiteness, precision; but it gains in intimacy, closeness, familiarity."

The loss is perfectly plain; as to the gain we feel like asking, "Intimacy, closeness, familiarity" with what? with the pray-er's "within?"

Moreover, is there any conflict or inconsistency between "clearness, definiteness, precision" and "intimacy, closeness, familiarity?" Why need one lose the former in order to gain the latter?

The plausibility of our author's presentation is derived from the subjective theory of prayer, i. e., the influence of prayer upon the man who prays. That there is a very great influence no one

doubts; prayer does bring calmness, peace, power to the soul, a world of comfort and a wealth of inspiration; but, mark it, *to those only who believe in the real efficacy of prayer* to a God who heareth prayer. Take away this faith and you cut up the subjective influence by the root; there is nothing to sustain it and it dies and withers.

The possibility of an atmosphere of prayer need not be questioned; such an atmosphere is always the outgrowth of the "habit" of prayer, while the habit of prayer is nothing more nor less than simply repeated "acts" of prayer—without the act of prayer there cannot be the habit of prayer, and how there can be an atmosphere of prayer with neither habit nor act of prayer passes comprehension.

THE SOUL AND GOD.

Such a conception of prayer must necessarily involve important changes in man's relation to God in other ways. In the words of our author, "a change in the soul's quest after God."

"With a belief in the Universal Presence and the Divine Order comes a consciousness that the devout soul is not to ascend into heaven to bring Christ down, nor to descend into the depth to bring Christ up, but is to find the Word, that is, the speaking self-revealing God, nigh, even in the heart. If it is more difficult to believe in miracles, it is less important. If the extraordinary manifestations of God recounted in ancient history appear less credible, the ordinary manifestations of God in current life appear more real. He is seen in American history not less than in Hebrew history, life of long ago. All so-called natural phenomena appear not less supernatural than the so-called miraculous: the change of water into wine by the vineyard not less than the similar change at the wedding feast: the daily feeding of five thousand out of a few seed cast into the earth not less than the historic feeding of five thousand out of two loaves and five small fishes."

If our author had quoted just a sentence more of the text he cites from Romans it would have had an important bearing on the meaning of the "Word" which is "nigh thee, even in thy heart," though it might have been somewhat irrelevant to the "self-revealing" in the man's own soul which he offers as its equivalent. More than this, it would have cast some light on that "ancient history" which now seems to appear "less credible" to our author, and less real than the manifestations of God in current life.

Would it be unfair to ask our author for an exact expression of the difference in credibility, reality and value between these "ancient histories" of the Hebrews and the modern histories of Americans—or to put it with absolute frankness between the Old Testament and Bancroft's History?

The references to miracles and the comparisons instituted are suggestive and illuminating; but we resume quotation:

"Revivals are infrequent, evangelists are not in demand, religious excitement is looked on with suspicion; development of a higher life out of the lower, as the flower and the fruit from the soil,

seems normal and natural. . . Religious activity is therefore less intense, less aggressive, less concentrated, but also less confined to special places, institutions, and epochs. There are fewer religious excitements, and more moral and civic reform conventions, fewer prayer-meetings and more college settlements—many of which, however, entirely ignore the needs of the spiritual life. Religious life is less emotional but more ethical, less intensified but more diffused."

In these sentences our author labors hard to put the best face on the situation, but the effort is something of a strain. The paragraph may be cleared somewhat by breaking up its antithetic structure of sentences and grouping his contrasts separately. To put it therefore, plainly, there is a decrease in revivals, in evangelistic preaching for the salvation of souls, in religious activity, in aggressive religious movements, in religion of the heart, in attendance upon religious services, places of worship, etc., etc.—and in the place of these we have college settlements, moral and civic reform conventions and the like! When he adjusts his balance here, he puts the result thus:

"It has perhaps lost something in manifestation of power, but it has gained something in quiet, practical efficiency. It may seem less evidently divine, but it is more evidently human."

To borrow one of his own phrases, we remark that the summation seems "self-revealing."

We cannot resist an inquiry how anything can gain in "practical efficiency," quiet or otherwise, by losing in "manifestation of power?"

That it seems "less evidently divine" is perfectly patent, that it is "more evidently human" is equally so; but the gain in this change is something by no means equally clear.

NO AUTHORITY ANYWHERE.

The New Experience has become independent and self-sufficient. It looks "within" for everything, and it recognizes no authority other than its own consciousness.

"The new religious experience looks for its final authority to the Voice within. The secret of whatever authority it recognizes in either Church or Bible is in the response which the soul makes to the word which they utter. Ecclesiastical authority is no longer recognized by the New Experience. It is frankly disowned and denied. . . The preacher has power only as he is able to evoke a deep response from the souls of his congregation. . . He has authority only as he is able to awaken in the soul of the hearer an authoritative voice, to put the conscience of the hearer into the imperative mood. The New Experience is more slow to recognize that the authority of the Bible is of the same description as that of the Church, but it is gradually and half-unconsciously coming to this faith. A text of Scripture is no longer conclusive as to doctrine; a precept of Scripture is no longer conclusive as a command."

Our author drops the antithetic here and his language is perfectly unambiguous and unreserved. There is no authority in heaven above or in the earth

beneath. "The Voice within" is absolutely supreme—there is nothing whatever to bring to bear upon that voice that it is under the slightest obligation to regard or respect and the pulpit is exactly on a level with the lyceum platform. Is it any wonder that college settlements and civic reform conventions have taken the place of revivals and prayer-meetings? It is hardly worth while to give our author's reading of the scale here, but such as it is we quote it:

"For those who have not the life in themselves there is a sensible loss of power in the Bible; but for those who have that life in themselves there is a sensible gain. A book which brings us to God is better than a book which merely tells us about God."

We pass over the modesty of the first sentence; while interesting, it is not relevant. What is altogether pertinent, however, is the antithesis of the last sentence, "a book which brings us to God is better than a book which merely tells us about God!"

Very true; but one will surely inquire whether a Bible divested of all authority will any the more readily bring one to God than a Bible believed to be God's Word and divine in its authority? After that is answered then the next question will be. Is there any inconsistency between telling about God and bringing to God? How can one be brought to God by a book which does not tell about God?

Finally; What is implied in the antithesis? Does the author mean to describe the Bible as conceived by the conservative school when he speaks of "a book which merely tells us about God?" This seems involved in the contrast he is instituting, but this is obviously an inadequate characterization. Evidently it is much better suited to his idea of the Bible than to that which he declares superseded by the view held in the New Experience. His way of putting his antitheses may be ingenious but it is not ingenious.

"LESS CELESTIAL, MORE EARTHLY."

A religious experience of the kind hitherto indicated will present changed views and values in every conceivable direction. Our author has well said "Faith in God and in the divine law and life remains; but is not the same faith." The latter is unquestionably true, illustrations of its truth appear on every hand. He is entirely within bounds when he says:

"Its hopes and aspirations are less celestial, more earthly. . . The battlements of heaven have grown dim, its angel choirs distant if not wholly inaudible; but the kingdom of justice, liberty and uprightness on earth has become a more vivid hope. In the Christmas song the New Experience is inclined to lay too little emphasis on 'Glory to God in the Highest'; it lays more upon 'Peace on earth, good will toward men.' . . . Discussions about heaven and hell, purgatory and second probation, interest it less than discussions about child labor, tenement-house life, civic corruption, divorce and the causes which lead to it. It regards life less as a preparation for a celestial kingdom of God: it works more for a terrestrial kingdom of

God as a true consummation of earthly life. It pays less attention to individual salvation than the fathers did; it pays a great deal more to social redemption."

It would be idle and useless, most obviously so, to institute any contrast between the position and attitude of the New Experience and the spirit and aims of Christian experience set forth in the New Testament. There is absolutely no likeness between the two; the hopes and aspirations of New Testament Christians were pre-eminently celestial; and upon such, as expressly distinguished from the earthly, the Apostle Paul exhorts us to "set our affections." Heaven and hell were themes of absorbing interest to Christ's apostles and those to whom they preached. We may now appreciate how far from Biblical ideals religion has at last drifted when it is marked as a note of an improved religious experience that is no longer interested in heaven and hell! and finds a token of increased spirituality in the fact that the battlements of heaven have grown dim and its angel choirs inaudible!

Social redemption has supplanted the salvation of the soul, and child-labor, tenement-house life, civic corruption, and divorce legislation, are the new gospel of this New Experience.

The implication is that justice, liberty and uprightness on earth are promoted thereby; it is only an implication, however, just as appears all through the ingenious antitheses of this article.

We learn from other and numerous articles that in the regions where this new gospel is preached there is great and growing complaint of lack of hearers and constant, urgent need of new methods to reach people, and incessant discussion of how and why the Church has lost its hold on the people. It is also a significant coincidence that the latitude where the New Experience most flourishes, where "aims and aspirations are less celestial and more earthly," is the very latitude that furnishes most texts for the gospel of "the tenement-house life, civic corruption, divorce and the causes which lead to it."

When we remember this we must be pardoned for doubting the implication and persisting in an old fashioned faith that the Gospel of Christ and his Apostles is better for social redemption than this new gospel of the New Experience.

By way of summation of effect at this point our author says of this New Experience:

"It loses something in regard for the spiritual life of the individual; it gains much in regard for the moral renovation of the community."

Which starts the question once more, Why the loss of the one should inure to the gain of the other. Naturally one would suppose that the surest and speediest method for the moral renovation of a community would be through the spiritual life of the individuals composing it; if there is any way to renovate a community by disregarding the individual, we are at a loss to conceive it.

THE RESULT.

As has been intimated above, in dealing with such writers it is simply waste of time to institute any contrast between

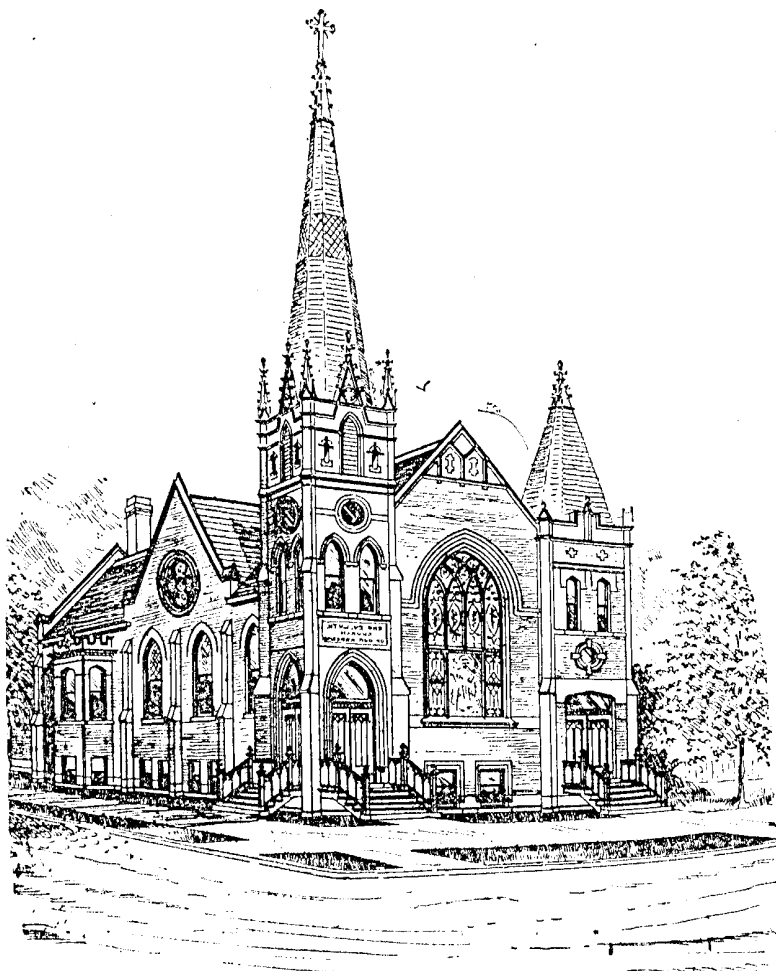
their ideals and those indisputably set by the New Testament writers. When writers unequivocally and deliberately assert that Scripture texts are no longer conclusive as to doctrines, and Scripture precepts no longer conclusive as commands, all appeal to Scripture is idle. Here we have a most impressive practical illustration of the inevitable issue of such readjustment as they have been so long, so persistently, sometimes so plausibly, advocating.

We have absolutely no authority, no appeal, no standard, no guide! There is no Divine King in the spiritual Israel and "every man does that which is right in his own eyes." There is nothing whereby one may correct individual aberrations, personal eccentricities, whimsical peculiarities; any vagary however absurd can claim and command equal consideration with the most positive statement of St. Paul, indeed if there be any difference the advantage will always be practically on the side of the "self-revealing voice within" this new experience of the modern eccentric.

For those, however, who still reverence the Scriptures as authority in faith and as a rule in conduct, it will be profitable to contrast this exposition of religious experience with that so constantly and so plainly set forth in the inspired Word of God.

Our author says most plainly of the faith of this New Experience that it is not the same faith as that of the old; he himself raises the question, Is it more spiritual?

He claims that our knowledge has grown greatly under the guidance of the New Theology, but he himself asks, Does more of reverence in us dwell? and he admits that these are decisive questions.



ENGLISH EVANGELICAL LUTHERAN CHURCH OF THE REDEEMER, ENGLEWOOD, ILLS.

If readers will carefully weigh his own admissions as we have quoted them, they will have little difficulty in answering these two supreme questions.

If a religion of bald naturalism is more spiritual than the Gospel of Christ and His Apostles, then the New Experience is a gain; if a religion admittedly "less evidently divine" and "more evidently human" evinces a deepening spirituality, then the advantage is with the New Experience most plainly.

If to repudiate all authority in faith and practice, and to constitute every man the sole and supreme arbiter of every question of time and eternity in creed and conduct be to stimulate reverence, then the advantage lies of course with the New Experience.

Of these questions let each reader judge!
S. M. SMITH.

Church News and Comment.

AT HOME.

On the twenty-second day of February the English Ev. Lutheran Church of the Redeemer, Englewood, was consecrated to the service of the Triune God. Three inspiring services were held. In the morning service the Rev. Sieck, from Milwaukee, preached to a congregation that filled the spacious church. In the afternoon service the Rev. Wm. Kohn and the undersigned preached. Owing to the large attendance an overflow meeting was held in the Sunday-School room, both pastors preaching in each service. In the evening the pastor, the Rev. Schuessler, preached in the church and the Rev. Sieck, in the Sunday-School room. The collections amounted to about \$900.

The church is a handsome building, a credit to the architect, Mr. Worthman, of St. John's Church (Pastor Succop). The cost was about \$10,000. The congregation has made rapid progress and is already self-supporting. There are other fields in Chicago ripe for

the harvest, but we need men and means to cultivate them.

Also Christ Church is progressing very satisfactorily. Sixty-two new communicants communed with the congregation for the first time on Easter, including forty-eight catechumens.

E. F. HAERTEL.

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New York City.—Eight children acquitted themselves very creditably in the preliminary tests in the parts of the Catechism and were confirmed on Palm Sunday.

The Easter celebration took place on Easter Sunday evening. A programme arranged by the Pastor telling the story of Christ's Passion and Resurrection in Scripture passages and hymns was well rendered. The offering amounted to \$38.95. W. K.

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St. Louis.—Grace Church, Pastor Sommer, reports sixty-two catechumens confirmed on Palm Sunday; Redeemer, Pastor Buchheimer, thirty-five; Mt. Calvary, Pastor Coyner, fifteen; Trinity, East St. Louis, Pastor Kreinheder, twelve. R.

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Grantwood, N. J.—The holiday season has been a blessed one. Good crowds and large collections caused us to rejoice on both Palm Sunday and Easter Sunday. On Palm Sunday the second class in the history of Trinity Mission was confirmed. The class of last year, confirmed by Rev. Dallmann, numbered three, two girls and one boy. This year's class numbered nine, five girls and four boys. The church was decorated with greens and beautiful Easter flowers. The Catechumens passed a very creditable examination, to the joy and delight of all present. On Easter Sunday Holy Communion was celebrated. Twenty-five, including the confirmants, partook of the blessed supper of our Lord. On the Sunday after Easter the children's service was celebrated. The Easter message was well rendered. The Easter offering of the Sunday-School, the confirmants excepted, amounted to \$8.00.

R. P. O.

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New York City.—On Tuesday, April 14th, the members of Golgotha congregation met to bid farewell to the former and first pastor, the Rev. Martin Walker, now professor of English at Concordia College, Hawthorne, N. Y., and bid welcome to his successor, the Rev. J. Schiller, late of Freedom, Pa. They who know Golgotha's history will find a peculiar significance in the name it has chosen for itself, and they who know under what trying circumstances and with what spirit of sacrifice Pastor M. Walker labored for the upbuilding of Golgotha, will understand that the parting of shepherd and flock was to both peculiarly painful. Yet deep gratitude and triumphant joy filled all hearts in knowing themselves again supplied with an able and earnest pastor. Pastor Walker had remained in charge until the arrival of his successor. Hence it was that farewell was bidden to him and welcome to his successor at the same time. Needless to say, every member, that could, was present at the reception. The Ladies' Society provided a generous spread. Among the guests bidden to the reception were the honored father of the out-going pastor, the Rev. H. H. Walker, president of the Eastern District of the German Missouri Synod, Miss Lydia and Master J. Walker, the Revs. Oehlschlaeger, N. Friedmann, J. H. Fritz, J. J. May and W. Schoenfeld. Rev. W. Dallmann, the vice-president of the English Missouri Synod, was also to be there, but synodical work compelled him to be absent from the city. The new pastor was introduced to his flock and cordially greeted. All the clergymen present were called upon to make a speech and readily responded. Though the sentiments voiced by the speakers were of a mixed nature, the dominant note was one of gratitude, joy and hope. With prayer and song the reception was ended. Certainly all the friends of Zion will unite with those present at the reception in praying to God that He may ever pour out all the blessings of His almighty grace upon both the out-going and incoming pastors and upon tried but faithful Golgotha.

The Rev. Prof. M. Walker had delivered his farewell sermon on Easter Sunday. On the following Sunday, Golgotha, together with a host of friends from our other New York and Brooklyn congregations, both German and English, again assembled, not to weep as on the Sunday before, but to offer thanks unto God and sing songs of joy; for the purpose of their assembling was the installation of their new pastor, the Rev. J. Schiller. The store in which Golgotha holds its services was crowded, and so were the adjoining room and hall. The Rev. W. Dallmann on the basis of 1 Tim. 4:16, delivered a stirring sermon, in which he especially addressed the new pastor, setting forth the solemn and sacred duties about to be assumed by him. The undersigned followed with a sermon in German on 1 Cor. 4:1, charging the congregation to receive their pastor as the minister of Christ and hence to give him the honor, obedience and assistance demanded by Christ, and above all to use diligently his ministry for their soul's salvation. Miss Julia Schnelle edited the congregation by the rendition of a beautiful soprano solo, and so did a quartette of Immanuel's Church (Eighty-eighth street) by rendering a very appropriate selection under the direction of Mr. E. H. Engelbrecht, teacher and organist in Immanuel's. Special mention should also be made of the hearty and heartfelt singing of the hymns by the congregation. Golgotha has established a reputation for itself by its excellent congregational singing. The installation was conducted by Prof. M. Walker, the Revs. Roesener, Dallmann, Fritz and the undersigned assisting. God prosper the work of Golgotha's new pastor and grant that its members be daily enlarged and that it soon may move into a temple of its own. W. S.

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The Sixth Session of Lake Erie Conference was held in Grace Ev. Lutheran Church at Cleveland, Ohio, Rev. H. P. Eckhardt, pastor, from the 14th to the 16th of April. Eleven members were in attendance. These together with three absentees showed an increase of four pastors in the Conference during the past year. Rev. John S. Henry read a doctrinal paper on "John's Baptism, a Christian Baptism," which was profitably discussed. Resolutions on Mission matters presented to Conference by Calvary Church Board of Buffalo, N. Y., were found to be very timely and important. Several recommendations to Synod grew out of the consideration of these resolutions which will, it is hoped, be of the greatest benefit to our Synod and its Missions. The Free Conference of Lutherans to be held in the near future was brought to the attention of the Conference and the opinion was voiced that our Synod ought to be officially represented. Measures were adopted to insure such representation. The accounts of our new Missions as found in the recent issue of the "Lutheran Witness" were declared to have awakened interest in both the paper and our Missions. The Mission Board was encouraged to continue in this course. Gratification was also expressed at the improved condition of the Publication Board and the enterprise shown in the advertising column of the "Witness." Wednesday evening divine services were held and holy communion celebrated. Rev. J. Adam Detzer, of Detroit, preaching the sermon. Rev. W. P. Sachs, of Pittsburg, acting as celebrant.

Worthy of note was the extra hospitality shown the Conference which permitted all the members to partake of the noon-day meal together every day of the session. Thursday afternoon Conference adjourned to meet the first full week in May next year with Calvary Ev. Lutheran Church, Buffalo, N. Y. A. T. BONNET, Secretary.

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Fredericktown, Mo.—It might be of interest to Lutherans to hear something of our mission station here. Missionary work has been carried on here regularly for two years, and to some extent for several years previous.

The Rev. A. L. Rohlfing, of Farmington, Mo., preached here a few times, then the Rev. J. H. C. Fritz, of Bismarck, Mo., took up the work and made this place one of his stations until he went to Brooklyn, N. Y.

The Rev. H. W. Schlesselmann, of Pilot Knob, Mo., came to our place in the fall of 1901 and preached for us until about two months ago when, agreeably to all parties, we changed to the Rev. S. S. Keisler, of Gravelton, Mo.

We first rented the Christian Church, but now have the Masonic Hall. Our services in the Christian Church had to be held between 1:30 and 2:49 p. m. This hour was very inconvenient. This was the best we could do. Our minister came on one train and left on the next.

The Rev. Keisler preaches for us every third Sunday. He comes on Saturday and does not leave until Monday. We have about 40 who attend our services.

The lodges are our greatest hindrance. Some four or five families refuse to have anything to do with our services because we reject the lodge. These same families possess considerable wealth.

Our town contains about 2,500 inhabitants and is in the great "Lead Belt." We have three large lead mines surrounding the town, and men prospecting for other mines. We have good public schools, a Methodist College, hustling merchants, churches, including the Methodist, the Baptist, the Christian, the Episcopal, the Catholic, and a Presbyterian mission in the same hall we use.

Our town is surrounded by a fine farming country. Land produces from 20 to 35 bushels of wheat per acre and other crops in proportion. Land is pretty costly near town—from \$25 to \$200 per acre.

The climate is genial, the air is pure, and the health of the people is very good. The mines are filled up with hands, but men of means could come here and go into business and do well. It is a good stock country, too.

T. D. BENNICK.

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Pastors Meyer, Steffens and Moll are publishing a joint parish-paper under the name "The Baltimore Lutheran." The foreword says:

"The lack of a Church paper serving the common interest of our Lutheran congregations in Baltimore has been painfully felt for some time. The value of a paper published in the interests of our Church, devoted especially to the welfare of the Church in Baltimore, and entering the houses of each and every member of every one of our congregations in the city is so obvious as to render discussion superfluous."

The initial number brings much matter of interest to the cause that the paper is to serve. R.

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"We cannot recall a single year when the reports of Easter services and accessions were so generally encouraging as they are at this season. The words of one pastor, 'Never in the history of our congregation have we had such inspiring services, or such a large communion, or such a liberal offering,' could be applied to dozens of cases which have been brought to our notice. And the same cheering story from the mission field in Wisconsin. The figures given are eloquent, and prove beyond a doubt that the day of small things in that section of the Council's English mission territory is drawing to a close. There is no longer the shadow of a doubt that if the Church could send at once into Wisconsin and the other great Lutheran States an able-bodied force of twenty-five missionaries, together with a church extension fund of \$100,000, it would be astonished at the results." So far the General Council "Lutheran." Do we understand? R.

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Prof. M. Valentine, president of the General Synod's Theological Seminary at Gettysburg, and Dr. McKnight, president of Pennsylvania College at the same place, have both resigned their office. In the case of Dr. Valentine advanced age is given as the reason. He belongs to the very liberal element of the General Synod. Dr. McKnight resigns on account of impaired health. L.

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Baptists and Catholics have just had a little controversy as to the nationality and ecclesiastical connection of St. Patrick. A Baptist minister of New Jersey claims that he was a Scotchman and a Baptist. He rea-

sons that there is evidence of his having immersed the converts he made in England, and a Baptist paper supports his view thus: "The fact is, that St. Patrick was neither Catholic nor Protestant. He lived at a time when all Christian men were Baptists. The Catholic Church had not then crystallized into the mighty empire it afterward became, and as all the Protestant churches were offshoots—protesting against the assumption of the Catholic Church—Patrick antedated them all." What interests us is the easy method whereby Baptists claim Christians that are at least supposed to have been immersed. A man or child might be immersed and still be far from being a Baptist.—Lutheran.

✠ ✠ ✠ ABROAD.

Bishop Schereschewsky, a converted Jew, after ten years of labor, has completed a translation of the entire Bible into the Chinese language. The work is being issued by the American Bible Society. L.

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It is reported that Russia has forbidden the reading of the Bible in its navy. The Bible is a dangerous book for Greek, as well as Roman, Catholicism, because these churches are not built upon the Bible, but upon human ordinances. Hence their enmity against the Book of Books is only natural. But what a sad commentary to their claim of being the only "orthodox" and "saving" churches such occurrences as these do furnish! L.

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On the Bible-burning in Fiji, which we reported, "The London Times" adds some details, from which it appears that "the incident occurred at a place called Namosa, where Wesleyan missionaries have been laboring for the past fifteen years. The Wesleyan version of the occurrence is that their missionaries made many converts, but, under the order and influence of their leading chief, these seceded in a body to the Roman Catholic Church. A holocaust of their Wesleyan New Testaments in a lime-kiln was the sequel to this change of religion. Cardinal Moran, Archbishop of Sydney, has made a statement of the case from the Roman Catholic standpoint. He said his information was that 238 Bibles had been burnt. The telegram he had received did not describe the circumstances, but he did not believe that any Catholic priests instigated or took any part in the burning. He would be very sorry if they did. Although the Protestant version of the Bible was unauthorized and inaccurate, as its frequent revision had shown, he would strongly disapprove of the alleged burning, if deliberately intended to wound the feelings of a Protestant religious body. His impression was that many of the natives had regarded these Bibles as idols, and had publicly sacrificed them in order to demonstrate the sincerity and genuineness of their conversion to Roman Catholicism." That people should burn Bibles "to demonstrate the sincerity and genuineness of their conversion to Roman Catholicism" seems rather peculiar.—Ed.

Miscellaneous.

NOTICE.

On the Sunday after Easter, April 19th, by authority of the venerable President of the Synod of Missouri and other States, the Reverend John Schiller was duly installed as Pastor of Golgotha Evangelical Lutheran Church, New York City. Pastors Dallmann and Schoenfeld preached; the former charging the minister, the latter the congregation. These brethren and Pastors Fritz and Roesener assisted in the act of installation which was performed by the retiring pastor. MARTIN WALKER.

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NOTICE.

By order of the venerable president of Synod, the Rev. Theo. J. A. Huegli, formerly of Albany, N. Y., was installed as pastor of the Evangelical Lutheran Church of the Holy Trinity, Humbertstone, Ontario, Canada, on Sunday, April 19, by

C. H. RUESSKAMP.

NOTICE.

All pastors and delegates as well as visiting guests who shall attend the convention of Synod June 24, are herewith requested to notify the undersigned at an early day, that no confusion may occur in the distribution of quarters, and that card notices may be mailed to them informing them of details.

W. P. SACHS,
Pastor "St. Andrew's," of Pittsburg, Pa.
Residence, 315 S. Craig street.

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NOTICE.

God willing our Synod will convene June 24th, at 10:45 A. M., in St. Andrew's Church, corner of Center and Morewood avenues, Pittsburg, Pa. Every congregation is obliged by Synod's Constitution to be represented by a delegate or to present a valid excuse. Delegates must bring proper credentials and submit them immediately after the service on Wednesday morning to the Credential Committee. The doctrinal paper to be read is by Prof. H. Stoepelwerth, the second portion of his theses on the Parochial School. Standing Committees must send in their reports to the Publication Board for printing one month before opening of sessions. J. FREDERIC WENCHEL, Secretary.

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ACKNOWLEDGMENTS.

Synodical Treasury.

Received per J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri, etc.	\$250.04
Prof. C. A. Weiss, from tuition, Conover College	42.00
Dr. D. Winter, Columbus, Kan.	5.00
Chas. Clasen, Treasurer, from the Church of Our Savior, Brooklyn, N. Y., for Colleges	10.70
A. D. Helfrich, Treasurer, from Grace Ev. Luth. Church, Cleveland, Ohio	75.00
Chas. Clasen, Treasurer, from the Church of Our Savior, Brooklyn, N. Y., for Student Franklin Yount, St. Louis, Mo.	4.75
W. A. Benner, Treasurer, from St. Martin's Congregation, Winfield, Kan.	9.00
Prof. G. A. Romoser from St. Paul's Church, Catawba Co., N. C.	10.00
Rev. E. F. Haertel from Christ Church, Chicago, Ill., for needy students, Winfield, Kan.	25.00
Henry Rudel, Treasurer, from Trinity Ev. Luth. Church, S. S., Pittsburg, Pa., for needy students at Conover and Winfield Colleges	44.54
Prof. Chas. Scaer, from tuition, St. John's College, Winfield, Kan.	76.46

Mission Treasury.

Received per Chas. Spilman, Treasurer	\$ 21.00
Casper S. Coyner, Treasurer, Waynesboro, Va., from Coyner's Congregation, Rev. Kuegele, Pastor, for Parish School fund.	30.00
Theo. H. Menk, Treasurer, St. Paul, Minn.	5.70
W. L. Moll, from Special Children's Service, Violetteville, Baltimore Co., Md.	3.33
M. B. Winter, from the English Ev. Luth. Congregation, Cresdon, Neb.	8.35
Rev. Wm. Schoenfeld, from Immanuel Congregation, New York City, for Mission in Grantwood, N. J.	27.00

May 1st, 1903.

A. E. SUCCOP,
Treasurer.

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ACKNOWLEDGMENT.

Received through Rev. Wm. Dallmann, from Mr. Spilman, treasurer of the Eastern District of our German Synod, for Trinity Mission at Grantwood, New Jersey, \$11.00. Many thanks! R. P. OEHLISCHLAEGGER.

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ACKNOWLEDGMENT.

Received of J. N. Coiner, \$15.00; P. M. Coiner, \$15.00; Celsus Coiner, \$15.00; E. Coiner, \$15.00; R. N. Page, \$7.50, and Irenaeus Koiner, \$7.50 for Mt. Calvary Interest Fund. God's richest reward unto the givers!

JOHN F. W. SIEVING, Treasurer.
St. Louis, Mo., Apr. 15, 1903.

The Reviewer.

GESAENGE FUER MAENNERCHOERE, Heft 9. Concordia Publishing House, St. Louis, Mo. Price 20c, \$1.50 a dozen plus postage.

The eight songs here furnished are all intended for this season of the year. The music is good, and none of it difficult.

W.

NOTES AND NEWS about BOOKS and PERIODICALS

LOOK HERE FOR IMPORTANT ANNOUNCEMENTS OF OUR PUBLISHING HOUSE

NEW EDITIONS

THE DANCE, (Revised)

By William Dallmann.

This booklet of some 60 pages is being republished for the fifth time.

The name of the author is sufficient guarantee, that in this case, too, "there is not a dull line in the book." He tells it in the form of a story, recording the conversation between Uncle Ben and his lively and pleasure loving niece and nephew. He has carefully revised the book and brought it up to date.

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THE LORD'S PRAYER.

Our Father, who in heaven art,
And dost to us Thy will impart
That e'en as brethren we're to be
And in our need to call on Thee:
Teach not our lips alone to pray—
Grant that our heart mean what we say.

Hallow'd be Thy name, O Lord,
Help us to keep all pure Thy Word
And lead, as worthy of Thy name,
A holy life, untouched by blame.
Let no false teaching do us hurt,
The poor misguided folk convert.

Thy kingdom come! So now it be
As also in eternity;
Within our heart Thy Spirit dwell
By His rich gifts to rule us well;
The wrath and power of Satan curb
That he Thy Church may not disturb.

Thy will be done, O Lord of Love,
On earth as 'tis in heaven above;
Patience in sufferings bestow,
Obedience in weal and woe;
All sinful flesh and blood withstand
That will not bow to Thy command.

Give us this day our daily bread
And all that for this life we need;
'Gainst war and strife be our Defence
'Gainst famine and 'gainst pestilence,
That we may live in godly peace,
All free from care and avarice.

Forgive us all our trespasses
That they no more our hearts oppress,
As we our debtor's debts forego,
Forgiveness of his faults bestow;
To serve each other teach us, Lord,
In charity and one accord.

Into temptations lead us not.
When Satan 'gainst our souls doth plot
Grant at our left and our right hand
We boldly 'gainst him make a stand
Through faith firm as a valiant host
And comfort of the Holy Ghost.

From evils all deliver us,
The days and times are perilous;
Save us from everlasting death,
Grant comfort in our final need;
Give us, O Lord; a blessed end,
We to Thy hands our souls commend.

Amen, that is, so shall it be!
Strengthen our faith continually
That we have not the smallest doubt
Of all our lips have given out
At Thy command and in Thy Name,
But confidently say, Amen.

MARTIN LUTHER.

Tr. by WILLIAM DALLMANN, 1903.

Editorials.

A certain infidel who persistently assailed the Bible was asked, why he did not leave the Old Book alone, since he did not believe in it. He is said to have replied: "I do not leave it alone, because it does not leave me alone."

This infidel thus gave expression to a remarkable experience of all times, namely, that God's Word, the light of

every wandering child of His here below, is the unbeliever's continual confusion and dread. The Bible also gives testimony hereto, Jeremiah 23:29, saying: "Is not my word like as a fire?" saith the Lord; and like a hammer that breaketh the rock in pieces?"

God's Word on the one hand is a fire, a pillar of fire that leads through the darkness, that enlightens the heart, illumines the soul, warms and comforts. Happy he who has been baptized with it from above. On the other hand, however, that Word is a hammer, the hammer that breaks the rock in pieces. Persistently it pounds away at the unbeliever and will not let him alone.

In the latter respect the Bible differs from all other books. The number of those published that have not met with the approval of all men is indeed legion; some have met most wrathful condemnation. There is none, however, that man has not been able to ignore, or at least forget. But the Bible, that biography of every man natural or spiritual, no one has ever been able entirely to forget, least of all when once his wrath had been kindled against it. It in no case will leave man alone. And like a hammer it disturbs the ease of the evil doer. In his wrath he has murdered prophets, persecuted those that were sent unto him, but the hammer he could not stay.

Does God's Word worry you? Does some part of it worry you, refuse to let you alone? Is it a hammer unto you? Then the only way to bring peace to your soul will be to let that Word become to you the fire to guide you out of the way that is evil, and to lead you in the way that is right. It can do it, and it will do it, no matter what seas confront you on your way to the promised land.

H.

The Epworth League of St. James' Methodist Church, Chicago, recently listened to a lecture on Our Lord from the lips of a Jewish rabbi, Dr. Hirsch, and joined with him in repeating the Lord's Prayer. A remarkable spectacle, the papers say. Of course, it is. All such things are. But remarkable for what? For consistency, for firmness and the like? We can detect nothing of the kind. It seems that the rabbi's audience was carried away when he said, "If Jesus Christ should return to the earth to-morrow, He would be welcomed in every Jewish synagogue in the land, and every Jew would say with David, 'Lift up your heads, O ye gates,

and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.' They might have asked him, why do not the Jews accept Him in true faith, but they did not. Instead they allowed him to tell them that Jews do not believe in original sin and do not accept literally the story of the Fall, etc. This is more of that growing spirit of unity that we hear so much about in these latter days. When will Christian people learn to hold convictions and to defend them, instead of accepting with so much gusto the utterances of a certain class of platform orators?

★

On the 25th of this month the centenary of Ralph Waldo Emerson's birth will be celebrated here and in other countries. His name already occupies a chief place in the Hall of Fame in New York City, and no doubt much praise will be spent upon him. To this we should have no objection, if only the one feature could be eliminated, that he will be spoken of as a religious leader. While Emerson was still living, Dr. Hedge once introduced him "as the man who more than any other belonging to the nineteenth century had influenced the religious life of the world." And there are men to-day who speak of him as having been pre-eminently a religious teacher. But this is playing sad havoc with the truth. Call him a thinker, a prose stylist, a poet, if you will, but don't couple his name with that of Christianity or religion. The man for whom the pulpit of a Unitarian church was too narrow, a religious leader? What are we coming to? The man who prefers to speak of God as "it," what sort of a religion must he have had! We repeat, if the man is to be praised, there is no objection, but there ought to be a little sifting done before orators launch forth their epithets upon susceptible hearers. Otherwise, much harm may be done the cause of Christianity and religion.

★

Other churches besides ours are beginning to call for students who have the ministry in view. How all important this question is getting to be may be seen from several facts. In Germany the number of theological students now is just what it was in 1831; this means that there must have been a considerable falling off. As to our own country, it has been shown that there are not one-quarter as many men preparing for the ministry as there were ten

years ago, that is, if we take into consideration the increase in population and the increase of students in such departments as law and medicine. Isn't it high time, then for people to be alarmed, and to look around for a remedy? Do we need lawyers and doctors more than we do preachers of the Gospel? But the reason for the decrease and, bringing the matter a little nearer home, for the lack of increase, is, because people have become so mercenary that they do not want to take up a profession, unless "there is money in it." Our Lutheran Church, and particularly our Missouri Synod, has, on the whole, a record in this matter of which it need not be ashamed. We all see that more might have been done, and looking back some of us may deplore the fact that we did not have more men twenty-five years ago. But let us turn, our attention to the present and the future; the past is no longer ours. What are the conditions in our Church to-day? The indications are that unless we do considerable work to get students for the ministry, and do it right quickly, there will be a dearth of men in the near future, and as a consequence the work of our Synod will suffer. Every one of our congregations should consider it a sacred duty to look for young men in its midst and to encourage them to enter our colleges and seminaries as soon as they are fitted; to provide also the necessary means for their support in college, if needs be. Above all things, we would say to parents and young men: "Do not make this a question of dollars and cents, but of immortal souls. Think of what your church is doing now in various parts of the world, how much more it might do if it had the men, and how much greater the need for men as time wears on. Then decide. W.



The story is told that a friend once showed Ruskin a costly handkerchief with a blot of ink upon it, and remarked, "Nothing can be done with that." Ruskin took the handkerchief and after some time sent it back to his friend, beautified by a fine pressing in India ink, which had been developed out of that blot. So God's almighty hand, through the transforming power of the Gospel, changes our deformed and corrupt nature, until in the world to come all its deformity and corruption is sloughed off and we are entirely transformed into beings of sinless beauty and perfection. No matter how deformed and corrupt we may be, no matter how deeply we may have fallen: God is mighty enough to effect the transformation. Therefore, no one need despair; for there is help for all.



There are people in different churches, who claim that a Christian can and must know exactly when and where and how he was converted. No doubt there are some who can point back to the exact time when their conversion took place. The change with them was so sudden and violent, that it is indelibly impressed upon their heart and mind. But these cases are the exception. Most

Christians have no recollection of any particular time when they experienced such a change; their conversion was either so gradual that no distinct point of time could be at all designated, when the change of heart was made, or their conversion took place before the time that they were at all cognizant of the fact. Many who have been baptized in infancy and reared by pious parents, have no recollection at all of any conscious change from the state of wrath to that of grace. They have been Christians ever since their infancy. From the state of baptismal grace, they have gradually, imperceptibly developed into a state of conscious childhood. And that is the normal order, that is the way which God designed.



The "Independent" reports:

"There was an interesting little incident in connection with the late Cincinnati election which deserves mention. There had been a certain social reception attended by Republican leaders, at which a part of the entertainment furnished gave general offense to the Catholics. Thereupon an effort was made to persuade the venerable Archbishop Elder to suggest to or instruct the Catholics as to how they should vote. He then published a card in which he said that during the twenty-two years of his administration he had been uniformly treated with fairness and consideration by both parties, that both parties had liberally supported Catholic charities, and that in regard to the coming election he could see no reason why he should advise the Catholics how they should vote. Nevertheless we see no reason why any clergyman, priest or archbishop should not give such advice, unless advice is likely to be interpreted as dictation; and we wish he could have said that both parties had impartially refused to vote any subvention to any charities under sectarian control."

The "Independent" is right in its last statement. The State should not support religious institutions, and the churches should not expect such support. But, of course, this is the key to the bishop's action: both parties had "liberally supported Catholic charities," and he did not wish to offend either party, otherwise his charities might suffer some time or other, if the party which he had alienated should get into power. It is again the cunning Jesuit, that crops out here. If the Roman hierarchy sees any advantage in "advising" their members how to vote, they will do so every time, and again if it is in their interest not to advise them, they will prudently refrain.—Of course, there may be circumstances when a pastor might, and even ought, to advise his members how to vote. But as a rule it is undoubtedly best for the pastor to keep out of politics just as much as he possibly can. Pastoral wisdom will dictate such a course. His members are almost sure to belong to different political parties, some of them, too, are likely to have very pronounced convictions on the subject, and the pastor who will interfere with such convictions is likely to incur their displeasure, and possibly

runs the risk of alienating them and seriously impairing his influence with them. L.



The suicide record in our country is becoming appalling. On a single Sunday there were recently in Chicago nine suicides. For the past three years the numbers are for that city: 356 in 1900; 399 in 1901; 439 in 1902, and the sum total for 1903, it is said, promises to be far greater. The "Interior" says:

"The favorable conditions of life in America have rendered us peculiarly liable to depression of spirits under disappointment. Not a single one of life's many burdens presses upon us more heavily than upon our contemporaries in other lands, but we have less power of resistance. There are more suicides upon the boulevards than in the slums; because the discontent lies in the mind, not in the body or the estate. The only sure preventive is to walk close with God as with a trusted friend."

These ghastly figures proclaim that the ideas of God, of human responsibility, of heaven and hell have been banished from the hearts of the people. Men are worshiping an idol, the idol of worldly gain and pleasure, and when they find in suffering and disappointment how vain and deceptive is the service to mammon it is not surprising that black despair settles upon them with its satanic suggestion of freedom from it all through self-inflicted destruction. Nothing save Christianity—virile, life-and-duty-exalting Christianity—can stay the hand of the demon of suicide.



No doubt we can begin to feel easy now about the Louisiana Purchase Exposition, because it has been "dedicated with appropriate religious exercises," and, surely, everything must move along smoothly now. But in all seriousness, the "Witness" protests against such misuse of Church function on public occasions, just as it has protested against the ceremonial of the lodge in laying the corner-stone of State buildings. Writing about this matter before the so-called dedication, Professor Graebner enters his objections in the following language:

"So they are going to dedicate the World's Fair with religious exercises. Who? Well, Cardinal Gibbons in the first place, and Rabbi Harrison in the last, and four Reverends between them. The affair is to start Roman Catholic, to struggle through several rounds of Protestantism (?) and to wind up in Judaism. What does all this mean? Is it consistent with the nature of the Exposition? The Louisiana Purchase was not a religious affair and can not fitly be commemorated as such. The Exposition is not a religious enterprise, and to stamp it such by a religious dedication is like putting a cigar label on a box of communion wafers. And now, instead of putting on one stamp that does not belong there—which would be bad enough—they are going to put on half a dozen, thoroughly disagreeing with each other, very much like labeling the same bottle 'Rye,' 'Hock,' 'Deidesheimer,' 'Champagne,' 'Soda Water,' and 'Pilsener.' These labels would be either true;

and what an abominable mixture that beverage would be! Or they would be false, the bottle actually containing Aqua Ammonia; and what an abominable fraud the whole thing would be!

"Some one might say, prayer and benediction are not necessarily a mark of religious character. If not, what are they? They must certainly indicate something. When a house is dedicated with prayer and benediction, even if it be a private house, it indicates that in this house God shall be served, though perhaps but in a private way. What God? By what manner of service? That would depend upon those who would pray and bless. If we were to see Rabbi Moses officiating alone at a dedication, we would not be likely to suppose they were consecrating a Catholic nunnery. Or would we? And if we saw a Roman Catholic priest, conducting the dedication by himself, we would probably expect that the Hail Mary and the rosary were to have a place in the house so consecrated. What manner of worship then is to be enshrined in the World's Fair buildings? Is it to be Christian worship? But the rosary is not Christian. Or Romanism without the rosary? There is no such thing. And if there were, what of the Jew? Or what is Rabbi Harrison? Well, Judaism is certainly a religion represented in this country. Of course, and so is Mormonism. Why, then is there not a Mormon on the program? There are more congregations of Mormons in this country than there are of Jews. Why draw the line on the Mormon? Because—well, because Mormonism is distasteful to us. Yes; but since when is religion a matter of taste? It is a matter of conviction, and our Christian conviction is as strongly against Judaism as it is against Mormonism; and our Lutheran conviction is as strongly against Romanism as that of Romanists is against Lutheranism. What, then, will the excluded Mormons say when he sees Romanists and Lutherans and Jews co-operating in the dedication of the World's Fair?

"But let us leave that to the Mormon. The more important question is, What will God say? He says, *I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.* Is. 42, 8. *All men shall honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.* John 5. 23. *What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore COME OUT FROM AMONG THEM, and BE YE SEPARATE, saith the Lord. 2 Cor. 6, 15-17. Mark them which cause division and offences contrary to the doctrine which ye have learned, and AVOID THEM* Rom. 16, 17.

"This is what God says; and God will not be mocked. What is here said does not proscribe the Exposition, which remains what it is, a secular, industrial enterprise, no matter by what incongruous labels and trimmings it may be disfigured, and we need not on that account stand back when this fair of the nations is put to its proper use. But against the

religious hotchpotch at the dedication we enter our energetic protest as against an abomination from which all who know better should keep aloof." R.

Contributions.

ON THE MODE OF RECEIVING THE LORD'S SUPPER.

In its 7th Article the Augsburg Confession says: "This is sufficient for the true unity of the Christian Church, that the Gospel is preached therein according to its pure intent and meaning, and that the Sacraments are administered in conformity with the Word of God. And for the true unity of the Christian Church, it is not necessary, that uniform ceremonies instituted by men, should be everywhere observed."

The only essentially necessary requirement for the unity of the Church is unity of doctrine. Where there is unity of doctrine, all believe the same thing and hence there is unity of faith between them, and this internal unity is not destroyed by diversity of external rites, customs and ceremonies. Therefore the Augsburg Confession declares the pure preaching of the Gospel and the right administration of the Sacraments sufficient for the true unity of the Church, and it leaves all ceremonies free, in as far as they do not affect the doctrine. In the Lutheran Church each congregation is at liberty to arrange its own worship, to adopt, to abolish, to introduce and to observe customs and usages as it sees proper. Hence it is that there is no other church in which such a variety of ceremonies and usages is found as in the Lutheran. Neither synod nor conference having authority to prescribe ceremonies Lutheran congregations arrange their churches and their worship according to their environments and their own sense of propriety.

But to conclude from this that the Lutheran Church sanctions arbitrary changes and innovations would be altogether erroneous. There is a vast difference between liberty and license. Levity of all kinds in the house of God is contrary to the spirit of true Lutheranism, which rather requires that the whole worship in all its parts and details should be in keeping with place and object. The conservative spirit of our Church wants forms of worship which are "good to the use of edifying," what is most churchly and most completely in harmony with the Gospel. Whilst she contends for liberty in externals, there is therefore nevertheless a tendency towards uniformity of ceremonies in the Lutheran Church, and this tendency is the more pronounced, the truer the church is to the spirit of Luther. Looseness and aping after the surrounding denominations and sects will bring multiplicity of innovations, faithfulness to the old doctrine will beget love for the old and distinctively Lutheran usages. And it is certainly desirable that all Lutherans, especially those belonging to the same synod or general organization, should have the same form of worship and should observe the same ceremonies.

Where differences do exist those ceremonies which are the more churchly and most common among Lutherans should be adopted by all congregations to bring about uniformity.

In writing this we have in mind the different modes of receiving the elements in the Lord's Supper. The general custom of the Church is to receive the bread and wine with the mouth, but there is a large number of Lutheran churches, more especially in the South, where the custom of receiving the bread and the cup with the hands obtains. A word on this subject seems the more timely, because the "Lutheran Visitor" lately recommended the introduction of the individual communion cup on the ground that consumption, cancer and other diseases might be transplanted by the common cup. That such a thing ever really happened in the history of the Christian Church is, to say the least, doubtful. To prove it would certainly be a difficult undertaking. In all cases the individual communion cup never was customary in the Lutheran Church. It smacks of sectarianism and is in ill-keeping with the words of the institution: "Drink ye all of it." But the object of this writing is to trace the origin of the custom obtaining in some Lutheran congregations of receiving the elements with the hand.

The first man to introduce this custom in the time of the Reformation was Dr. Andrew Carlstadt, professor at the university of Wittenberg. Both teaching at the same university Carlstadt at first was or seemed to be in full harmony with Luther, but already in the years 1519 and 1520 Carlstadt published books in which he manifested a spirit of fanaticism and radicalism. Luther had changed the doctrine and for the time being had left the outward forms of worship unchanged knowing that the Gospel once preached into the hearts of the people, the necessary changes in externals would, in the course of time, come about of themselves in a peaceable and orderly way. But Carlstadt was of a different sentiment, and while Luther was absent—being in safe-keeping at the Wartburg—Carlstadt found opportunity to try his way of reforming the church, and he began to make all manner of changes in externals. Concerning his innovations in the administration of the Lord's Supper, Dr. I. G. Walch writes: "At Christmas, 1521, he held mass in the German language, distributed the supper in both kinds, admitted everybody without confession and without preparation, and told the people to take the Sacrament with the hands. All this he did arbitrarily on his own authority and thereby caused great commotion."

When the confusion created by Carlstadt and others assumed such alarming proportions that the whole work of the Reformation seemed to be endangered Luther gave ear to the urgent petitions for his return which came to him. Leaving the Wartburg, he arrived at Wittenberg, March 6th, 1522. To pacify the people Luther preached eight sermons on ceremonies and innovations. They are embodied in the XX. Vol. of

Luther's Works, edited by the aforesaid I. G. Walch. These sermons breathe a spirit of love and moderation which everyone reading them with an unprejudiced mind must admire.

In the first sermon he lays down general principles and rules with regard to the changing of long-standing customs and usages. In it he says: "We must not look to ourselves and our faith or ability alone, but we must look to our neighbor to accommodate ourselves to him and not to offend him with our liberty. To make a rough comparison: when one who carries a sword is by himself, he may have the sword bare or in the scabbard, and may play with it as he likes; that makes little difference. But when he is in a crowd or with children, then he must behave very differently with his sword, lest he injure another. Even so we must conduct ourselves with regard to our liberty, that we give no reason to any one to be offended at us and our liberty. Neither should we forget, how God carried us and had patience with our weakness, yea our unbelief, so long a time. We must therefore also have patience with our neighbor, if he can not at once follow or keep pace with us."

These words certainly show that Luther was actuated by the same spirit as Paul, who likewise wrote: "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak." 1 Cor. 8:9.

In the fifth sermon Luther treated of the innovations made in the administration of the Sacrament, and we will give an extract of what he said on taking the elements with the hands. After stating that he himself had preached against the foolish commands of the pope, as for instance, that no women dare wash the cloth on which the elements were consecrated, but a priest must do it, Luther goes on to say: "Now you go and act almost, yea altogether as foolishly as the pope, in that you think it must be so that the Sacrament is taken with the hands, and in this you think to be good Christians. In this matter you have grievously failed and have dealt too forwardly with this precious treasure, that it were no wonder if God could have tolerated, but to deal so lightly in this thing, He can and may not suffer, in that you have made a common law and a "must" that each one shall take the Sacrament, the body and blood of Christ, with the hands."

Introducing the argument which the innovators used, Luther says: "You might say then: 'We go and we must go by the Scriptures. Now Christ so instituted it that we should take it with the hands; for He said: 'Take and eat, this is my body. And the disciples took it with the hands. Why should not we, too, take it with the hands? Answer: Although I regard it undoubtedly certain that the disciples took the Lord's body with the hands and concede that thou mayest also do it without sin, but about insisting and standing upon it I do not know. . . . John writes that those who crucified the Lord gave Him vinegar to drink, and says: 'When Jesus had received (Luther's translation has "taken") the vinegar.' (John 19, 30.)

Here you must confess that Christ did not take the sponge with the hands; for he was nailed to the cross. What shall I say against this? I am cornered, and willing or unwilling, must confess that to take does not alone mean to receive with the hands, but also to possess myself of in other ways, however it may be done.

Therefore, dear friends, if we want to undertake such and similar things we must have a sure foundation to stand on that we can defend ourselves against the assaults of the devil. I do not say that you sinned by touching Christ's body with the hands; yet you did no good work by it, because all the world is offended at this thing. For this is the custom in all Christendom to receive the venerable Sacrament from the priest's hands. Why will you not herein also serve the weak in faith. And Luther concludes this subject with the words: "Therefore put away this abuse and innovation. This is my faithful counsel and earnest request."

Carlstadt's way of receiving the elements with the hands was observed at Wittenberg from Christmas, 1521 to Lent, 1522, two and a half months, when the old method of taking the elements with the mouth from the hands of the administrator was re-instated, and has remained the Lutheran way of taking the Sacrament.

When Carlstadt went to Switzerland Zwinglius did not only adopt his doctrine of the Lord's Supper, but introduced also his mode of taking it with the hands, and this latter became a distinctive feature of the German Reformed Church. Reformed theologians insist on it that the Sacrament must be received with the hands, as the only right way of taking it. Therefore J. C. Dietrich in his catechism question 554, asks: "Must the bread be taken with the hands or only with the mouth?" and answers: Strange question! The taking and eating which takes place with the mouth, is certainly necessary, but the manner of receiving is indifferent," and he adduces John 19, 30 in proof.

It must, of course, be admitted, that there are places where the mode of receiving the Sacrament is not a distinctive ceremony, because the difference is not known to the people, but this can not alter the fact that the German Reformed mode of receiving the Sacrament with the hand is a distinctive feature of that Church over against the Lutherans. A Lutheran from Germany, seeing communicants receiving the Sacrament with the hands would think himself in a German Reformed Church, and he would be surprised when told that the congregation was Lutheran.

Congregations having this distinctively German Reformed mode should certainly abolish it. It is lacking in churchliness and has the tendency of lowering the veneration for the Sacrament. In many parts of the Lutheran Church communicants receive the Sacrament kneeling with hands folded. This is comely and showing a sense of the sacredness of the action. "Whatsoever things are lovely, whatsoever things are of good report, think on these things." (Phil. 4, 8.)

F. KUEGELE.

ST. JOHN'S COLLEGE.

What a blessing is a Christian college where young men and women may receive a Christian education. Indeed there is no education possible without religion. According to God's Word man is body and soul. Train the body and the soul, or the result will be what an English Lord discovered who had upon the advice of a French infidel trained his boy in everything except religion: "The boy has all the vices of a child bred in the hut of a savage." We are prone to underestimate the value of a Christian college when we compare it with secular colleges where great numbers of students, big endowments, and high salaried professors are found. St. John's, Winfield, has none of these, but it is a Christian college for which we thank God. We pray that He will continue to bless and make Christians willing to offer sacrifices and send boys and girls and money. As the trustees of St. John's met last week and will soon send their report, it will not be amiss for one of them to let the readers of the "Witness" know what St. John's has been doing and by the grace of God intends to do. We found that the number of students was limited, 75 being enrolled in all departments, only two more than last year. Of these 25 to 30 board and lodge in the building. Now it is evident that we ought to have more students, especially for the ministry. Aside from one student from St. Martin's only one ministerial student from our English Synod is enrolled, the other fourteen came from German congregations. We could have more students for the ministerial and other departments if all our pastors, members and parents were alive to the necessity there is in our day for a college like St. John's. In the near future we shall have to look to our churches to furnish men for the English ministry. Our German brethren have all they can do to supply their churches. St. John's has advantages even for those who will not study "for preacher." Those intending to take up parochial school teaching will find admirable training in our academic department. Then there is the commercial department. It has given general satisfaction. While the teacher is not a Lutheran, he has "up-to-date" methods. But we will have a fine Lutheran teacher next year. You know Lutheran teachers and preachers are willing to work on a very small salary. And in this respect also St. John's is cheaper than any other Western college, I mean the business department, also. Typewriting and shorthand is also taught. We expect to have an experienced Lutheran teacher, at present professor in a prominent city college, for this department. For those desiring music, science or literature we offer good inducements. We have an arrangement with the music college of this place, which enjoys a deserved reputation, whereby students of St. John's desiring music are enabled to get lessons at a very reasonable rate. It means to musical students also entrance into the best society. St. John's has no fine library, but hopes to get a liberal appropriation for it. The literary society has placed a \$90.00 encyclopedia on its

shelves. This literary society is very popular. Male students from a distance may get board and lodging in the building. Girl students can procure board and room in private families at reasonable rates. The rate for board in the building is \$1.75 a week, lodging 25 cents a month, "cheaper than any other western college." We will have a good steward next year and the "board" promises all the "variety" that can be expected for \$1.75 a week. "But Winfield is so far off" you say. In these days of time and distance annihilating express trains you will soon land at one of our four depots, and if you cannot go back home every few weeks, why, don't you see that will cut down expenses. "Cheaper than any other western college." As to recreation there is plenty for boys and girls. Winfield has a splendid environment. Any one desiring information or thinking of attending some college next year will do well to write to Prof. Meyer for a catalogue, enclosing sufficient postage for its sending.

J. H. LINDEMAYER,

Sec'y Board of Trustees.

Church News and Comment.

AT HOME.

Conover, N. C.—The Board of Trustees of Concordia College met May 12-14. The most important matter to be reported in connection with this meeting is the procuring of an amended charter of the college from the last General Assembly of North Carolina, which makes the Board, as now constituted, the legal Board and gives it the right to transfer the college-property. The Board accordingly resolved to offer the property again to Synod, and this time it is in a position to guarantee a clear title. Both the charter and the new Constitution of the Board will be printed in the "Witness" before the session of Synod by resolution of the Board. During the last year very necessary repairs in building and grounds, to the amount of \$400 have been made. Thus the college-building has been painted, the dormitory is receiving a new roof, improvements are being made in the appearance of the campus, and an organ has been purchased. The Board ordered several minor repairs to be made during next year, so that we are now getting into shape to house our boys from the distance quite comfortably. A plan was also devised, by which it will be possible to supply board to students at a reasonable rate, and to grant some reduction to such as are unable to pay the full price. It is to be hoped that these things will serve as inducements to bring us a larger number of ministerial students. L.

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Grace Church, Jersey City, N. J.—The mid-week Lenten services of this congregation were held on Thursday evenings, and it is worthy of mention that our little church was filled at each of these meditations on our Lord's Passion, the last of these services being held on Good Friday. Communion was celebrated on the evening of Maundy Thursday and on Easter Sunday morning. Seventy-eight members communed on Easter Sunday; this being the largest number to partake of Communion at one time. On Palm Sunday the pastor confirmed fifteen Catechumens.

The Sunday-School celebrated its Easter Festival on Easter Sunday night, telling the Easter story in song and recitation.

On Wednesday, April 22nd, a lecture, accompanied with stereopticon views, was given on Bunyan's Pilgrim's Progress. The lecture was very instructive and interesting. A. S. J.

Our English Synod now has a representative in the Board for Negro Missions in the person of Pastor L. Buchheimer, of St. Louis. R.

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Milwaukee, Wis.—The Inter-Synodical Conference held at Watertown, Wis., in the chapel of Northwestern University, was attended by members of eleven different Lutheran Synods. The Synods represented were those of Missouri (German), Wisconsin, Minnesota, Michigan, Missouri (English), Ohio, Iowa, Buffalo, Michigan (independent), the Norwegian Synod, and the New York Ministerium of the General Council. About 250 professors and ministers were in attendance, most of whom were members of the Synodical Conference, but the Ohio and the Iowa Synod also were well represented. The sessions were opened by Rev. M. Bunge, of Marshfield, Wis., formerly of the Iowa, but now of the Wisconsin Synod. He explained the object and purpose of this gathering and thanked those present for responding to the invitation which had been extended to all Lutherans who subscribe the Book of Concord. Rev. Prof. A. E. Ernst, of Watertown, was elected chairman and Rev. F. Hauser, of the Missouri Synod and Rev. Appel, of the Ohio Synod, secretaries. Two papers had been prepared to be read before this Conference, one by Prof. F. Pieper, and one by Rev. Geo. Fritschel. The Conference decided to hear Prof. Pieper's paper first, whereupon the professor entered the pulpit in the chapel and occupied nearly all of the time of the first forenoon in setting forth what the term "grace" means in the doctrine of Conversion and Election. It was a masterly effort, treating the subject in an objective way and avoiding expressions which might cause hard feelings on the part of those who do not coincide with the author's views. It was proposed to discuss Prof. Pieper's paper point for point, but this was not done. The discussion took a wide range. The speakers on both sides tried to get at the seat of the trouble and to set forth the real point of difference between the Synods in the late predestination controversy. Thus the different views were aired candidly for two days. However, the outcome was a feeling which permeated the whole assembly that a step has been made toward unity and that the best of results may be expected if the discussions are continued, and carried on in the same spirit in which the sessions at Watertown were ended. The Conference therefore, appointed a committee for the purpose of arranging another meeting. Of the Missouri Synod (German), Rev. J. Strasen, of Milwaukee, was appointed; of the Wisconsin Synod, Rev. C. Jaeger, of Racine, Wis.; of the Minnesota Synod, Rev. C. J. Albrecht, of New Ulm, Minn.; of the Michigan Synod, Rev. Theo. Seifert, of Steubenville, Mich.; of the Missouri Synod (English), Rev. H. Sieck, of Milwaukee; of the Ohio Synod, Rev. H. K. G. Doermann, of Blue Island, Ill.; of the Iowa Synod Rev. G. Weng, of Oshkosh, Wis.; of the Buffalo Synod, Rev. of Oshkosh, Wis.; of the Norwegian Synod, Prof. L. Gram, of Decorah, Ia.; of the Michigan Synod (independent), Prof. F. Beer, of Saginaw, Mich., and of the General Council, Dr. J. Niemum, of Rochester, N. Y. This committee organized forthwith, chose Rev. J. Strasen chairman, and advised the Conference to meet again in September this year and in some locality centrally located. Chicago was mentioned as a most suitable place. The Conference passed a resolution to have another meeting in September and left all the arrangements in the hands of the committee. The wish was expressed by the members of the Wisconsin Synod to have the next meeting in Milwaukee and the general opinion was that the matter which in this opinion was that the matter which in this first Conference had been ventilated from a doctrinal standpoint should be treated exegetically in the next Conference and that all those passages of Scripture should be discussed which treat of Election. Rev. Geo. Fritschel, of Loganville, Wis., defined his position and had his private secretary put down what he said, so as to enable him to justify himself before his own, the Iowa Synod. But he refused to submit his paper

toward the end of the sessions, because there would not have been time to discuss it.

H. S.

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It may be interesting to our readers to hear what others have to say of this Conference. The New York "Independent" contains this account:

"During the past week there was held in Watertown, Wis., in the College Aula, a religious convention that promises to be the beginning of one of the greatest church union or federation projects in the history of American Protestantism. It was a free Conference of theologians representing all of the Synods and Synodical organizations that accept all of the Symbolical Books of the Lutheran Book of Concord, the historical Confessions of the Church, with the purpose of seeing if ways and means could be found for a better understanding between the various bodies. As the entire Lutheran Church of this country, with the sole exception of the General Synod, occupies this confessional position, this invitation practically called for the representatives of more than one and a half million Lutherans. What has been keeping these apart in recent years was the interpretation of certain doctrines in the Confessions, notably those of Election and Conversion, and to a certain extent also some practices growing out of the principles recognized by all. The Conference had been prepared by no Synodical organization, but by a self-constituted committee of pastors in Wisconsin, who thought the times were ripe for attaining a *modus vivendi* between the divided brethren. The convention was in every way a remarkable success, the results surpassing the expectations even of its warmest friends. Professor Franz Pieper, president of the great Missouri Synod and the leading member of the theological faculty in St. Louis, had prepared a paper in which the points at issue, notably between the Western Synods, during the past twenty years, and which two decades ago had ruptured the Synodical Conference, the greatest union of Conservative Lutherans in the land, were discussed. The debate was vigorous, and the progress toward a better understanding was so noteworthy that the assembled conference, which numbered over two hundred theologians, unanimously agreed to continue the good work in a convention to be held in Milwaukee early in September. A committee, upon which all the leading Synods are represented, was appointed to make the necessary preparations for this meeting, which no doubt will be one of the largest religious conventions ever held in this country." L.

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The Board of Trustees of Thiel College, which is under the control of the Pittsburgh Synod of the General Council, has resolved to remove the institution from Greenville, Pa., to Greensburg, Pa. The people of the latter place have raised a subscription of \$100,000 in order to secure the removal. A party in the synod had advocated the change for some time, and the burning of the recitation building last spring made it necessary to come to an early decision. L.

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The North Carolina Synod of the Lutheran Church celebrated its one hundredth anniversary on May 2. To the Synod belong thirty-five pastors, sixty-two congregations and 8,173 communicant members. The congregation in which the services were held, in Salisbury, N. C., is about half a century older than the Synod. R.

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In New Orleans a certain nun in the "Sacred Heart Convent" had declared that she wished to be dismissed from the order, whereupon she was pronounced insane by the authorities of the convent and put into an insane asylum. Finally her sister succeeded in obtaining a writ of habeas corpus, by which both the "insane" person and the prioress of the cloister were summoned to appear before a court. The judge immediately established the sanity of the sister

and at once set her at liberty. This happened not 500 years ago, but in the year of our Lord 1903. And still they say that Rome has changed! L.

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The four corners at the intersection of Leavitt street and Haddon avenue are typical of religious conditions in Chicago. On one corner the Polish Roman Catholics erected a large hospital, on another the Norwegian Lutherans built a Deaconess Institute. Opposite the Roman Catholic hospital the Russians have an orthodox Greek Catholic Church, a unique building, while the remaining corner is occupied by a religious freak, a German Evangelical Lutheran Congregational Church. E. F. H.

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This is the day of church-federation. The latest scheme of this kind of which we have heard is that of uniting the Congregational and Unitarian Churches. In the Congregational Church, perhaps more than in any other professed Protestant body, the canker of higher criticism and rationalism has eaten to the very core, so that there is little genuine, positive Christianity left. Small wonder, therefore, that Congregationalists should begin to long for reunion with the Christless, anti-trinitarian Unitarians, from whom they separated a century ago. L.

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The hinges of the iron door which hides the gibbets in our Chamber of Horrors have been getting rusty of late, but a subscriber sends us the following choice extract, with the recommendation that we add it to the gruesome collection. We fear it is eligible:

CHURCH SOCIAL.

HELD AT ALLENTOWN TO AID CAUSE OF HOME MISSIONS.

The missionary society of the Presbyterian Church gave an advertising social to aid Home Missions in New Mexico, Friday evening. The affair was an entire success. About \$18 was realized. The Sapolio play, "Ye Spotless Towne," was well rendered, and received with enthusiasm by the audience.

The next on the program was the guessing of the advertisements represented by the different costumes and acting. The contest was won by Mrs. Charles Probasco, who received the prize. The next was a ten-cent party. Each person was blindfolded and allowed to smell of ten liquids, and the person who could write down the most odors was the winner. After this the card of admission entitled the holder to ice cream and cake.

We are gratified to learn that the cause of Home Missions is \$18 "in" by all this fold-out.—Church Economist.

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Bishop Frederick Burgess of the Protestant Episcopal diocese of Long Island has put his episcopal veto on raising money for churches through card playing functions, or by adjuncts of church fairs in which the element of gambling enters in. "The time has come," in his opinion, "when the church should be particular about the money it receives." Whatever the church suffers materially by cutting off this base of supply he believes it will gain spiritually.—Ex.

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"For Biblical criticism and information there is what economists would call an effective demand, a demand that it pays the purveyors of news to go to some expense to gratify. Here is a proof of it. The American Oriental Society had a convention at Baltimore. Many papers were read by men of scholarly distinction. Just one of them received the honor of an extended telegraphic report in a New York daily, and that was a paper on the Bible, by Professor Haupt, of Johns Hopkins. There is nothing novel or sensational in the report, at least to those who are acquainted with the main currents of scholarly hypothesis and conjecture. But it was "news," matter of public interest which, to the reportorial judg-

ment, the other papers were not; that is the significant thing."

It seems to us that the main question should have been: Was the paper really calculated to increase our reverence for the old Bible. The fact that it was considered "news" would indicate that this can hardly be. If, also, the fact that journals took it up while they slighted others of equal or greater value, is no argument that we should endeavor to secure more such papers, as some would have us believe. The Apostle long ago had something to say about people with "itching ears." W.

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ABROAD.

Cardinal Vaughan has instructed his people in the use of the term Catholic and Roman Catholic. He says that while they are free to use either term one or the other is to be preferred according to circumstances. Thus, when confronting the Church of England, Romanists should call themselves Catholics, but when they have to deal with the courts or Parliament they should be careful not to call themselves Catholic. You must for legal purposes, he says, for bequests and the like, "use the term Roman Catholic, for then no one else will dare claim" the gift. It is an interesting case for a linguistic casuist. The Cardinal assures us that the terms "mean the same thing," yet he seems equally sure that most people think they don't.—Churchman.

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A new Messiah has arisen in India. His name is Mirza Ghulam Ahmad. He has mailed his prospectus and picture also to several religious papers in this country. It would seem from this that he is bent upon converting, not only India, but the world to his religion. Perhaps he might find it profitable to come to the United States and form a copartnership with Alexander Dowie and Mrs. Mary Baker G. Eddy. L.

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The attitude of educated Jews toward the Higher Criticism of the Old Testament is not only a matter of interest, but is of practical value as coming from those whose whole training and linguistic scholarship should fit them above others to pass on some of the points made so much of by the critics. A correspondent of the "Church Family Newspaper," an English High Church paper, sought an interview with the Very Rev. Dr. Moses Gaster, the learned chief rabbi of the Spanish and Portuguese Jews, and one of the most scholarly men in Europe, in order to ascertain just what is the attitude which his people, as a body, adopt towards the Higher Criticism. From this authority he learned that Jews reject its conclusions. They declare that compromise is impossible. "Either the Pentateuch is God's Word or it is a human fabrication. If Jews believed that the Pentateuch was such a fabrication, Judaism, as such, would cease to exist. Its ethical teachings would remain, but Judaism is much more than a mere ethical system. . . . The 'liberal' Judaism which these critics teach us is no Judaism at all. It leads to the negation of Judaism, and is mere Theism or Unitarianism. Judaism rests immovably on the acceptance of the Law as the revealed will of God."

Dr. Gaster goes so far as to suggest that the reason why Biblical criticism has received so much attention in Germany of late years is the desire to deprive the Jews of their birthright; to disallow their claim upon mankind of having given to them the inspired word.

The reply of Rabbi Gaster gives one a practical problem on which to work, and makes his nation a living argument for the old conception of the Hebrew Scriptures.—Lutheran Observer.

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General Booth, in a recent speech at Liverpool, rather definitely hinted that the operations of the Salvation Army would in the near future be extended to higher places instead of limited, as generally hitherto, to the slums and localities tenanted only by the

poor. In the middle of the last century an organization called the Monthly Tract Society was established by Mr. John Stabb, which had for its one object the evangelization of the well-to-do classes, especially of the really rich, by means of superior tracts. The revelations which are so constantly made of iniquity at the top of the social scale are sufficient not only to shock the moral sense of all decent people, but to stir the ambition of the religious workers to extend their endeavors to what is too exclusively called "society."—Ex.

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A new kind of "insurance" has been inaugurated in England. A corporation has been formed in London, called the "British Divorce Company," which "insures" candidates for marriage against the costs of divorce, including outlay for attorneys, cost of suit in court, etc. Surely, it is beginning to look as though many people are now entering wedlock with the expectation of dissolving the sacred tie sooner or later!

Hearth and Home.

JOHN ELIOT, GRANDFATHER OF THE SUNDAY SCHOOL.

If we call Robert Raikes the father of the Sunday-School, shall we not at least give the name of grandfather to an American pioneer who, a hundred and fifty years before Raikes' time, established a practice which contained more of the characteristics of the twentieth-century Sunday-School than did the famous school at Gloucester? For contemporary records show that the famous apostle to the Indians, John Eliot, established in the First Church of Roxbury, Massachusetts, in the year 1632, a "practice for training up youth" which was strikingly similar to what later became known as the Sunday-School idea.

John Eliot was more than a peerless preacher to the Indians. He came to America to be a pastor, and a pastor he was, for more than half a century, over the old church in Roxbury (which was spelled with a "k" in those days, for it was a place of rocks). Like other great pastors and preachers, Eliot was deeply interested in children, and in all matters pertaining to education. The famous Roxbury Grammar School, which still lives and thrives, owes its existence to his efforts, and during his lifetime the desire for education was so strongly impressed upon the community, that, to quote voluble Cotton Mather, "more scholars went to college from there than from any other town of its size in New England."

The young preacher had not been long in his new field when he instituted a special Sunday service for the training of the children and youth of the congregation. The session was held after the preaching service, and there were two classes, one for boys and one for girls. There was an opening prayer, after which the pastor or some of the elders proceeded to catechize the children. There were none of the study-made-easy methods of the modern school. The time was occupied with serious business. Scholars were obliged to know and recite their lessons. And these lessons were not trifling. First of all as might be supposed was the Catechism. Those were days of stiff doctrine, and the young Puritans had to get early into their heads more theology than

most grown Christians know to-day. The strictness which prevailed in the Roxbury Church may be inferred from the fact that one member, a baker, was expelled on the charge of having given short weight in her bread!

Not only were the young folks in the Sunday-School examined in the Catechism and the Bible, but they were also expected to be able to answer questions and to make reports upon the sermon of the day—and it was no “children’s sermon” that John Eliot preached to his Puritan flock. As if this were not scope enough for this unique service, the elders were in the habit of asking pointed questions on “any fit poynt of catechise,” to quote again from the church records in Eliot’s handwriting. Here we may find the essentials of a true Sunday-School. More serious attention was paid to the business in hand, and more thorough study was given to the truths of Holy Scripture, than will be found in modern Sunday-Schools not a few.

We could wish for fuller details concerning this innovation. That it was a success we may know from the record of its existence a quarter of a century later. Eliot was a man of deeds, and not of words. He lacked the vanity and the garrulity which led Cotton Mather to chronicle at prodigious length his own thoughts, works and projects; and since he had no Boswell, and since there was in his day no ubiquitous newspaper reporter, we have to-day only the briefest record concerning this first Sunday-School and other notable works by “that famous instrument of Jesus Christ, John Eliot.”

What Eliot did for the young folks of his Roxbury parish, he did also, in a measure, for the children of his larger parish, the Indians. From the first he gave heed to the training of the Indian youth. He prepared two catechisms for the Indians, one of them a shorter catechism for the children. On every visit to Natick he “encouraged” the interest and diligence of the Indian children in their religious training by “some small gift, as an apple, or small biscuit, which he caused to be brought on purpose.”

The busy preacher, who was so engrossed in his work that he did not recognize his own cows when he saw them—shame on good Dame Eliot, for exposing her Goodman’s weakness!—yet was ever careful to burden himself regularly, on that lonely and at times difficult ride to the Indian village, with a store of goodies for the children. Is it any wonder that, with such a teacher, many an Indian very early learned to know and love him whose tenderest invitation was to the children?—The Sunday-School Times.



SCIENCE AND THE BIBLE.

The thing to be lamented is, that the moment men of science get hold of a fact, they instantly begin to set it in opposition to God’s Word. But the vaunted “fact” of Tuesday often takes some other shape on Wednesday, and by Thursday is found to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses.

“That field of peat,” says Sir Charles Lyell, “has probably been 7,000 years in course of formation.” “No,” replies a friend of his own, in a published criticism, “I think it quite possible that it has only been 700 years in growing.” A piece of pottery is found in the Valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquary soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells and Owens and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subjects of which he was writing. Just in the same spirit do Bunsen and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 30,000 years old. We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. “Oh! but that was a miracle,” they reply, “and we have made up our minds never to believe a miracle.” Very well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntos are now at work in the same laudable fashion. One set is now quite certain that man was “developed” out of an ape. Well, and what was the ape “developed” out of? They do not know. Our comfort in all this is, that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years; but they were never further off from their end than they are at present.—The Earl of Shaftesbury.



THROUGH THE FOG.

The fleet was overdue, and now a gray, ominous fog was stealing in toward shore. White caps and jagged reefs, long outlying points of land and small fishing-boats that hugged the shore were alike swallowed, one after another, by the advancing, implacable wall. Even in clear light this wild, inhospitable shore was a dread to mariners; now, with its fangs and claws shrouded, and the hollow reverberant roar of the breakers coming from indistinguishable points, what would it be?

A woman walked back and forth upon the sands, wringing her hands and moaning. Sledged loved ones out there behind the wall, and she had a past darkened by the wrecks which even now thrust their whitening ribs above the sand along the beach. A child of five or six years walked by her side, trying to keep pace with her footsteps, and glancing anxiously up into her face from time to time.

Presently an old man hobbled toward her from a small cabin, which was already losing its shape in the fog.

“Oh, Janet,” he called, “can ye come an’ sit with my girl awhile? She’s uneasy-like, an’ I want to go down an’ look at my pots before the fog gets too thick.”

“Is she worse?”

“Not much. But she’s restless an’ can’t bear to be alone. It’ll be a kindness, Janet.”

“Tell her I’ll be up after an hour or so. I can’t yet. My man an’ the boys are outside, an’ I must stay on the bench till I get some news of them. I can’t sit down now.”

The old man turned and hobbled back toward the house. The little girl looked up into the woman’s face with big, wondering eyes.

“Papa and the boys were outside yesterday, Mamma,” she said, “an’ you didn’t come down on the beach. You were singin’ an’ workin’ most all day.”

“But there was no fog yesterday,” the mother rebuked; “it was bright an’ clear.”

The child looked puzzled.

“Ain’t God in the fog just the same as in the sunshine?” she asked.

“Of course.” Then the woman paused and caught the child up in a close embrace.

“You are right, little one,” she whispered. “I’m a poor creature not to trust Him.”

The old man had paused near the cabin and gazed wistfully toward the little cove which contained the lobster pots.

“Oh, Martin,” she called, “you can go an’ look after ’em now. I’m coming right up, an’ will take care of your little girl till you get back.”

Later in the afternoon there was a slight clearing of the fog, and through this the boats came in one after another. The woman was bending over the sick girl when she heard strong voices calling her name on the beach.

“It is my husband and the boys,” she said reverently. “Thank God.”—Selected.



FACTORY RELIGION.

“No, sir,” said Scofield, the factory engineer, emphatically; “there is no such thing as factory religion! It’s a contradiction. Why my engine won’t run if I don’t swear at times.”

“How do you know?” asked the listener.

The fireman laughed.

Scofield turned upon him like a flash:

“Tom,” said he, with an oath, “wheel in ten or twelve more barrowfuls of that Nova Scotia coal. There isn’t half enough to last until six o’clock.”

The fireman departed without a word, and the engineer bustled around the room, oiling the slides, testing the water, opening and shutting valves.

“Well, I suppose I must leave you,” said the visitor, rising from his chair and holding out his hand. “Will you not give the subject a thought?”

The engineer shook his head. “It’s no place for religion, I tell you,” he said. “To my mind, factories ought never to have been built. God intended man to live out in the free air and enjoy nature. There is plenty of room out-of-doors; but here, where the very pulleys swear at their work—where steam

shrieks and curses—here is no place for religion."

"Tom!" cried Scofield, after the minister had left, "don't bother about any more coal, my boy. I was out of sorts when I spoke. There is enough in now to last a week."

"I couldn't help laughing, though," said Tom, wiping the grimy sweat from his brow, "you know that you never did try to do anything without swearing."

The engineer made no reply, but opened a paper, and seemed to read. The printed words, however, did not engage his attention, but most vividly what the fireman said came before him again and again.

Was it as bad as that? Could he do nothing without swearing? He would begin early next morning, and for every oath uttered he would drop a small brass nail into a tumbler that was in the window. He rather thought that the tumbler would be empty at night—now that he had got his will up.

The next day came—Scofield rose at five as usual, and, going downstairs in his stocking feet, stepped on a tack. The volley of oaths that followed counted out seven nails for the tumbler. The buckwheat cakes, a collar button, the cat, a slow clock, and the remembrance of his purpose, scored five more. Then with grim determination he shut his teeth and said not a word more until he reached the engine-room, where he counted out the twelve nails and threw them into the tumbler with an oath of relief. He was half across the room before the last one dawned upon him, but, true to his purpose, he walked back and put another nail into the glass.

All day long he struggled, and at night the tumbler held thirty nails. Scofield was startled. He had never dreamed that he was so profane, and the habit had such a "grip" upon him. At last he went to "Christian Tim," an old man in the steel works, and told him the whole affair. Tim pondered awhile, and then said:

"You may be able to leave off in time by your will power, but I know a better way."

"What is it?" inquired the other.

"Ask the help of the Lord Jesus Christ," said Tim, earnestly. "Has he not heard every oath? Isn't it against him that you have sinned? I had the same experience myself years ago, but with his help I never feel the least inclination to swear. And as for being happy, the hours are so swift-winged that I can hardly tell where the days go."

The minister called again upon Scofield.

"There is a factory religion, sir," said the engineer. "My fireman, Tom, and myself, are trying to live up to it. There is a Bible in that desk, and we find time to read some in it every day. And to tell the truth, I believe the work is less hard, the wheels run more smoothly, and the valves are tighter, and the whole place is lighter, cleaner and better, for this same factory religion."—Illustrated Christian Weekly.

Miscellaneous.

NOTICES.

God willing our Synod will convene June 24th, at 10:45 A. M., in St. Andrew's Church, corner of Center and Morewood avenues, Pittsburg, Pa. Every congregation is obliged by Synod's Constitution to be represented by a delegate or to present a valid excuse. Delegates must bring proper credentials and submit them immediately after the service on Wednesday morning to the Credential Committee. The doctrinal paper to be read is by Prof. H. Stoepelwerth, the second portion of his theses on the Parochial School. Standing Committees must send their reports to the Publication Board for printing one month before opening of sessions.

J. FREDERIC WENCHEL,
Secretary.

I kindly invite the visitors of the various districts to meet me in Church Parlor, St. Andrew's Church, corner Center and Morewood Avenues, in Pittsburg at 9 a. m., June 23d.

Respectfully,
A. W. MEYER.

All pastors and delegates, as also visitors, intending to be present at approaching Convention of Synod should announce themselves to the undersigned at once.

Quarters shall be provided only for those previously announced.

W. P. SACHS,
315 South Craig St.,
Pittsburg, Pa.

The treasurer advises me of a considerable deficit in Synodical treasury. Synod at coming Convention must materially curtail expenses, or increase revenues; and congregations should, as far as practicable, instruct their delegates to that end.

At the same time let us all remember the synodical treasury in the Pentecostal season.

Because of the protracted absence of our treasurer, Mr. A. E. Succop, after May 20, all remittances should then be addressed to Mr. A. H. Schewe, 440 Graham street, East End, Pittsburg, Pa.

A. W. MEYER.

ACKNOWLEDGEMENTS.

Thankfully received for professor's house at Conover, from a "friend," Pittsburg, \$100; through Pastor Bischoff from members of Koimer's Congregation, Va., \$111; Pastor Moll, \$3; Mr. Sanders, \$1.
May 7, '03.

GEO. A. ROMOSER.

Thankfully received for Church of Our Savior, Brooklyn, N. Y., from Miss Hoehr, 50 cents; Miss Velbinger, 20 cents; Miss Mindermann, 20 cents; Miss Sundermann, 10 cents; Miss Warncke, 20 cents; Miss Stelzner, 20 cents; Mrs. Moore, \$1; Miss Lankeau, 10 cents. Total \$2.50.

CHAS. H. SCHMIDLING,
Fin. Sec'y.

Brooklyn,
May 12, 1903.

Received through Prof. H. B. Hemmeter from Mrs. A. C. Adams, \$10; Mrs. Chas. W. Riggles, \$10; for Concordia College repairs.
Conover, N. C., May 12, 1903.

C. A. WEISS,

CHANGE OF ADDRESS.

The Rev. John Schiller, 887 Tinton avenue, New York City.

The Reviewer.

VOM CHRISTLICHEN GEBEN. M. L. Orphans' Home, West Roxbury, Mass. Price 12 cents, \$1.20 a dozen, postage extra.

This pamphlet is a translation of Pastor Dallmann's "Christian Giving." The translator, Pastor Fritz, has done his work well, and, we hope, to good purpose. Our German brethren will find here all they need on the subject of benevolence.

NOTES AND NEWS about BOOKS and PERIODICALS

LOOK HERE FOR IMPORTANT ANNOUNCEMENTS OF OUR PUBLISHED HOUSE

VERY IMPORTANT!

The printer made us say things last time which we did not mean at all. He advertised 100 copies of "The Dance" for \$1.00, when it costs us more than that to print that many. Not satisfied with that, he offers our S. S. Hymnal with tunes, which is cheap at \$1.50, for only \$1.00. Just think! the book has 463 separate hymns and a separate tune to every one of those 463 hymns. Then there are the several services for Sunday School, for meetings of S. S. Teachers and catechumens. There is the Small Catechism of Luther, also a number of lists. Finally there are several indexes, which increase the usefulness of the book about fifty per cent. And all this the printer wants us to sell at \$1.00. The "Lutheraner," which has the experience of Concordia Publishing House to go by, says of this book:

Price, in view of large amount of music composition, is **very low**.

To correct above mistakes of the printer, then, and to give you the prices of our latest new editions in tabulated form we put them here again.

S. S. Hymnal,
per copy \$1.50
Word edition,
per copy fifty cents
Cheap quantity rates on both

The Dance
Paper Cover,
per copy five cents
per dozen fifty cents
per hundred \$3.50
De Luxe Cloth,
per copy ten cents
per dozen one dollar
per hundred seven dollars

Buyer pays carriage charges on quantities
Freemasonry
per copy five cents
per dozen fifty cents, postpaid
per hundred two dollars
buyer pays carriage

Hymn Pamphlet
New edition in de luxe cloth,
per copy, five cents
per hundred three dollars fifty cents
buyer pays carriage

DON'T MISS

the announcement of catalogues of our colleges lower down in this column. Send for a catalogue today, read it carefully yourself, and then

pass it on!

NO, WE ARE NOT THROUGH

telling you about the many uses of that booklet on "Why I Believe the Bible." You ought to know by this time how indispensable that treatise is to every up-to-date Christian. To-day we want to call your attention to the other part of the booklet that has the record of the last convention of Synod.

SYNOD MEETS AGAIN

In a few weeks, a delegate to same, you ought to be prepared on the various topics that come up and discuss at its sessions. If you are not a delegate, you ought to be prepared just the same, so that you can help your congregation give your delegate instructions how to vote on what views to present at the coming convention of Synod.

Why I Believe the Bible,
per copy, now only 20 cents postpaid

Address all orders and communications on matters of business to
AMERICAN LUTHERAN PUBLICATION BOARD, 1349 Fifth Ave., Pittsburg, Pa.

COLLEGES

The Catalogues of our Colleges will soon be out. If you or your friend contemplate attending College send your address to one or both College Presidents.

Concordia College, Conover, N. C.
St. John's College, Winfield, Kan.

The Lutheran Witness

Is the official Organ of the Evangelical Lutheran Synod of Missouri and other states, published bi-weekly, edited by

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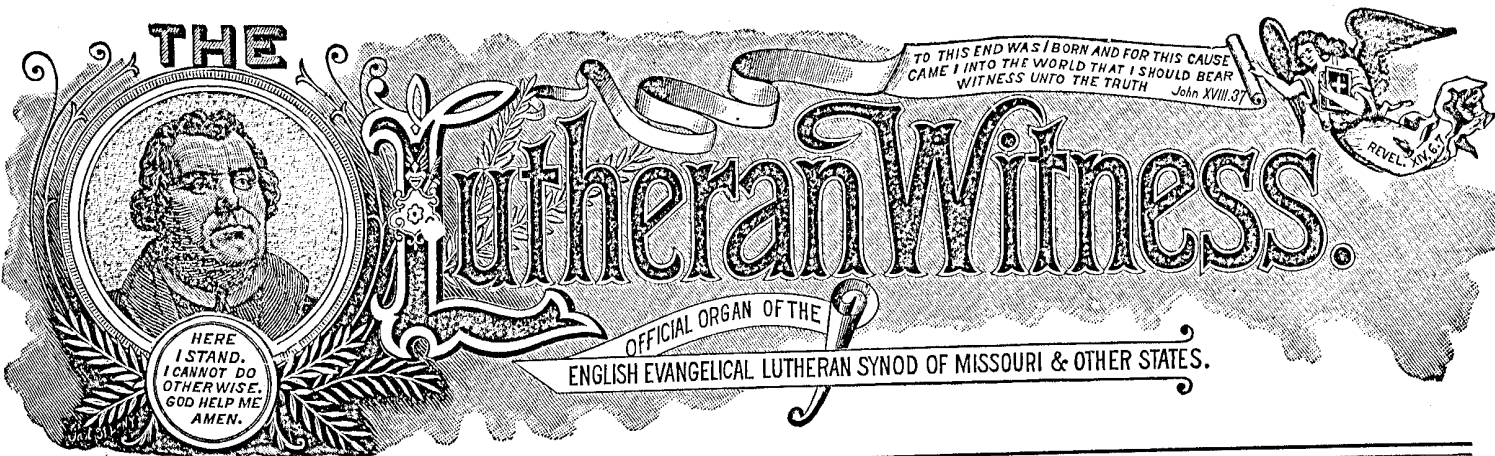
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THE



Vol. XXII.
No. 12.

PITTSBURG, JUNE 4, 1903

PRICE, \$1.00 PER YEAR.
IN ADVANCE.

TRINITY.

Most High and Holy Trinity!
Who of Thy mercy mild
Hast form'd me here in Time, to be
Thy image and Thy child;
O let me love Thee day and night
With all my soul, with all my might;
Oh come, Thyself my soul prepare,
And make Thy dwelling ever there!

Father! replenish with Thy grace
This longing heart of mine,
Make it Thy quiet dwelling-place,
Thy sacred inmost shrine!
Forgive that oft my spirit wears
Her time and strength in trivial cares,
Enfold her in Thy changeless peace,
So she from all but Thee may cease!

O God the Son! Thy wisdom's light
On my dark reason pour;
Forgive that things of sense and sight
Were all her joy of yore;
Henceforth let every thought and deed
On Thee be fix'd, from Thee proceed,
Draw me to Thee, for I would rise
Above the worldly vanities!

Holy Ghost! Thou fire of love,
Enkindle with Thy flame my will;
Come, with Thy strength, Lord, from above,
Help me Thy bidding to fulfill;
Forgive that I so oft have done
What I as sinful ought to shun;
Let me with pure and quenchless fire
Thy favor and Thyself desire!

Most High and Holy Trinity!
Draw me away far hence,
And fix upon eternity
All powers of soul and sense!
Make me at one within; at one
With Thee on earth; when life is done
Take me to dwell in light with Thee,
Most High and Holy Trinity.

Angelus, 1657.

Editorials.

God is very patient with us; His long-suffering often extends over months and years. But let no man imagine that he can take advantage of the fact, that he may sin with impunity. It would certainly be shortsighted to indulge in such thoughts, not to call it by a worse name. God's long-suffering may have a sudden end; sooner or later the wilful sinner shall learn that God is not mocked. How much wiser to turn and seek Him while He may yet be found.

It is a well-known fact that Baptists and some others make light of the Christmas and Easter celebrations as we have them in our own Church. But we have always thought that there was among these Christians no doubt as to the resurrection of the Savior. And yet it seems that in our day we may take nothing for granted. A leading Baptist

organ, has this to say about the last Easter celebrations:

"Probably if some of us told the exact truth at the close of Easter Sunday, with its confident assertions in song and prayer and discourse of the resurrection of Jesus from the dead, we should say that we wish every secret misgiving as to that great central fact of the Gospel could be banished from our minds and we could live day by day in the vital consciousness of the tremendous truth." Misgiving implies doubt, and doubt in this case certainly can not be called belief. Who is it that usually has these misgivings? Is it not the pastors, to whom the others look for spiritual food? We pity the people who have such leaders, men who proclaim truths and yet do not fully believe in them. They are doing harm to themselves and to the cause of Christ. To pursue the honorable course, a man should resign his office whenever he can no longer believe what he is required to preach. Nor can we understand why a Church paper should expatiate on such things. There is small edification in them for the reader.

The Lutheran says: "It is not only interesting, but profitable to look at ourselves occasionally through other people's glasses. A few such glimpses are afforded us by what a prominent Swedish educator and writer, Miss Milow, who is in this country to study our educational methods, has to say about us. Her exalted opinion as to America's destined supremacy in art, music, and education makes her views as to our present 'crudeness' all the more valuable. She believes that American schools and teachers, as a rule, lack in thoroughness and concentration; that the danger with us is an attempt to deal with too many subjects, which results in a little knowledge of many things and a thorough knowledge of none. But her chief criticism is with reference to the spirit and ideals of the American society, or club-woman, and in this she simply echoes the sentiments of her best American sisters, whose race has by no means died out. She says with much force and truth:

"I believe in women as wives and mothers. To be a faithful wife and a good mother is a far grander vocation than to be a lawyer, a professor or a popular club-woman. A woman with heart, hands and brain in a great country like America ought to find her use-

fulness as a woman, not as a female scholar. America is to be pitied if in the future it places the professional woman higher than the loving, willing, self-forgetting woman and mother."

The despising and disrupting of God's institution, the family, is bearing bitter fruit in Church and State—and the end is not yet. In the rearing and training of children Christians are called in our time to prove themselves to be the salt of the earth.

In his book "Social Aspects of Christianity," Dr. Richard Ely has much to say that cannot pass muster, but on the perplexing question of the hostile attitude of a large part of the workingmen toward the Church he writes the following words that should be deeply pondered:

"Laboring men do not feel that it is necessarily better to work for a Christian than for one who denies the obligations of Christianity—the outcome of experience has taught them that such is not the case; they do not believe that church membership on the part of their landlord insures just and considerate treatment for his tenants; they do not flock to the merchants who acknowledge Christ as their Master, in the conviction that they will merely on that account receive of them honest goods for a fair price; they do not rejoice when they learn that a railroad magnate, in whose employ thousands of their number stand, is regularly attending an orthodox church; they do not anticipate in consequence a removal of the truck-stores which rob them, nor the shortening of a working day, inhuman in its length, dangerous alike to patrons and employees; on the contrary, they greet the news that one of their oppressors has allied himself with the Church, with mocking laughter."

As far as the charges raised in these words are true it is evident that the professing Christians against whom they are raised have placed themselves under the woe that the Lord pronounces against the world because of offences.

Do you want a prescription for becoming truly happy? Here it is: "He that will love life and see good days, let him keep his tongue from evil and do good." Two things, then, you must do according to this Scripture advice: control your tongue and do all the good

you can. An evil, slanderous tongue and an avaricious, selfish heart are the two most prolific sources of misery and discontent. Learn to overcome them both, and you will do much towards making yourself and others happy.

★

"God is love" the Scriptures tell us. Out of love He created this world, and love reigned in this world as He had originally designed and created it. It was the devil that brought discord and strife into the world. If, therefore, we would get near to God, we must learn that love can be the only tie to bind us to Him. He has first loved us and is loving us still: so we must learn to love Him in return, and from Him, too, we must learn to love our fellow-beings. In no other way can we be and remain His children.

★

The words of the Second Psalm are as valid to-day as they were 3,000 years ago. To-day, just as then, He that sitteth in the heavens laughs at the enemies of His holy religion and has them in derision, to-day, just as then, He protects and defends His Word and Church against all the onslaughts of their adversaries, and all their efforts must come to naught. This must be our comfort, when we see so many learned and educated men to-day turn their backs upon God and His truth and endeavor to disprove its teachings by the findings of science. God's Word will and must stand though the whole world should turn against it. But though we need not worry about the Bible, though we know that it will prevail and triumph over all its enemies, no matter how learned they may be, yet it affords a Christian great pleasure to find that, even in this rationalistic and materialistic age, not all scientists have gone over into the camp of agnostics and infidels, but that there are still those among them who have preserved their belief in the truths of the Bible and are ready to defend them against their rationalistic colleagues.

★

An exchange says some timely and appropriate things with reference to "Manliness in the Pulpit." "The pure, high, broad manliness of Jesus is your model; a manliness at once modest and aggressive, serene and earnest, tender and fearless, gentle and powerful, full of sympathy, and full of searching thoroughness in dealing with sinners. We need more such manliness in the pulpit; it is the secret of power; it is the soul of eloquence. The cringing appeal for popularity, the hunger for approbation, the anxious looking for signs of sympathy, the cowardly compromising of truth—these things are so unmanly that they forfeit the respect they covet. With a brave, warm, human heart, come near to men of all classes and conditions with the same gospel of love for all. Manly piety, speaking in brave, earnest, and cheerful tones in the pulpit, and moving in the district with looks and words and acts of love for all,—the poor and the rich, and low and the high,—that is the power which, under God, will solve social problems."

Or rather we would say: It will convert sinners!—Alas! yes, there is too much of this "cringing appeal for popularity, this hunger for approbation, this anxious looking for signs of sympathy, this cowardly compromising of the truth." We preachers, too, are sinful men, and we are all more or less prone to yield to just such weaknesses as these; therefore it behooves us to be on our guard and to pray against them, lest we seek to please men in the pulpit rather than the Master, unto whom we stand and fall. L.

Contributions.

THE SACRIFICIAL AND SACRAMENTAL ELEMENTS IN LUTHERAN WORSHIP.

In the Apology of the Augsburg Confession, Melancthon has defined the two elements which must of necessity enter into public worship, the sacramental and the sacrificial. (cf. Mueller, p. 251.) Every ceremony or act by which God offers and grants us whatever the divine promise has attached to such a ceremony or act is said to be sacramental. On the other hand, every ceremony or act by which we seek to honor and glorify God, is said to be sacrificial. Thus the preaching of the Word, the reading of the Lessons, the administration of the Lord's Supper and Holy Baptism are sacramental acts, the singing of hymns, the repeating of prayers and collects, etc., are sacrificial acts. In short, whatever God does toward the congregation is said to be sacramental; whatever the congregation does toward God is sacrificial. Another designation for these two elements of worship is the somewhat vague term objective and subjective, but the above designation is to be preferred, since it shows us wherein this objectivity and subjectivity consists.

A moment's reflection will show that these two elements, the objective, sacramental, and the subjective, sacrificial, enter into and constitute all worship or divine service. The opening versicle of the Matin Service clearly expresses it: "O Lord, open Thou my lips: and my mouth shall show forth Thy praise." God opens our lips by His Spirit coming through the Means of Grace, and then we show forth His praises. This is what Luther has in mind when he calls the life of a Christian which should be all our divine service, a conversation with God. God speaks to us by His word of promise, and then we believingly speak to Him in prayer and praise.

The essential difference between the Lutheran and the Reformed service has been most aptly characterized by saying that the former is distinguished by its sacramental, the latter by its sacrificial character. Not that the sacrificial element is lacking in a properly ordered Lutheran service. It is there, but it is subordinated, to the sacramental. First comes what God does for us, then what we do towards God. In the Reformed churches this is exactly reversed. Take, for instance the administration of the Lord's Supper in the two churches.

After putting a supreme emphasis on the words, "My body given for you; My blood shed for you, for the remission of sins", the Lutheran Church turns to the words "this do in remembrance of me" and invites communicants and congregation "to show the Lord's death until He come." The Reformed churches deny the real presence and scout the idea that a sacrament may be a vehicle of grace, and give their communicants mere bread and wine, to be eaten and drank in remembrance of Christ's death. The sacrament has lost its sacramental character and become a sacrificial meal in memory of the departed dead. In it God gives man nothing, man gives to God. The sacrament is at most a Eucharist, an act of thanksgiving toward God. It has thus a striking resemblance to the "unbloody sacrifice for the living and the dead" of Rome. And this, by the way, is another striking illustration of the truth: "as soon as you leave the faithful Lutheran Church, no matter where you go, you are going towards Rome." You are substituting works for grace: What man does toward God, for what God does toward man.

"Pastor," said a young lady to one of our ministers, "I like to attend your services; they are so restful." She was a member of, and quite a regular attendant at a Methodist church. Had she been asked to give some reason for this impression which a well ordered Lutheran service made upon her, she, perhaps, could not have done so. We imagine that it was simply a happy combination of these two elements of worship which enabled her to sit restfully and quietly with Mary of Bethany at the Master's feet, before rising to offer to Him the best she had, rather than to lumber herself with much serving like Martha while neglecting the Word of life. After attending a service where the sacrificial and subjective elements completely overshadowed the sacramental and objective, where everything was, do! do! and nothing receive, where the dramatic preaching, vociferous praying and operatic singing keyed the congregation up to such a pitch that overwrought feelings must needs seek relief in spasmodic ejaculations, the objective presentation of doctrine, the humble reverent prayers, the hearty dignified singing of chorals, the constant invitation for an active participation by the people in their responses at every step of the service must indeed have seemed "restful."

It is therefore not strange that non-liturgical churches, having noticed this desire of their people for a more decorous and reverential mode of worship should try to supply the same by introducing responsive readings, the recitation of the Creed, Lord's Prayer, etc. The result is generally a strange piece of patchwork neither arranged by the Church nor expressive of its faith, but arranged by the individual minister and expressive of his "views"—and, let us add, of his bad liturgical taste. Here again the sacrificial and subjective preponderates. We saw an instance of this not long ago in an Easter service, used at the House of Refuge, where we

were invited to preach. The lengthy program with its rag-time tunes, its responsive readings of disjointed Scripture verses, its solos and declamations neither made provision, nor left room for the reading of an Easter lesson nor the preaching of an Easter sermon.

Still we as Lutherans must not overlook the fact that these attempts at liturgical reform on the part of the spiritual children of Zwingli and Calvin are an unwitting indorsement of our Church's position and a somewhat tardy recognition of her good taste. We do not hope to see these people studying our sixteenth century liturgies with a view to their adoption any more than we expect to see them study our Book of Concord before revising their confessions of faith. That would be expecting too much. But we do hope that an intelligent appreciation of their own church and its worship so emphatically endorsed by this tendency in other churches will prevent people, in their present transition from German to English, from weakly striving to imitate these churches in their mode of worship. Our people know that they must hold and confess Lutheran doctrine to be called Lutherans. Our people, however, are somewhat prone to imagine, that they can hold and confess their father's faith while casting aside their father's customs—which are indeed adiaphora—in order to conform as far as possible in these outward things to their Calvinistic environment. Very few of our English congregations have kept the eminently appropriate and dignified custom of having the minister face the altar with the congregation during the sacrificial, and face the congregation during the sacramental parts of the service. Why they should prefer to have the minister at all times face the congregation and then turning up his eyes to the ceiling in order to indicate to the people that what is now being said is directed to Him who inhabiteth the heavens, we cannot understand. Yet we saw this done in St. Paul, Minn., by a Lutheran minister while repeating the "Lord, have mercy upon us". The effect of such an exposure of the whites of the eyes was far from edifying. Very few of our German churches would countenance such a performance. Why then, should our English churches, which are quite fond of priding themselves on their superior taste, permit such things? Why should they object to the beautiful and churchly practice of intoning the sacrificial portions of the service? It is, of course, perfectly immaterial whether pastor and congregation sing or read. But let them do one or the other, and do it well. It seems one-sided and unnatural for the minister to speak and the congregation to sing, especially where there is no organ. Let both either speak or sing, but let each do the same thing.

We confess that such attempts to hold and confess Lutheran truth while tacitly denying it by adopting the worship music and wonderful liturgical usages of Calvinistic denominations is to us a most reprehensible procedure. Far nobler to offer these people, who are blindly groping "for something to

render worship more dignified and impressive" an opportunity to study the worship of a church which has never forgotten that what God does toward us must ever precede what we do toward God, that the sacramental element in properly ordered worship must go before and predominate over the sacrificial, that objective presentation of truth must be followed not preceded by its subjective apprehension. And the more closely we hold to the worship music and liturgical usages so unquestioningly followed in our German Synod, the more likely we will be to have the stranger within our gates tell us: "Pastor, I like to attend your services; they are so restful."

D. H. STEFFENS.



THE CHARTER OF CONCORDIA COLLEGE, CONOVER, N. C.

An Act to Incorporate the Trustees of Concordia College, situated at Conover, Catawba County, North Carolina.

In the General Assembly of North Carolina read three times and ratified this the 11th day of February, A. D., 1881.

Amended March 7, 1883, and February 16, 1903.

The General Assembly of North Carolina do enact:

Sec. 1. That P. C. Henkel, Paul Hunsucker, J. M. Smith, D. D. Seitz, Andrew Holler, A. M. Huit, M. L. Little, and M. Lippard, and their associates and successors duly elected, are hereby created a body politic and corporate in the name and style of the Trustees of Concordia College, and J. A. Hirth, of Washington, D. C., G. E. Long, J. F. Hunsucker, Jonas Hunsucker, Franklin Dellinger, H. B. Hemmeter, J. M. Smith, W. Perry Smyer, J. A. Yount, and Jones C. Yount, of Conover, N. C., Elijah Coyner and Theodore Coyner, of Waynesboro, Va., H. D. Dreyer, of Baltimore, Md., H. H. Niemann, of Pittsburg, Pa., and F. Kuegele, of Koiner's Store, Va., duly appointed and elected to said Board from time to time since the eleventh day of February, 1881, are hereby declared the proper successors of the original corporators under this act, and said Trustees shall have succession, and may have and use a common seal, and be capable in law to sue and be sued, plead and be impleaded in all the courts of this State, and may take, demand, receive, and possess all lands and tenements, moneys, goods, and chattels, which have been, or which may be given them by will or otherwise for the use of said College in the town of Conover, Catawba County, with power to make all needful rules and regulations for their own government and that of said College, and shall have continued succession in such capacity for the instruction of youths in the various branches of science, literature, and art.

Sec. 2. That there shall not be less than six nor more than fifteen Trustees of said corporation at any one time. That all vacancies occurring in the Board of Trustees shall be filled by the Evangelical Lutheran Synod of Missouri and other States.

Sec. 3. That the President and professors of said College, by and with the consent of the Trustees of said College, shall have the power of conferring the degree of Master of Arts, and the degrees and distinctions of less dignity than Master of Arts, which are usually conferred by colleges.

Sec. 4. That it shall not be lawful for any person or persons to manufacture or sell any wines or spirituous or malt liquors to any person within two miles of said Concordia College, except for medicinal purposes, and any person or persons violating any of the provisions of this act, shall be considered guilty of a misdemeanor, and shall be fined not exceeding fifty dollars nor imprisoned not more than thirty days for each and every offence.

Sec. 5. That said corporation may take and hold real and personal property not exceeding one hundred and fifty thousand dollars cash, and enjoy any and all rights incident to a corporation and necessary to accomplish the object of its creation.

Sec. 6. That said Trustees may open books of subscription and receive any money or property by donation or otherwise and appropriate the same to the use of the College aforesaid, may borrow money for the benefit of said College, and may sell, exchange, mortgage, or dispose of any property acquired in any manner, in furtherance of the interests of said College, when not constrained by conditions in receiving said property.

Sec. 7. That the said Board of Trustees shall have power to elect a president and professors to teach in this Institution, and remove them for good cause, and to erect suitable buildings for said school as may be deemed proper and to exercise supervision and control over the same.

Sec. 8. That a majority of the Trustees shall constitute a quorum for the transaction of business, selecting one of their number to preside in the meetings.

Sec. 9. That whenever property is received by the corporation, by gift or otherwise, on conditions specified in the deed or other instrument conveying the property, and the corporation shall not comply with the conditions or shall cease to use the property in conveyance, then the property is to revert to the grantor, his heirs or assigns.

Sec. 10. This act shall be in force from and after its ratification.



CONSTITUTION OF THE BOARD OF TRUSTEES OF CONCORDIA COLLEGE, CONOVER, N. C.

This Board shall be known as the Board of Trustees of Concordia College, Conover, North Carolina, incorporated under Act of Legislature Feb. 11, 1881, as amended Mar. 7, 1883, and Feb. 16, 1903.

Sec. I. The Trustees of this College at no time shall exceed fifteen in number.

Sec. II. Members of this Board must be members in good standing of some congregation belonging to the Synod-

ical Conference, and must, before taking their seats, sign the Constitution of this Board.

Sec. III. This Board shall annually choose out of their own number a president, vice-president, secretary and treasurer.

Sec. IV. The Treasurer of this Board shall pay out such moneys as ordered by the Board and shall render itemized statements at the regular meetings of this Board.

Sec. V. The Board of Trustees shall have oversight over the professors, both as regards the manner of their teaching and the matter taught. If they should have just reason to suspect either the morality of a professor, or his devotedness to the interests of this College, or the inculcation of erroneous teachings, it shall be their sacred duty to institute an investigation at the next regular meeting, or by calling a special meeting for that purpose. If, after deliberate examination, they shall judge a professor guilty of any of the above charges; it shall be their duty to depose him from office.

Sec. VI. It shall be the duty of the Board to keep watch over the conduct and welfare of the students, and in case of an appeal on the part of students, from a decision of the faculty, to review and sanction, or to reverse such decision.

Sec. VII. The Board of Trustees shall make a report at the regular conventions of the Evangelical Lutheran Synod of Missouri and other States.

Sec. VIII. A majority of the members of this Board shall constitute a quorum to transact business.

Sec. IX. A local board or executive committee of three shall be elected at the regular meetings, for the carrying out of resolutions entrusted to it, and in general managing for the Board the affairs of the college between regular meetings of the whole Board. It shall be the duty of this committee to render a full report at each regular meeting.

Sec. X. The President and professors of this College shall, on the day of their inauguration, subscribe the following oath of office. I do solemnly declare in the presence of God, that I do believe the Scriptures of the Old and New Testaments to be the inspired Word of God, and the only rule of faith and practice. I do solemnly promise that I will endeavor to elevate the theological, literary, scientific, and moral character of this College. I do further promise not to teach anything directly or by insinuation, which contradicts, or is in any way or degree inconsistent with the Word of God. I promise, by the aid of God, to vindicate and inculcate the doctrines and principles of the Evangelical Lutheran Church, as taught in her confessional writings, viz: The three chief symbols, the Apostolic, the Nicene, and the Athanasian Creeds; and also the Unaltered Augsburg Confession, interpreted in the Apology of the same, the Articles of Smalcald; the Small and Large Catechisms of Dr. Martin Luther, together with the Form of Concord as found in the Book of Concord.

Sec. XI. The Board of Trustees shall meet annually and as often at intermediate times as they may deem expedient.

Sec. XII. All special meetings of the Board shall be called by the President, or, in case of his absence, by the Vice-President, whenever a written request for such meeting is presented to him, signed at least by three Trustees. The President shall send notice to each Trustee at least ten days previous to such meeting, such notice to specify the business to be placed before the Board. Members shall have the right to vote by letter, and no business shall be transacted at such meeting but that for which it is called.

Sec. XIII. The Faculty shall make an annual report to the Board of Trustees, on the number of pupils, condition of health, behavior of pupils, graduations, expulsions, and the condition of the school generally. It shall consult with the Board on desirable changes with regard to teaching and discipline.

Sec. XIV. The Faculty shall be advisory members of the Board of Trustees and also of the local executive committee.

Sec. XV. No alteration or amendment shall be made to this Constitution except by the sanction of the Evangelical Lutheran Synod of Missouri and other States aforesaid.

Church News and Comment.

AT HOME.

The English Lutheran Conference of New York City has published a letter to absentees from church service. Samples will no doubt be cheerfully furnished by any of the pastors of the conference.

The Eastern District of the Missouri Synod met at Pittsburg, Pa., May 6-13. The district numbers 173 pastors, 284 congregations, 11,446 voting members, 91,357 souls; its 157 parochial schools with their 8,703 pupils are taught by 76 teachers, 84 pastors, and a number of lady teachers. There were received at this convention five congregations, four pastors, and two teachers. Home missions in the eastern states cost \$6000 a year. The doctrinal paper was on the subject: Christ through His work of Redemption the only, but the sure and sufficient, foundation of our salvation. Another paper on the teacher as a missionary was presented in a conference held by the parochial school teachers.

The Chicago Seminary Record says: "It is simply wonderful how the West is opening up for English work. We ought to have 100 students every year. Let the whole church pray for laborers for the ripening harvest and let all be on the lookout for bright boys and youths for the ministry of the Word."

We need English pastors as badly as the Council does. Let us, too, fill our colleges, with "bright boys and youths for the ministry of the Word."

The "Lutheran World" reports without comment: "Rev. Eli Miller, of St. Mark's Church, Allegheny, Pa., recently addressed the I. O. O. F. in his church on 'We Be Brethren.'"

This General Synod pastor, then, acknowledges Odd Fellows, members of a Christless lodge, as his "brethren," and the editor of the Lutheran World, one of the General Synod papers, has not a word of condemnation for it!

L.

Among the graduates at the commencement exercises of Princeton Theological Seminary last week, Shohkichi Hata, a Japanese, was especially noticeable. He was converted sixteen years ago at his home, Yamaguchi, Japan, and on account of persecution was forced to seek quarters in Tokio, 700 miles distant, where he attended school and taught in a Christian mission. He came to this country in 1896, and after graduating from Wabash College, in 1899, went to the Theological seminary. He purposes returning to his native land and take up work in the Christian mission. Speaking of his plans for the future, he said: "I am going back to Japan to do Christian work. My most earnest desire is to convert my mother to Christianity. I feel that I will not be very warmly received by my people but I am going back nevertheless."

Presbyterian.

Between October 17th of last year and the present time the assistant pastor of Plymouth Church in Brooklyn has made 2,030 pastoral calls.

J. H. C. F.

The American Bible Society held its 87th annual meeting at the Bible House, New York, on May 14. Its report showed a distribution for the year of 1,993,558 Bibles or portions of Scripture, a gain of more than a quarter of a million over last year. The Society had received from all sources during the year \$412,206.64 and had spent \$401,490.11. Its invested trust funds, independent of a special fund to supply the Bible in raised letters for the blind, were reported as \$522,120.72. Since its organization the Society has distributed over 72,000,000 copies of the Bible in many tongues.

Ex.

The school authorities at Denver, Colo., have gone to a rather unusual length in their zeal to keep religion out of the public schools of that city, by forbidding teachers to mention the name of Christ in the hearing of the pupils. Mentioning Luther's name in a school does not make the school Lutheran, and so the mentioning of Christ's name does not make it Christian. Both are historic personages, and a historical mentioning of their names has no religious import whatever.

From "The Advance": "But a new reason for introducing not only Bible-reading, but Bible-study, in our schools is coming to the front. The necessity for a well-rounded education is fostering it. There is need not only of educating the brain and the hand, but also the moral nature as well. A boy or man with no, or a low, sense of morality and right and wrong is a menace to his fellow and to society. Educators are beginning to see this. Without moral self-control man becomes like a beast of prey. Educated along other lines, with no moral or religious training, he becomes an adept in cunningly devised schemes to dispoil his fellow-men. It is to suppress this class of men that we are obliged to sustain our expensive system of courts, jails, and penal institutions. Prevention is always better than punishment. Educators are beginning to be aroused to the necessity of the cultivation of the moral and spiritual nature of the child as well as the intellectual and the physical."

When those who advocate the study of the Bible as literature, as revelation, and as the best book on morals, get together, many of the objections to its introduction in our public schools are bound to be swept away. It looks as if they were getting together."

We print this as another testimony for the necessity of religious instruction for our children and the duty of the church to provide this instruction, which the State cannot and ought not provide.

There were held recently in Chicago, some dozen meetings in the different divisions of the City, at which the theme was, "Secret Associations." The occasion was the anniversary of the National Christian Association opposed to Secret Societies.

Nearly two hundred and fifty of the pastors of Chicago are known opponents of lodges. They are members of various denominations, including the United Presbyterians, Free Methodists, Presbyterians, Baptists, Reform Presbyterians, Methodist Episcopal, Lutheran, Congregationalists, Evangelical Association, Swedish Mission Covenant, Holiness, Seventh Day Baptists, Christadelphians, Mennonites, German Baptist Brethren, Holland Reform, and Friends.

The growth of anti-secrecy sentiment was seen in the vote taken in the Chicago Avenue Church. All who favored secret lodges were requested to rise. In an audience of some eight hundred less than a dozen arose, but when those opposed to secret societies were asked to stand, nearly the entire audience of eight hundred stood on their feet.

Great interest always attaches to the Open Parliament held by the National Christian Association in connection with its Annual Meeting. Here former lodge men are given opportunity to testify and an interesting hour, as well as profitable one, may always be enjoyed.

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It is said that in 1850 there was one criminal to every 3,442 of the population; but that the proportion is now greater than one to 700.

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A new phase is coming over the Jewish Zionist movement, according to the following press telegram dated at Philadelphia, April 2: "The Zionist movement in this city is expected to assume a practical form within a few weeks, when an organization will be effected of military companies, prepared to defend with their lives the Jewish republic which it is planned will be established in Palestine by the purchase of the country from the Turkish government. This plan of the Philadelphia Zionists is said to be in accord with the policy outlined by them throughout the world, as they intend to have a fully equipped army and navy. An armory for the use of companies will in all probability be rented. The plan has the hearty approval of Rabbi B. Levinthal, the chief rabbi of the orthodox Jews."

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"Here are the statistics of the past year's pilgrimages as we find them in a Catholic exchange. The number of visitors was four hundred thousand, including sixty bishops or archbishops, one hundred and seventy religious processions, and two hundred and forty special trains; forty thousand masses were said; there were four hundred and eleven thousand communions; two million two hundred ninety-one thousand and two prayers were offered for special benefits; fifty-one thousand six hundred and forty thanksgivings for special graces were received; there were six thousand and twenty sick people; of pilgrims unable to pay their way there were twenty thousand seven hundred and twelve males and forty-six thousand and seven hundred and fourteen females; the number of bottles of Lourdes water sent to America and other countries, one hundred and two thousand five hundred; four hundred and sixty-four tablets were set up recording miraculous cures; and the basilica received eighteen golden cups and a large number of precious stones from grateful pilgrims."

No one should console himself with the thought that only the "ignorant" and illiterate are accountable for these superstitious practices. The only safeguard against superstition is faith.

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"At the Palm Sunday service in the Cathedral at Havana an Encyclical from the Pope was read bearing on religious conditions in Cuba. According to the provisions of the Encyclical, Cuba is to be divided into four instead of two dioceses, the new ones to be known as the dioceses of Pinar del Rio and Cienfuegos. Santiago will remain the principal see, to which will be subject the dioceses of Havana, Pinar del Rio, and Cienfuegos. Porto Rico is severed from the see of Santiago and becomes immediately

subject to Rome for the present. The Encyclical concludes: "Let everybody in sacred orders wholly abstain from interference in political matters. No man being a soldier of God entangleth himself in secular business."

What a wide chasm there is between such profession and the practice of Rome.

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The number of Free Masons in the world is said to be 22 millions. America has more in proportion than any other continent. Hardly any part of the globe is spared entirely.

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ABROAD.

Mormons in Germany.—Prussia, Bavaria, Saxony and Mecklenburg have ordered the immediate expulsion of the Mormon missionaries and their adherents, on the ground that the preaching of their peculiar views is detrimental to the social, moral and religious welfare of the people.

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The "Christian Work and the Evangelist" gives an interesting resume of the way in which Christianity is making itself felt in official circles in Japan, as indicated by the report of the Church Missionary Society just published. From this report it appears that the Christian community of that country has already given to Japan one Cabinet Minister, two Judges of the Court of Cassation, two Speakers of the House of Commons (one elected twice), two or three assistant Cabinet Ministers, besides a number of chairmen of legislative committees, judges of the Appellate Courts, etc. In the present Parliament the Speaker and thirteen members are Christians; one of them was elected by a majority of five to one to represent a strongly Buddhist district. In the navy the caplains of the two largest men-of-war are Christians. Three of the great daily newspapers of Tokio are in the hands of Christians, and in several others Christians are at the head of the various editorial departments. The best charitable institutions are under Christian directors. The majority of religious persons among the middle classes of Japan are admittedly Christians. The lower classes still cling to Buddhism, more through superstitious ignorance than from actual belief in it. The upper classes remain committed to the religious views of the Emperor and Court.

Luth. Observer.

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Father Puller, of the Cowley Fathers, has been delivering a series of lectures on the unction of the sick at the London House of the Brotherhood. With much patristic learning and acuteness, he undertook to show that it was not until about the year 800 that remission of sins was associated with that unction in the Western or in the Eastern Church. To those who urged that if the unction of the sick were not sacramental the principle of the septenary number of the sacraments would be subverted, he replied, that the theory of the septenary number had no root in apostolic tradition. It was, he said, unknown to the Fathers and even as late as the eleventh and twelfth century unknown to men like St. Peter Damiani and Hugh of St. Victor. "On the whole, the argument from the consentient witness of the various Oriental bodies to the belief and practice of the Greeks and Latins collapses on investigation. The Nestorians never had that belief and practice. The Copts, Jacobites, and Armenians show no signs of having ever had any native traditions favoring the Greek and Latin usage. Their present offices are based on the Byzantine Office. And we know that in Egypt and Syria the early traditions were Jacobean. Among the Latins and Greeks themselves their Fathers and their earlier liturgies testify against their later belief and practice."

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Protestants in Peru.—There is no liberty of worship in Peru. The Roman Catholic Church has been in power there for a long time, but no public worship may be held by

Protestants. Only in private may they meet to worship God according to their conscience. This restriction on the liberties in the most sacred things is an anachronism. It belongs to ages long ago. It has nothing in common with the present. For some time there has been an effort to bring pressure of the world's public sentiment to bear on the Government that religious liberty may be granted. President McKinley instructed the United States minister at Lima "to lose no opportunity to impress on the Peruvian Government the gratification it would give the United States were Peru to advance in the path of toleration which is trodden by modern states." President Roosevelt has expressed his interest in the subject, and assurances are given that the American, German and British ministers to Peru will use all means in their power to secure this liberty.

Hearth and Home.

THE DARK HOUR.

"I cannot stand it any longer, Jane; I'll go out, and perhaps something will turn up for us."

"It's a cold night, Robert."

"Cold! Yes. But it's not much colder out than in. It would have been much better if you had never married me," he said, bitterly.

"Don't say that, Robert; I have never regretted my choice."

"Not even when there is not a loaf of bread in the house for you and the children?"

"No, Robert. Don't be discouraged. God has not forsaken us. Perhaps this very evening the tide may turn and better days dawn upon us to-morrow."

Robert Price shook his head, despondingly. "You are more hopeful than I, Jane. Day after day I have been in search of employment. Have called at fifty places, only to receive the same answer everywhere."

Just then little Jimmy, who had been asleep, awoke.

"Mother," he pleaded, "won't you please give me a piece of bread? I am so hungry."

"There is no bread, Jimmy darling!"

"When will there be some?" asked the child piteously.

Tears came to the mother's eyes. She knew not what to do.

"Jimmy! said the father hoarsely, "I'll bring you some bread." He then seized his hat and started for the door. His wife, alarmed, grasped his arm, for she saw the look in his eyes and feared the step to which desperation might lead him.

"Remember, Robert," she said, solemnly, "it is hard to suffer want; but there are some things which are far, far worse!"

Without answering he passed out. Out into the cold streets! There, he felt, would be their next home, for the rent of their cheerless room in a cold lodging house would be due at the end of the month, and he had nothing to meet it.

Robert Price was a competent and skilful mechanic. He had formerly lived in a country village where his expenses were moderate, and he found no difficulty in meeting them. But, in an evil hour he grew tired of his village home and removed to the city. For a while he met with very good success;

but he found the lodging house in which he had to live a poor substitute for the neat cottage which he had occupied in the country. Suddenly there came a time of depression, and with it a suspension of business enterprise. Work ceased for Robert Price and many others. Had he been in his old home he could have turned his hand to something else, or could have borrowed from his neighbor till times grew better.

So, day after day, he went out to seek work, only to return disappointed. It was a keen trial to return to his cheerless room, his pale wife and hungry little ones, with no relief to offer them.

As Robert Price walked the streets, that evening, he hardly knew how he was going to redeem this promise made to little Jimmy. He was absolutely penniless, and there was nothing that he was likely to find to do that night.

"I will pawn my coat," he said to himself, "for I cannot see my wife and children starve."

It was a well-worn overcoat, and that cold night he needed it to keep himself warm.

"Yes," said he, "my coat must go. I know not how I shall get on without it, but I cannot see the children starve before my eyes."

He was not an envious man, but when he saw the groups of well-fed citizens buttoned up to the throat in warm overcoats moving along the streets, he suffered some bitter thoughts to come to his mind. Why should they be so well provided for while he was so miserable?

There was one man, shorter than himself, warmly clad, who passed him with his hands thrust deep in the pockets of his overcoat. There was a pleasant smile upon his face. He was, doubtless, thinking of the happy family group awaiting him at home. Robert knew him as a rich cabinetmaker and upholsterer, whose large warehouse he had often passed. Only two days before he had applied to this man for employment, and been refused.

As this tradesman, Mr. Grimes, walked along in front of Robert, he drew his handkerchief from his pocket. As he did so he did not perceive that his pocketbook came with it, and fell to the pavement.

Robert saw it, and his heart leaped for joy, for a sudden thought entered his mind. Quickly picking up the pocketbook, he raised his eyes to see if he had been observed. He had not. Mr. Grimes went on.

"This will buy bread for my wife and children," thought Robert, and for an instant the vision of comfort which this money should bring to his cheerless home filled his heart with joy, but then—there came another thought, for he was an honest man. The money was not his!

He began to reason. "I cannot see my wife and children starve. If it is wrong to keep the money will not God pardon my offense? He understands my motive."

All this was sophistry, and he knew it. In a moment he was conscious that

there were some things worse than starvation.

It was with an effort that he came to this decision, for Jimmy's plea for food was still ringing in his ears, but the next moment he had stepped forward and placed his hand on the tradesman's shoulder, and extended the hand that held the pocketbook.

"Thank you," said Mr. Grimes, turning round; "I hadn't perceived my loss. I am much obliged to you."

"You have reason to be," said Robert, in a low voice. "I came very near keeping it."

"That would have been dishonest," said Mr. Grimes, his tone altering slightly.

"Yes, it would; but it is hard for a man to be honest when he is penniless, and his wife and children without food."

"Surely, you and your children are not in that condition!" exclaimed the tradesman earnestly.

"Yes," said Robert, "it is only too true. For two months I have vainly sought for work. I applied to you two days since."

"I remember you now. I thought I had seen you before. You still want work?"

"I should be so grateful for it."

"My foreman left me yesterday. Will you take his place for twenty-five dollars a week?"

"Thankfully, sir; I would work for half that!"

"Then come to-morrow morning. In the meantime take this for your present necessities."

He drew from his pockets some notes, and handed them to Robert.

"Why you have given me thirty dollars!" said Robert, in amazement.

"I know it. The pocketbook contains five thousand dollars. But for you, I should have lost the whole."

"Heaven bless you, sir! Good-night!"

"Good-night!"

Jane waited for her husband in the cold and cheerless room, which she felt she might only for a few days longer call her home.

Suddenly she heard a step on the stairs. It certainly could not be her husband's, for this was a cheerful person, coming up two steps at a time. She looked eagerly as the door opened. There stood Robert, radiant with joy, carrying a large basket full of substantial provisions.

"Father, have you some bread?" asked Jimmy, hopefully.

"Yes, my dear boy, some bread and meat; and here's a little tea and sugar. Let's have a bright fire, Jane, and a comfortable meal, for, please God, this shall be a merry evening."

"How did it happen? Tell me, please, Robert."

So Robert related what had transpired during the hour he had been away, and then five happy persons sat down to a meal such as they had not enjoyed for weeks.

The following week they moved to

better rooms, and have never since known what it is to want.

Robert, faithful and true, found in Mr. Grimes a lasting friend; and he never ceases to remember, with grateful heart, God's goodness and mercy, towards him and his family, on that memorable winter night.—Selected.



A SCOTCH MINISTER'S STORY.

A Scotch minister in Torquay, Devonshire, related the following incident:

"I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon our Highland hills was dying, and wanted to see his minister. Without loss of time I crossed the wide heath to his comfortable little cottage. When I entered the low room I found the old shepherd propped up with pillows and breathing with such difficulty that it was apparent he was near his end.

"'Jean,' he said to his wife, 'gie the minister a stool, and leave us for a bit, for I wad see the minister alone.'

"As soon as the door was closed he turned the most pathetic pair of gray eyes upon me I ever looked into, and said, in a voice shaken with emotion, 'Minister, I'm dying, and—and—I'm afraid!'

"I began at once to repeat the strongest promises with which God's Word furnishes us, but in the midst of them he stopped me.

"'I ken them a,' he said, mournfully; 'I ken a', but, somehow, they dinna gie me comfort.'

"'Do you believe?'

"'Wi' a' my heart,' he replied, earnestly.

"'Where, then, is there any room for fear with such a saving faith?'

"'For a' that, minister, I'm afraid—I'm afraid.'

"'I took up the well-worn Bible which lay on his bed, and turned to the twenty-third Psalm. 'You remember the twenty-third Psalm,' I began.

"'Remember it,' he said, vehemently; 'I kened it long before ye were born; ye need' no read it; I've conned it a thousand times on the hillside.'

"'But there is one verse which you have not taken in.'

"He turned upon me a half-reproachful and even stern look. 'Did I na tell ye I kened it every word lang afore ye were born?'

"I slowly repeated the verse, 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.'

"'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?'

"'Frighten me?' he said quickly. 'Na, na! Davie Donaldson has Covenanted bluid in his veins; neither shadow nor substance could weel frighten him.'

"'But did those shadows ever make you believe that you would not see the

sun again, and that it was gone forever?"

"Na, na; I could not be sic a simpleton as that."

"Nevertheless that is just what you are doing now." He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for a little the Sun of Righteousness, which shines all the same behind it; but it's only a shadow. Remember, that is what the Psalmist calls it,—a shadow that will pass; and, when it has passed, you will see the everlasting hills in their unclouded glory!"

"The old shepherd covered his face with his trembling hands, and for a few minutes maintained an unbroken silence; then, letting them fall straight on the coverlet, he said, as if musing to himself: 'Aweel, aweel! I ha conned that verse a thousand times among the heather, and I never understood it afore; afraid of a shadow, afraid of a shadow?' Then, turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven, 'Ay, ay! I see it a' now. Death is only a shadow, 'with Christ behind it, a shadow that will pass. Na, na! I'm afraid nae mair.'"—Selected.



A SOUL RECLAIMED.

Only a tramp—a poor unhappy creature, a burden to himself and a terror to others. He had slept on the hay in a farmer's barn, from which he had risen, before any one was astir, stiff and unrefreshed; he had already been refused a breakfast two or three times; but, hardest to bear, he had been for twenty-four hours without a drink of liquor.

He passed down the little incline in the road and paused by the brook. Its rush and tinkle as it skipped down the stones and glided away under the grassy borders reminded him of the brook at the foot of the meadow which he always crossed on his way to school.

At this moment the sound of a horse's feet and the roll of wheels fell on his ear, and then a cheery voice, saying:

"Good morning, my friend. As we are traveling the same way, allow me to give you a lift."

Friend, whose friend? He had been no man's friend, not even his own, for years, but he replied:

"Thank you, but I am not fit for a seat in your carriage."

The gentleman threw back his lap robe, saying, "I think Jack can take us both up the hill more easily than you can walk."

Impelled by the kind voice and magnetic smile, the tramp took the vacant seat, and they rode on in silence for awhile, save some remark on the beauty of the morning. Just before they lay the long hill, where the road wound up and up for nearly a mile. As they began the ascent they met a party of gentlemen coming down, all of whom greeted his companion in the most courteous manner, and as they passed them he asked:

"Sir, are you not ashamed to be seen riding a tramp?"

Never while he lives will he forget the look in the fine, dark eyes turned toward him as his unknown friend replied:

"May I answer your question with another? Will you tell me what made you a tramp?"

"Whiskey," was the brief answer.

"Ah, he is a cruel master. How long have you served him?"

"For seven years."

"So you have given this hard master seven years of your manhood with all their glorious possibilities, your early hopes and ambitions for a noble, useful life, home, friends, happiness. And what have you in return?"

The kindly interest in the voice and manner reached the heart of the poor tramp, and in a trembling voice he replied:

"Nothing, sir, nothing. Brought up in a Christian home, graduated with honor from college, married to a lovely wife, whiskey has robbed me of everything and in return given me broken health, a ruined, disgraced manhood and the privilege of tramping through the country begging my bread from door to door."

The eyes of the tramp were full of tears, his face quivering with grief. After a moment's silence the gentleman asked earnestly:

"Have you had enough of this mistaken way of living? Do you want to try for a better life and make the effort to regain what you have lost?"

"Do I want to do this? Oh, sir, does a sinner in hell want to enter heaven? But it is impossible; I am friendless and hopeless, too weak to depend on myself. From the depth to which I have fallen there is no way up."

The gentleman laid one hand kindly on the ragged shoulder as he replied:

"My poor boy, there is always a way up if one really desires to reform. The way may be rough and hard, but your heavenly Father stands with open arms to receive you if you but turn to him, and all that a brother could do for you, I am here to do, to help you back to a sober manhood."

Thus it came about that John Lester, no longer a tramp, entered the home of this good Samaritan and began his fight for life. It would be impossible to tell the agony of the months that followed—the constant struggle day and night with the terrible enemy, who sought in every way to overcome the weak will and weaker body; the tears and prayers and frantic clinging to the one friend who stood like a strong wall between him and utter hopelessness. Added to the constant struggle with this fearful appetite were haunting memories, like ghosts, continually about him, memories of lost opportunities, blasted reputation, a broken hearted mother, a deserted wife and days and nights of debauchery so fearful that he trembled at the thought of them. At last, led by the kind hand that never faltered, sustained by the true heart that never failed him, he came up from the depths, and trusting alone in the love of God to keep him, began his new life. One bright day the forsaken wife, who although she had

suffered so much, was brave enough and loving enough to forgive, came to him, and together they went home and began their united life again.

The good Samaritan has gone to his reward. The good which he accomplished lives after him. To-day John Lester is a noble Christian man caring for the friendless, lifting the fallen, binding up the broken hearted. There are none so lost or neglected but he has for them a helping hand, as he humbly strives from day to day to follow the grand life of Him who came into the world to save the sinner, even though he be "only a tramp!"—Selected.



BENJAMIN HARRISON AND THE CLERK.

The late President Harrison was a profound student of the Bible. He was, too, an earnest member of the Presbyterian Church, and an active Sunday-School worker.

Among the attendants at his Sunday-School was a young man who was employed as a clerk in an Indianapolis store. This was in 1881, during the session of the Legislature in which General Harrison was a candidate for the United States Senate. On account of the uncertain complexion of the Senate at that time, the Indiana contest was one of national interest; the days and nights were occupied with planning and campaigning, and every moment of General Harrison's time was demanded by his supporters. Inquiries for him were constant. He left one conference only to be drawn into another.

One Sunday, at the conclusion of the regular service, a member of Mr. Harrison's church approached the young clerk and invited him to join the church-membership. The young man replied that he could not formally affiliate himself with any church, because, though he believed the Scriptures in a general way, he was still perplexed on a number of points. In that condition of mind he could not conscientiously join a church. This conversation was overheard by General Harrison.

The General quietly ascertained where the young man lived, and on the next evening called at his boarding-house. The landlady, who recognized him, was surprised and awed, and replied, to an inquiry if the young man was at home, that he was. She invited the General into the parlor; but he said that he would rather meet the young man in his own room.

He was conducted to a small rear room on the upper floor, and, when the young man opened the door in response to the landlady's knock, and saw General Harrison, he said, as he was wont afterward to express it, that he might have been knocked down by a feather.

Though he had long admired Mr. Harrison at a distance, and had become accustomed to seeing him at church, he had never spoken to him, and had not imagined that the General was even aware of his existence.

Mr. Harrison sat down, and with an unwontedly cordial manner at once set the young man at his ease. He told

him that he had overheard, on the previous day, his expression of doubts regarding the Scriptures, and said:

"Now, I am much older than you. I have for years been a student of the Bible, and perhaps I may be able to throw some light on the points which you do not understand. I hope, too, that you will not look upon my visit as an intrusion."

Having inquired as to what points were doubtful, General Harrison proceeded to invest them with a clear and definite meaning, and then entered upon an elaborate and masterful exposition of the basic truths of the Scriptures.

At length the talk drew to a close, and Mr. Harrison looked at his watch.

"Why, how late it is!" he said.

It was two o'clock in the morning, and he had talked with the young man for seven hours.

This is a noble example for us to follow. There are many other young men, who like the one in this anecdote, are perplexed with doubts and misgivings. Give them the benefit of your experience and try to lead them on to a firm faith, if any such are thrown in your way.

Ex. 11

Miscellaneous.

NOTICES.

God willing our Synod will convene June 24th, at 10:45 A. M., in St. Andrew's Church, corner of Center and Morewood avenues, Pittsburg, Pa. Every congregation is obliged by Synod's Constitution to be represented by a delegate or to present a valid excuse. Delegates must bring proper credentials and submit them immediately after the service on Wednesday morning to the Credential Committee. The doctrinal paper to be read is by Prof. H. Stoepelwerth, the second portion of his theses in the Parochial School. Standing Committees must send in their reports to the Publication Board for printing one month before opening of sessions.

J. FREDERIC WENCHEL,
Secretary.

I kindly invite the visitors of the various districts to meet me in Church Parlor, St. Andrew's Church, corner Center and Morewood Avenues, in Pittsburg at 9 a. m., June 23d.

Respectfully,

A. W. MEYER.

All pastors and delegates, as also visitors, intending to be present at approaching Convention of Synod should announce themselves to the undersigned at once.

Quarters shall be provided only for those previously announced.

W. P. SACHS,
315 South Craig St.,
Pittsburg, Pa.

The treasurer advises me of a considerable deficit in Synodical treasury. Synod at coming Convention must materially curtail expenses, or increase revenues; and congregations should, as far as practicable, instruct their delegates to that end.

At the same time let us all remember the synodical treasury in the Pentecostal season.

Because of the protracted absence of our treasurer, Mr. A. E. Succop, after May 20, all remittances should then be addressed to Mr. A. H. Schewe, 440 Graham street, East End, Pittsburg, Pa.

A. W. MEYER.

ACKNOWLEDGEMENT.

Received from A. O. Abbott, Treasurer, Grace S. S., Cleveland, O., from the following teachers collected from their respective classes and other sources:

For the Mission Treasury.

Special S. S. collection	\$5.05
Bible Class	7.00
Miss L. Melcher's class	2.00
Miss L. M. Drehman's class	4.00
Miss Maud Helfrich, Infant class ..	.78
Miss Tillie Varnes' class	2.00

Total \$20.83

FR. W. SEBELIN,
Treasurer Mission Board.

✠ ✠ ✠

A CARD OF THANKS.

The Jackson Square Evangelical Lutheran Church of Baltimore, in meeting assembled, realizing the bountiful goodness of God in having made so many hearts and hands willing to aid us in the rebuilding of our storm-stricken church, resolved herewith publicly to express its heartfelt gratitude to the many friends far and near who so kindly and so generously came to our rescue. May God reward them, and preserve them and their churches, and spare them the sorrow of ever seeing their house of worship a mass of ruins. As for us, we must say:

Though great distress our souls befell,
The Lord our God did all things well;
To God all praise and glory!

In the name of the congregation,

OSCAR KAISER, Pastor.
PHILIP C. TREIDE, President.
JOHN CUNZEMAN, Treasurer.
GEORGE ORTMAN, Secretary.

The Reviewer.

COURSE OF STUDY OF THE EVANGELICAL LUTHERAN PAROCHIAL SCHOOLS. Hannibal, Mo. Compiled by Prof. F. J. Middeldorf.

The school at Hannibal is largely English, and this "Course of Study" may therefore be profitably examined by those who teach English parochial schools. Copies will be mailed for 10 cents by the pastor, Rev. C. F. Drewes, 919 Lyon St., Hannibal, Mo.

✠ ✠ ✠

STUDIES IN THE BOOK.—Old Testament.—First Series. Exodus, by R. F. Weidner, Professor and Doctor of Theology, President of the Theological Seminary of the Ev. Luth. Church, at Chicago, Ills. Fleming H. Revell Company, Chicago. Price: 50cts. 59 Pages.

The purpose of these "Studies in the Book" is to serve as a text book in advanced Bible Classes, and in such Colleges and Theological Seminaries in which the English Bible is used as a text book. It does not lay claim to being a commentary in the proper sense of that term, but merely aims to bring out the salient points in that portion of the history of God's people which is contained in Exodus. The observations throughout are brief and to the point.

✠ ✠ ✠

THE FREE CHURCH SYSTEM COMPARED WITH THE GERMAN STATE CHURCH. By J. L. Neve. German Literary Board, Burlington, Iowa.

This essay was originally written in German by Professor Neve, but has been given an English dress by Dr. Chas. E. Hay. The author deals with his subject in an interesting way; he shows up the advantages of both State and Free Church in such a way that one cannot fail to see what he is driving at. When he speaks of the Free Church he has in mind chiefly the Lutheran Church as it exists in America to-day. We do not always agree with his estimate of the various Lutheran Synods, but this fact does not hinder the acceptance of his views in general.

L.

NOTES AND NEWS about BOOKS and PERIODICALS

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To know all about our Colleges. Hence we shall sacrifice part of our column for their announcement which you will find a little lower down. Read it over, think it over, send for a free catalogue. Then if you have no boy of your own to send, perhaps you know of another whom you could interest.

A hint to the wise is sufficient.

THOSE NEW EDITIONS.

We want to thank the friends that sent us orders for our new editions of "The Dance" "Freemasonry" and the "Hymn Pamphlet." The printer, of course, had to live up to the ways of his trade and get them out behind time. We have them all now, however, and rejoice in the kind forbearance of those that had to wait a little.

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THE

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



Lutheran Witness.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME
AMEN.

Vol. XXII.
No. 13.

PITTSBURG, JUNE 18, 1903

PRICE, \$1.00 PER YEAR.
IN ADVANCE.

SOME MORN.

Some morn the sun shall gild the skies,
But o'er me shadows creep;
The light shall glance from other eyes,
While folded mine in sleep.

The voice of mirth shall fill the halls,
While dumb my tongue and still;
And mute shall be the sombre walls
Whose narrow space I fill.

And is it death? Ah! no, dear hearts!
In sorrow do not weep;
Though spirit from its clay departs,
'Tis but to fall asleep.

Some morning, soon, through startled skies,
While orbs astonished run,
The trump shall sound and saints shall rise
To shine forth as the sun.

He giveth His beloved sleep—
In hope my flesh shall rest;
Secure my spirit Christ shall keep
Until that morning, blest.—Amen.

L. C. Wainwright.

Editorials.

This number of the "Witness" will find most of our pastors and the lay delegates from many of our congregations making preparations to attend Synodical Convention at Pittsburg. We wish that we could say that all our pastors will be there and that all our parishes will be represented by lay delegates, but we fear that indulgence in any such hope would prove to be utopian. Still, even now, immediately prior to the convention, we would emphasize the necessity of a full attendance on the part of members of Synod and urge that where circumstances justify an excuse for absence, such excuse should be offered. Important as have been many of the conventions in the past, we cannot but think that this meeting in Pittsburg will bring up for discussion matters of the most far-reaching moment for the future course of the Synod. Up till now the work has been growing on our hands, and as our field has widened out and our opportunities have multiplied, the demands upon our resources have steadily been becoming greater. Colleges came to us without our seeking and the acquisition of them appeared to indicate the way for solving the problem of securing a somewhat adequate supply of preachers and teachers in the English field. But the possession of these two colleges has brought responsibilities by shouldering which the Synod has curtailed its activities in other directions. What shall be its course for the future? How shall Synod

most successfully live up to its opportunities for preaching the Gospel, pure and unalloyed,—the fathers' faith—in the children's language? Can she hope to continue in the course that the past has developed, or will it be necessary for her to concentrate her efforts, say in the line of mission work and publishing affairs, and to consign to others what she herself cannot attend to? Such questions we believe are pressing for an early answer and it would be surprising if they are not given a hearing at Pittsburg. Besides, there can be no gainsaying the fact that in the German Synods, especially in the German Missouri Synod, sentiment is crystallizing in favor of a new course in caring for the anglicizing youth of the German churches. What has been done in the past, it is thought, is good, but the time has now come when the German Synods, as such, must concern themselves actively, about providing for such of their members as need English preaching and service in such a way as, humanly considered, to insure for the future the perpetuation of the institutions at which the fathers wrought and which they built up at great sacrifice. That such a change of policy on the part of the German Synods would have a vital bearing upon the work of our English Synod, certainly needs no demonstration and it would seem that we would be blind to our surroundings if we did not reckon with such a contingency in our deliberations at Pittsburg. The problems before us are complicated and we need the prayers of the churches in order that our representatives may be led by wisdom from on high as they come together to deliberate on these questions, but let us not forget that if our prayers for the welfare of our Lutheran Zion are sincere, there is demanded of us active interest and participation in the convention of our Synod at Pittsburg.

Two million dollars has been left the Theological Seminary of Princeton University. At the commencement just held, Dr. Patton, President of the Seminary, in speaking of what might be done with this money, stated that the fundamental aim would be to send out men that could preach. To this end, he declared, the departments in the seminary would be supplied with as many professors as necessary; "whatever it costs we will have excellence and fullness in theo-

logical learning." Fifty-six have graduated from the seminary.

Our Lutheran seminaries are not figuring as prominently before the general public or as extensively in the bank accounts of their friends, as Princeton is. And yet they are figuring. Some of them are figuring at present with larger graduating classes than Princeton, larger demands for missionaries and larger needs. And whilst they figure thus, we are confident that the Good Shepherd who has given the laborers that are now entering the harvest, will, in answer to the prayer of His people, again fill our seminaries with men and our treasuries with funds. He will do it, that is sure. But, reader, he wants you to figure in it somewhere.

If you yourself can't enter a seminary, may be you can help others to enter. Do by all means figure according to your ability. If you can,—a million or two,—if you can't,—ANYTHING UP TO A MITE.

★

After all that has been written in our and other church papers on the great and growing need of men for the ministry, it is hardly probable that any of those who love God and His cause on earth, have not felt called upon to make an effort to help in the proper way. Some, we know, are already active and their labors, we have every reason to believe, will not be in vain. Others,—we know not,—perhaps, have not yet gone to work. Some of these we hope will yet do so. Others,—we know not,—perhaps, will neglect their duty. As the years pass by the men now sent to college will come forth and do the work to which they shall be called and be a blessing unto many. The efforts of those that sent them, that led, aye, persuaded them, (there is nothing better to persuade one to than to enter the ministry, no matter, if he die at the stake the day he be ordained,) will live on in them: having themselves, perhaps, died, they yet shall live and preach. Souls shall be saved, lives made happy, burdens lightened. Surely, a glorious prospect for those who now are active!

It is difficult to understand how any Christian can remain callous over against such possibilities. Besides the saving of souls during our own life time, we profess that we cannot see a grander influence than that of preaching the everlasting Gospel through others when once we shall have been laid away to rest. The parents, who can-

not give their sons to the ministry because of the hardships of the calling, are surely not yet alive to the value of a soul saved; and the Christian who is unwilling to induce, aye press, men into the service of the church, because of the misconceived responsibility he deems his in case of a bitter ministerial cup, leaves out of consideration entirely the glory that is theirs who shall shine as the stars, having led many to righteousness.

The church, *OUR* church, *YOUR* church, your *SAVIOR* needs men in the harvest. Have you started to pray for them? Have you gone out to gather them? How about the highways and lanes? Yes, send poor boys,—as many as you can. There is money in the indigent students' fund and there will surely be more. More men, more boys, therefore, please.

★

The story is told that Caesar at one time assured a boatman, who was greatly alarmed whilst carrying him over a turbulent stream, by saying to him: "Fear not, you carry Caesar." A similar, but far more real assurance is offered every child of the heavenly Father as it sails over life's tempestuous seas. "Fear not, I am with thee," "I will never leave thee nor forsake thee," "Fear not, it is I," these and similar voices address us continually all along our stormy course. The stream, indeed, we must cross; the tempests we must brave; but, the assurance is ever ours, that God is with us and that though the bark of our life may be frail, we cannot perish, but shall safely land on the other shore.

Life, however, is made up of many and various problems, all of which are in turn lives in themselves. In general we must live the life of a child of God, of a Christian. But, we must do this by living the Christian life of a father, mother, son, daughter, master, mistress, servant; of a Church officer or of a member, of a merchant or a mechanic; in short, whatever our station or vocation at the time may be. And, every one of these capacities is a life for itself, a life of problems and trials. In fact, life in general is made up of these lives in particular and only when they are solved separately, is life as a whole successful.

Also in each of such capacities is the assurance of the divine presence ours. God, our Savior, is present not in a mere general way. He is with us in our every calling and lawful undertaking. He is with us in our families, our churches, our synods, our schools, our businesses, in fact, in all that as children of God, as Christians, we think, say, or do.

To despair in any particular occupation or doing of ours, therefore, provided, of course, that this is legitimate and Christian,—is to despair in general also; it is to despair of the reality of that divine assistance which is so abundantly promised and assured in Scripture and which culminates in the personal declaration of the ascending Savior: "Lo, I am with you alway, even unto the end of the world."

Yes, Christian reader, in your, in our every hour of need, be it in family, home, Church or State, God is with us, our mighty Savior guards and keeps us. Let us therefore never be discouraged. Though we must cross many streams, weather many storms, we shall succeed, we cannot fail, for, in every condition, the Savior, God is with us. H.

✻ ✻ ✻

Do our modern Christians still accept the Bible story of the Resurrection with an unquestioning faith? This question was touched upon in our issue of two weeks ago, and the fear expressed that, in the case of only too many, a negative answer would have to be given. We now have additional proof that men are changing their views on the subject, in fact, becoming rationalists. A correspondent of the London "Christian World," according to the "Congregationalist," has "avowed his conviction that the appearances of Jesus after his death were not physical but psychic. He argued that the earliest and most noteworthy accounts of the resurrection were those given by Paul, and that the visions of Jesus which other disciples had were the same as the vision which Paul had on the way to Damascus."

The reader will see from these words that the question is not of minor importance, but that it touches the very fundament of religion. The Word of God, as recorded by the four Evangelists is called in question. For that is what the writer means by saying that the earliest, etc., accounts are those given by Paul. Such is the fruit of the Higher Criticism. It takes away portions of God's Word, and then instils doubts into the heart of men concerning those very things on which the Word is most clear. No man who reads the accounts of the Resurrection as given by the Evangelists and then the Savior's appearance to Paul, as found in Acts 22, will fail to see that there was a certain difference between the two, though we should not call it by the same name as the writer in the "World." By reading 1 Cor. 15 it will be seen further that St. Paul himself refers to the appearance of the risen Savior which are narrated in the Gospels; that he had no hesitancy about accepting the very narratives which our modern critics want us to doubt. It is reassuring to note that the readers of the article were not all willing to let go the Gospel narratives. They besieged the writer with questions; asked him to explain the empty tomb, to tell what became of the body of Jesus, how Thomas could have touched Him, how the risen Jesus could have eaten with His disciples at the Lake of Galilee? etc. And now the writer falls short of what might be expected of him. He confesses that there are difficulties which he cannot solve. This is also one of the ear-marks of the Higher Criticism. It draws men away from their old moorings, and then lets them drift whithersoever their reason drives them. Of course the writer tries to make the counter-claim "that the view generally held (of the Resurrection) raises more difficulties, that a form which made men 'suppose they had

seen a spirit', which appeared suddenly in a room whose doors were closed, and which vanished without warning from men's sight, whatever it might be, was assuredly not the physical form that was interred in Joseph's new tomb. Moreover, the idea of a transformation of the one into the other is neither scientific nor Biblical." All of which sounds very plausible, but really goes to show that men are fast becoming rationalists on the subject, as we contended at the outset. They lose sight of the fact that Jesus is the true God Himself, and hence omnipotent, that nothing is impossible for Him. The difficulties in the Biblical view are seemingly such only. For instance the objection that the disciples thought they had seen a spirit, will not hold when we read of the Savior's walking on the sea, Matthew 14:26. There they also spoke of a spirit, and yet that was admittedly the same body which afterwards lay in Joseph's tomb. On the other hand, those difficulties which any other view of the Resurrection offers, cannot be resolved. To say the least, we have a right to demand that they be removed before Christians are asked to embrace such new doctrines. This, however, cannot be done, as long as the Bible is allowed to stand. W.

✻ ✻ ✻

We recently read this very striking saying: "Whenever God does not give us that for which we have prayed, he gives us instead that for which we ought to have prayed." We are often like little children. They come to their parents and ask for things that appeal to their fancy but that would be dangerous or harmful for them to have. Of course, the prudent parent will not give in such a case what the child asks for, but to appease it he will give it something else. When a little child asks for a sharp knife or pair of scissors, the mother gives it a toy or an apple in place of it. So does God frequently do with His foolish children. When we ask for temporal gifts, He gives us perhaps spiritual blessings instead of them. Let us not imagine, then, that our prayers have not been heard or answered, when we do not get just what we asked for. They have been heard most assuredly, it is only due to our sinful shortsightedness that we do not always detect the answer. Let us, then, continue instant in prayer at all times, knowing that "the fervent prayer of a righteous man availeth much."

★

In connection with the article on "The Lutheran Form of Worship" in our last issue the following may be of interest to our readers. In looking for reasons why the Baptist Church is continually losing a considerable number of its young members to the Episcopal Church "The Watchman" comes to the conclusion that among other things the more attractive liturgical services of the latter draw them there. It says: "Some inquiry has revealed the fact that in many instances changes of church relationships have been due to a sense of a lack of impressiveness in the services of

churches which have no liturgy. The objection is made that the service as a whole is so severely simple and often so ill-arranged that no depth of impression is made, either upon mind or heart. The attendants on the services, it is said, go away without a feeling of reverence for the Lord's house or of worship of His majesty and love. The complaint is that what are called services for divine worship are not worshipful. Many who have not felt that this was a sufficient reason for abandoning their Baptist principles will recognize that there is some truth in these criticisms."

Nobody should either join or abandon a church on account of its liturgy, of course not. Forms of worship belong to the adiaphora. Still it is certainly right and appropriate that we make our services as attractive as possible, also liturgically. Our Lutheran forms of worship meet this requirement. Let us adhere to them. L.

Contributions.

DISTINCTIVE DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.

Confession of Sin.

There are three kinds of confession of sin. 1. Confession to God before God alone; 2. Confession to God before the minister of the Church; 3. Confession to the injured neighbor.

The first confession to God before God must be made in the heart, because God looks to the heart. "The righteous God trieth the hearts and reins." Ps. 7, 9. It must be a confession like that of David in the 139th Psalm saying: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me." To this acknowledgement of the heart may be added confession with the mouth and act, fasting, going in sack-cloth and ashes or otherwise. This kind of the confession of sin is absolutely necessary for forgiveness. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28, 13. And David tells his own experience in these words: "When I kept silence, my hours waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the draughts of summer. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32, 3-5.

Confession to the neighbor is necessary in cases where restitution must be made, or where harm done another can be remedied in whole or in part. In case of defamation when you have slandered another amends must be made as far as possible by retracting slanderous assertions and by ceasing to speak evil and beginning to speak good of the neighbor. If you know that a brother has just cause to be offended at you and you desire to approach the Lord's table you have the distinct command: "If thou bring thy gift to the altar, and there rememberest that thy brother

hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matth. 5, 23-24. Those who neglect this command and go to communion without wanting or seeking pardon of an injured brother will find the reward of the Corinthians for dealing lightly with the Lord's Supper, and of them Paul writes: "For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11, 30. Without seeking reconciliation with an offended brother and without making amends as far as it can be done the sin is not forgiven before God. A true confession is connected with the resolve to quit the sin and with the desire to make amends to the neighbor for the evil done him. If a whole congregation has been offended confession is to be made before it or must at least be communicated to it.

But here we are particularly concerned about the confession of sin which is made to God before the minister of the Church. Making a confession of sin before the pastor when wanting to partake of the Lord's Supper is the general practice in the Lutheran Church. But this is not indispensably necessary unto forgiveness. The Scriptures nowhere say that sin must be confessed before the minister before forgiveness can be obtained. King Manasseh, when in the dungeon at Babylon, had no priest before whom to make confession, yet the Lord heard him and was entreated of him.

But while confession to the minister is not directly commanded in the Bible, it is observed in the Church because of its great usefulness. Those desiring to commune are exhorted by the Apostle: "Let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11, 23. To aid people in examining themselves and making due preparation confessional worship is held previous to communion, and though attendance at this worship is not made a condition of admission to the Lord's Supper, yet all are urged to take advantage of an arrangement which, as the experience of centuries has shown, is of such great benefit, especially to the young and the inexperienced.

There are two ways of making confession before the minister, which we call public and private confession. Public confession is held publicly in the Church. The pastor reads a confession of sin, and each one makes it his or her own, and acknowledges this by answering the questions of the pastor in the affirmative. Private confession is generally held in the sacristy, or at a place where no one is within hearing save the pastor alone. The one making confession does so kneeling, and he formulates his own confession, either acknowledging himself a sinner in general terms only, or naming sins to which he is specially tempted or by which he is troubled in his conscience. In public confession the pastor usually reads a list of sins, but in private confession it is left entirely to the option of each one, whether to name any particular sins or not. Because the confession is made to God, therefore the pastor who would

betray to others what is revealed in confession would be guilty of treason to his Master.

We might adduce a score of quotations from the Confessions showing this to be the position of our church, but the following declarations of the Augsburg Confession will be amply sufficient. Article XI. reads:

"In reference to confession it is taught, that private absolution ought to be retained in the Church, and should not be discontinued; in confession, however, it is unnecessary to enumerate all transgressions and sins, which indeed is not possible. Ps. 19, 12: "Who can understand his errors?"

The XXV Article concludes with the following words: "The Glossa in Decretis de Poenitentia also teaches that confession is not commanded in the Scriptures, but that it was instituted by the Church. Yet by our ministers it is taught with diligence, that confession, because of absolution, which is the chief part in it, should be retained for the purpose of consoling alarmed consciences, and for some other reasons."

By this doctrine our church is sharply distinguished (a) from the Roman Catholics, who maintain that confession is of divine institution, that all sins must be confessed by name to the priest and the circumstances under which they were committed must be described and that sins which are not confessed to the priest are not forgiven. The Romanists therefore make confession before the priest indispensable unto forgiveness. (b) From Calvinists, Anabaptists and others. In a book written in reply to an assault on his doctrine John Calvin declared, that "confession and private absolution had proceeded from the stinking pools of the Romish Antichrist, and were brought into the Church by the devil himself."

(c). By this practice the confessional Lutheran Church is sharply distinguished from those Lutherans who practice open communion and who give a preference to sectarians before their own people. Of their own people the Open Communionists expect that they should announce themselves and be present at confessional worship, and then they invite Methodists, Baptists, etc., who have not announced themselves and have not been to confession, to the communion. That is certainly representing Presbyterians, Campbellites and others as more worthy of the Lord's Supper than Lutherans and it is a slap at the Augsburg Confession which says: "The custom is retained among us, not to administer the Sacrament unto those who have not been previously examined and absolved." Article XXV.

It is a blessed thing that Luther did not allow himself to be carried to extremes and to abolish confession, but only discarded the abuses connected with it. It certainly brings great relief, if a Christian who is troubled in his conscience can go to the house of God and can make a free confession of sin before the steward of Christ. The confessing of sin does of course not merit forgiveness and the mere act of making confession does not bring mercy; faith

alone obtains forgiveness, but a true confession is connected with faith and has the promise: "Whoso confesseth and forsaketh his sins shall have mercy." Prov. 28, 13.

F. KUEGELE.



LUTHER AND SCHOOLS.

As early as 1524 Luther sent an open letter to the Mayors and Aldermen of all the cities of Germany in behalf of Christian schools. This letter is an appeal of wonderful strength for the education of the people. If we consider its pioneer character, in connection with the statement of principles, we must regard the address as the most important educational treatise ever written.

In 1525 Luther was asked by the Duke of Mansfeld to establish two schools in Eisleben, one for common education, the other for higher education. These schools served as models for many others, both in the course of study and in the methods of teaching.

In 1529 Luther published his Small Catechism, the most wonderful textbook ever written for the instruction of the people.

The "Saxony School Plan," revised by Luther in 1538, was extensively adopted.

"If we survey the pedagogy of Luther in all its extent and imagine it fully realized in practice, what a splendid picture the schools and education of the sixteenth century would present! We should have courses of study, textbooks, teachers, methods, principles, and modes of discipline, schools and school regulations, that could serve as models for our own age," says Dittes, a distinguished German educator, in "Geschichte der Erziehung u. des Unterrichts." The example of the Lutherans was imitated by the other Protestants and they established a system of public schools.

Before Luther the education of the young was in a most deplorable condition. But with the Reformation there began a new and better period for higher and lower schools.

Dr. Fr. Gedike, "Luther's Paedagogik" 1897.

In rendering man responsible for his faith, and in placing the source of that faith in Holy Scripture, the Reformation contracted the obligation of placing everyone in a condition to save himself by reading and studying the Bible. Instruction became then the first of the duties of charity; and all who had charge of souls, from the father of a family to the magistrate of cities and to the Sovereign of the State, were called upon, in the name of their own salvation, and each according to the measure of his responsibility, to favor popular education. Thus Protestantism . . . placed into the service of education the most effective stimulus and the most powerful interest that can be brought to bear upon men.

Michael Bréal.

During the last three centuries, to stunt the growth of the human mind has been the chief object of the church of Rome. Throughout Christendom, whatever advance has been made in

knowledge, in freedom, in wealth, in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets.

Macaulay's England, Chap. 5.

"The German common schools, dating from Luther, may claim to be the oldest in Europe or America."

Dr. S. M. Gregory.

A Lutheran became the schoolmaster of Germany, and Germany became the schoolmaster of the world. "What the Greeks were, the Germans are," said a Johns Hopkins professor when the library of a German scholar was presented.

"The Germans are the modern Greeks, the intellectual masters of the world," said Emerson.

"Germany is the most learned nation on the globe. The leading books of every scholar's library are written by Germans," says Joseph Cook.

"German theological science comes forth from the Lutheran Church. The theology of the Lutheran Church supplanted by German diligence, thoroughness, and profundity, stage by stage, amid manifold struggles and revolutions, arose to an amazing elevation, astounding and incomprehensible to the Swiss, the French, and the English."

Goebel.

"The Lutheran Church is the Church of Theologians," says the Reformed Lange.

WILLIAM DALLMANN.



ENGLISH LUTHERAN MISSION WORK.

When the English Lutheran Church of Our Savior in Brooklyn, N. Y., was about to dedicate its chapel last February it, of course, invited also our German brethren to the services. And extending such invitation was not a mere matter of form, simply observing an old custom, but the invitation was extended because the congregation knows how to appreciate Christian fellowship with those who are of the household of faith and because its work also needs the hearty co-operation of those who have been already richly and abundantly blessed by the Lord in spiritual things.

On Monday following dedication Sunday the pastor received the following very encouraging letter from one of the German brethren:

"New York, Feb. 15, 1903.

"Rev. John H. C. Fritz.

"Dear Sir:—As I can not be present at the dedication of the Church of Our Savior to-day, I herewith enclose my contribution.

"I say with you: May the Lord continue to bless your work, and I add, may the Lord continue to bless our

ENGLISH LUTHERAN CHURCH, wherever it be.

"God knows how this work has been neglected. May He give us all strength and renewed vigor to continue the English work for our children, our children's children, and even for those Germans, who prefer the English language, if it will help to save their souls.

"It is not the language but the Word of God, which endureth forever.

"Very sincerely yours,

(Signed.) _____"

Another one of the German brethren, who could not be present, also sent a letter enclosing his contribution for the collection plate.

What a blessing it would be to our English speaking country, if all our Lutherans would see the necessity of English Lutheran mission work as these two men do!

Many know their Savior's command to preach the Gospel "in all the world," "to every creature." They know that on the first day of Pentecost there were people out of every nation at Jerusalem and every man heard the Gospel preached "in his own language." But, while many are aware of their duty to do English work, many do not see the necessity for it at a particular locality where there is actually a CRYING NEED for it.

Some time ago a gentleman said to the writer of these lines: "If you Lutherans believe that your doctrines are those taught by the Scriptures, why then didn't you give us an opportunity long before this to learn them by giving us English preaching?" Isn't that plain talk?

JOHN H. C. FRITZ.

Missionary Column.

One of our infant missions is located in Grantwood, N. J. The missionary, at our request, sends the following interesting history of this mission:

TRINITY EV. LUTH. MISSION, Grantwood, New Jersey.

Where is Grantwood? Grantwood is a village in Cliffside Park Borough, N. J., situated on the Palisades, overlooking the Hudson river, directly opposite Gen. Grant's tomb, on the New York side of the Hudson.

In the fall of 1900 a mission was begun here by the Rev. Wm. Dallmann, of New York City. The history of its beginning is as follows. A resident of Grantwood, being asked on one occasion where he attended church, complained that there was no Lutheran church in his neighborhood, which he could attend. On learning that there were more Lutherans in the same neighborhood, an agreement was made to hold services in the aforementioned man's home on the following Sunday. Pastor Dallmann conducted the service on the afternoon of November 18, 1900. The outlook was very discouraging for the first few Sundays. On December 7th, a Sunday-School of seven children was organized. Services were held here every Sunday afternoon until Easter of

1901. On Easter Sunday the mission was moved to more spacious quarters, the room having become too small to accommodate the attendance. A very large barn in the village, with a large and commodious room on the second floor was kindly tendered to the mission by the Cowdry estate. Services and Sunday-School were conducted here during the summer. The interest which was shown by the people and the increasing number in attendance at divine service warranted the erection of a church building. Lots were, of course, necessary. The Columbia Land Company, upon request by Pastor Dallmann, graciously offered the two lots necessary for the erection of the building. A builder was consulted, plans were drawn. The plans called for a structure to cost \$1,650.00. Articles of agreement were signed and the work of construction went forward. About \$275 was collected in Grantwood and vicinity. Friends of our congregations in New York, Jersey City and other cities, responded nobly to appeals for aid. On September 22, 1901, the building, the auditorium of which could be used for divine service, was so far completed that it could be dedicated to the service of the Triune God. The sermon was preached by the Rev. Dallmann, the following pastors assisted at the service: the Revs. A. Holthusen, M. Walker, J. Fritz and W. Koepchen. The superintendent of the Park on the Palisades kindly granted the Mission the use of some park benches to be used as pews. Fitted up thus, with a temporary altar, and a small organ, graciously lent by Miss Marie Hagen, of our Redeemer Church, in New York City, services were from now on conducted in the church proper. Good and substantial pews, presented by a church in New York City, were later installed. A pulpit and altar chair, which had been used in a mission in New York City, were presented by the Rev. H. C. Beckmann.

The work was now so far advanced that it was deemed advisable to call a missionary. How support him? With the gracious assistance of the Immanuel Ger. Luth. Church of New York City, which promised \$150.00 towards the missionary's salary, and with assurance of its pastor, Rev. Wm. Schoenfeld, that he would board and room the missionary, the Mission Board was able to extend a call. The undersigned was called, and installed on March 23rd, 1902, by the Rev. Dallmann, assisted by the pastors, Herbst, Walker and Weinlaeder.

The growth of the mission has been slow and hindered by many difficulties. Before our mission was begun, there had been no church in this entire vicinity. Satan had been busy sowing the seed of indifference and carelessness towards the means of God's grace. This spirit of indifference and carelessness is the one great hindrance to a rapid growth. To this must be added the slow growth of the place. The blessed Word of the Lord, however, which is able to save man's soul, has not been and is not being sown in vain. Several new families have been won for Christ and His Church during the past few months. The names of thirteen new communicants, including the nine children, con-

firmed on Palm Sunday, have been added to the Church. The total number of communicants is now thirty-four. The number of souls is about ninety. The average attendance of adults at divine services at the present time, between twenty and twenty-five. The Sunday-School has an enrollment of sixty scholars. The average attendance is about thirty-five.

The church is a frame building, 50x26, with a tower, and rests on a stone foundation, which extends four feet above the ground. The windows are of Cathedral glass and present a very neat appearance. The building is also fitted up with a basement for Sunday-School purposes, with several windows on each side, giving sufficient light. The auditorium of the church can seat comfortably about one hundred and fifty people. The value of the property, including the two lots, is about \$3,000.00.

What are the prospects for growth? The success of our Mission depends on the growth of Grantwood and nearby villages. These places are enjoying a slow but healthy growth.

May our Lord, of whom, through whom and to whom are all things, continue to grant His blessing to the work, begun in His name, to His eternal glory and to the welfare of many souls.

R. P. ORHLSCHLAGER.

Since the missionary has very recently taken up his residence in Grantwood he will be able to do more missionary work in the neighborhood, and will also be in a position to take advantage of any opening which may present itself in that part of New Jersey.

THE MISSION BOARD.

THE AMERICAN INLAND MISSION.

The American Inland Mission, or Society of Soul-winners, which was formed about four years ago by Dr. E. O. Guerrant for work among the mountaineers of the southern Appalachians, began with one missionary in 1897. In its second year it had sent 19 missionaries into the field; in its third year, 55. According to its fourth report, just published, it had last year 70 men and women laboring in the most destitute parts of the mountains of Kentucky, Tennessee and North Carolina. It began the year in April, 1902, with only \$32.16 in the treasury, and has received \$7,099 without asking a collection from any church. Its constituency includes members of every branch of the Church in the United States and Canada, who have become interested in it. It owes nothing, and has a balance over. Its missionaries have during the year conducted more than 100 Sunday-Schools, with upward of 3,000 pupils, besides teaching 20 day schools; distributed 10,000 Bibles and Testaments, ministered to the sick and poor, received more than 500 persons into the Church on confession of faith, and built five new churches and three mission houses. The society has also built Witherspoon College, in the Cumberland mountains, which was to be opened in April, and for which the treasurer had \$2,500 in cash and subscriptions not mentioned in his report; and is further engaged in build-

ing a seminary in the Great Smoky mountains of Tennessee, which it hopes to open this summer. Since September it has published a religious paper, for the subscription price of 25 cents a year.

—Ex.

GERMAN MISSIONARY SOCIETIES.

The Mission of the Leipzig (Lutheran) Missionary Society in East Africa has made steady progress. At the three principal stations near Mount Kilimanjaro 21 persons were baptized in 1899, 42 in 1900, and 68 in 1901; more than a thousand persons attend the Sunday services, and 750 pupils are enrolled in the schools. A fourth station was established in 1900. A number of young men are in training at a helpers' seminary, for missionary work. Another German Missionary Society, the Rhenish, has 17 chief stations in Sumatra, where in less than 30 years it has gathered 90 churches, with 12,000 members, 4,000 candidates under instruction, and 2,800 children in the schools.

The Gustavus Adolphus Society has in Germany 45 State societies, 1,930 branch societies, and 614 Ladies' Aid Societies. Its receipts last year were \$619,779; 56 new churches and chapels, 18 parsonages, and 9 schoolhouses were dedicated last year, and 33 churches, 3 parsonages, and 1 school house have been begun.—Sel.

Church News and Comment.

AT HOME.

The "Lutheran Guide" for June gives an interesting account of a Sunday-school convention held by our churches in Baltimore. The opening sermon and all the papers read had direct bearing upon the Sunday-school as conducted among us. R.

There were 113 calls for ministers in the hands of the Committee which met recently at St. Louis with 79 candidates at their disposal. Thirty-four calls could therefore not be filled. There were 63 calls for teachers, but only 34 candidates. 29 positions therefore remain unsupplied. The lesson taught by these facts is obvious. Yes, the duty is clear. More laborers! H.

The deaf-mute mission is experiencing continued blessing in its work. There are now four organized congregations and twenty-five mission posts. The missionaries have organized a special (Ephphatha) conference in the interest of the work. H.

The Rev. J. H. W. Stuckenberg, D. D., died during an operation at London, England. H.

The Northern Presbyterian General Assembly was opened at Los Angeles, Cal., May 22, with a sermon by retiring Moderator H. C. van Dyke, on "Knowing and Doing; Joy and Power." The Rev. Robert F. Coyle, of Denver, was chosen moderator. The special committee on the Presbyterian building in New York reported that it had collected \$151,088 since the last report, without a dollar of expense to the General Assembly, and with less than \$1,000 of expense to the treasury of the committee. Altogether \$857,215 had been paid in or promised in good subscriptions, while the actual mortgage debt unpaid was \$250,000. Toward this the committee had \$107,315. The amount yet required to extinguish the remaining debt and close up all deficits was \$198,775. A report on a ministry for Hunga-

rian and other immigrants recognized the duty, "whatever our views may be as to the Christian character of the Roman Catholic Church," to recognize the obligation to bring the Gospel in its purity to these masses from southern Europe. "We owe this duty both as Christians and Americans, both for the Church and the republic." The announcement was made that all the eleven amendments to the confession of faith had been adopted by the Presbyteries by an almost unanimous vote.—Ex.

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"The Christian Youth" reports:

"Sunday, April 26th, Monsignor Diomede Falconeo, stopped in San Antonio for the purpose of laying the corner-stone of a Theological Seminary. That was his right. The Catholic population turned out en masse to do the papal representative honor. That they had a right to do.

"But in the parade was also a battery of U. S. artillery detailed by the commanding officer for the purpose of representing the army at an ecclesiastical function.

"What business had a battery of U. S. troops in a Catholic procession. What business had cannon in the wake of a papal dignitary? And what right had the commanding officer of Fort Sam Houston to detail troops for such a purpose as this!"

The "Christian Youth" is right. This pampering to Rome on the part of our authorities is a dangerous "playing with fire," against which all lovers of religious liberty should earnestly protest.

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Another testimony concerning the value of revivalistic "conversions." This time it is from the Baptist "Standard" of Chicago:

"Unfortunately, there is abundant evidence to prove that not a little alleged 'soul-saving' is but temporary excitement, which soon dies away, leaving the individuals and the community worse than they were before the saving took place. Not long ago a very weak church of our denomination was visited by an evangelist, and, as a result of meetings held, between 100 and 200 persons united with the church. The friends of the church rejoiced in the good news; but their joy was turned to sadness when, within two years, more than 90 per cent. of the converts fell away, and the cause of Christ in that town became weaker than before the great revival. This instance can be duplicated over and over again from the experience of the average Christian minister."

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Sometime ago a Christian Scientist church at Philadelphia, Pa., was refused a charter. This decision of the lower court, which we reported at the time, has now been affirmed by the supreme court of that state. It is held by the court to be injurious to the community to incorporate a group of citizens who would preach the doctrine that there is no such thing as a contagious disease, or who would attempt to cure what are commonly considered contagious diseases by inaudible prayer. It also is held that the so-called church is an organization for profit and not of religion.

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"The Supreme Court of Pennsylvania, in passing upon an appeal by an Episcopal rector against the Bishop of Central Pennsylvania, has taken the position so uniformly taken by the civil courts of this country that in matters ecclesiastical where regularity with ecclesiastical law has been observed the civil courts will not interfere with the ecclesiastical court's decisions."—Ex.

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It is often thought that Gospel work among the Jews is practically in vain. But according to statistics by those who are in a position to know, at least 224,000 Jews were baptized during the nineteenth century. Of these 74,500 entered the Greek Catholic, 72,000 the Protestant, and 53,500 the Roman Catholic Church.

ABROAD.

Under the heading "Romish Tolerance" the Reformed "Kirchenzeitung" reports an interesting case from Germany. A Protestant minister, Paster Schwarz, of Heidelberg, in a paper edited by him, had made some attacks on the Roman Catholic Church, in which he denounced the adoration of the consecrated host as "fetishism" and its use for healing purposes as "witchcraft." He was hereupon indicted by the Catholic attorney-general on account of "Insulting language against the Catholic Church and its institutions." The defendant succeeded in showing that various popes and other Catholic prelates had used more offensive language against the Protestant Church than that found in his attacks upon the Catholic Church, and the jury accordingly acquitted him. But it shows once again the spirit of the Romish Church. It claims the right to make the most scurrilous attacks upon the Protestant Church, but for itself it demands the protection of the State against every criticism, no matter how just it may be and how mildly it may be expressed.

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In New Zealand they are not content to speak of "federation" or "comity," they talk boldly of union between Methodists, Congregationalists and Presbyterians. A writer in the New York Independent reports that the Presbyterians of New Zealand recently sent a deputation to the Methodist General Conference and proposed union. To be sure, said their speaker, we have different creeds, one Calvinistic, the other Armenian, but both are true, and we will make a new creed. This proposition was received enthusiastically, but when a resolution was introduced recognizing the fading of sectarian differences, and appointing committees to confer on a plan of federation, the word was changed to union, and the resolution was unanimously adopted.—Ex.

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A census recently taken in the Uganda Protectorate, Central Africa, at the request of the British Commissioner, shows that the mission of the Church Missionary Society has 1,070 church buildings with an average Sunday attendance of 52,470. The first baptism in this field occurred only twenty years ago.—Ex.

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The martyrdom of Bishop Hannington in 1885 is now recalled to mind by the death of King Mwanga, at whose express orders the missionary bishop was put to death. It is reported that the chief Luba, under whose direction the murder was actually accomplished, is now an attendant at Christian worship.—Ex.

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An interesting ecclesiastical curiosity is noted in an English magazine called The House, where an account is given of a fortified rectory still in existence in Rothbury. It was built in the fourteenth century, and is described in a list of fortlets in 1542 as "a toure and a little barmekin, being the man'con of the p'sonage of Rothbury." Its walls are eleven feet thick at the base and six feet at the top, and it has turrets at the corners. These fortifications are a relic of the times when such protections were needed against the bands of moss-troopers who came across the Scottish border and raided the homesteads of defenceless villagers.—Ex.

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All that has been done for the people in Palestine by the missionaries during the recent outbreak of cholera, which has carried off so many thousands, has been a striking object lesson to the Mohammedans of the practical results of Christianity. The Church Missionary Society has Medical Missions in several places in Palestine. Two of them, Gaza and Nablus, have hospitals with Firmans. One of the ways in which Christians are made to feel their inferiority to Moslems in lands ruled by the Sultan, is that no building for a Christian hospital, church, school, or printing press may be erected without a "Firman," or special permission from the Sultan himself. These

Firmans are very costly and very difficult to procure, but, when once obtained, no one can interfere with the work carried on in the hospital, school, etc., thus sanctioned. These Medical Missions give unequalled opportunities of teaching those who come for healing, especially in the case of in-patients. They bring many under the sound of the Gospel who would never otherwise hear the message, and they are breaking down the opposition of the more bigoted Mohammedans. For there were no hospitals in Palestine till Christians began Medical Missions.—Churchman.

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The Kishenev massacres have sickened all hearts. The two days spent in murder and rapine are a foul blot upon the administration of the province in which this town is situated. The occasion that called forth the murder of fifty people, the wounding of hundreds, and the wrecking of a thousand homes was the death of a servant girl, who appears to have taken poison and to have been sent to the Jewish hospital. Falling to resuscitate her, the story was given out that she had been slain for sacrificial purposes. Such a story to the ignorant and brutalized populace was enough, and the massacre began. Into its horrors we need not go. When the news of the outbreak at last reached St. Petersburg, very prompt measures were taken and the militia soon stopped the rioting. The chief offenders were arrested and punished, though by no means as promptly and severely as they should have been.—Episcopal Recorder.

Hearth and Home.

TWO PICTURES FROM LIFE.

I.

A blackeyed baby lay moaning its young life away on the brick bed of a dreary mud house in Peking, China. The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had always heard that demons are all around the dying, waiting to snatch the soul away, and so because it was dying she was afraid of her own baby!

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead! My baby is not dead yet!"

"But it has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you." The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart drawn by a black cow passed slowly down the street, the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on.

No stone marks the spot; no flower will ever blossom on that grave.

The desolate woman wails, "My baby is lost, my baby is lost. I can never find him again!"

The black-eyed baby's mother is a heathen.

II.

A blue-eyed baby lay moaning on the downy pillows of its dainty crib, and it was whispered softly through the mission, "Baby is dying." With sorrowing hearts we gathered in the stricken home, but the Comforter had come before us.

"Our baby is going home," said the mother, and though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has but come for his own," said the father reverently, and he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly,

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

The blue eyes opened for the last time, and with one long gaze into the loving faces above closed again, and with a gentle sigh the sweet child passed in through the gate to the heavenly fold.

"Let us pray," said a low voice. We knelt together, and heaven came so near we could almost see the white robed ones, and hear their songs of "welcome."

There are no baby coffins to be bought in Peking, so a box was made; we lined it with soft white silk from a Chinese store. We dressed baby in her snowy robes and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the tiny coffin to the cemetery.

With a song of hope, and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," says the baby's father, while the baby's mother answers, "Our baby is safe; we shall find her and have her again some glad day."

The blue-eyed baby's mother is a Christian. —The Messenger.



MINIMUM CHRISTIANS.

Might we not better call them Christian "sponges," except that one sometimes doubts their right to the name "Christian" at all? They receive all that they can take, soak it up greedily, and accept it as their right. They swell with the importance, but their religion is as weak and spineless as the thing which they resemble.

God's richest gifts come to them as a matter of course. They take them as their deserts, and look forward to heaven as their natural right, in payment for a very limited morality and church activity, while real self-denial and cross-bearing is pushed aside as something which God Himself cannot ask of them. They look for honor and recognition, and give the least that they can. "The Christian Work" calls such a one a minimum Christian, and says:

"He is the Christian who is going to heaven at the cheapest rate possible. He intends to get all of the world he can and not meet the worldling's doom. He aims to have as little religion as he possibly can without lacking it altogether. He would keep good friends with the devil with the intention of meanly cheating him out of his just dues at last. The minimum Christian goes to church in the morning, and sometimes in the evening also, unless it rains, or is too warm, or too cold, or he is tired and sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, but much oftener to his neighbors.

"So, too, the minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. He regards the Sunday school as an admirable institution, especially for the neglected and ignorant. He has also a great admiration for the various organizations for church work, and they are just what are needed. But it is not convenient for him to take any part in any of them. His business engagements are so pressing during the week that he needs the Sunday as a day of rest. Neither does he think himself qualified, at least so he quite modestly puts it, to act as a teacher in the Sunday school or take any prominent part in any of the meetings or enterprises of the church. There are so many persons better prepared for these important duties that he must really beg to be excused. He is very friendly to home and foreign missions, and gives his mite. He thinks, however, that there are altogether too many appeals for money, but he gives, if not enough to save his reputation, pretty near it. At all events he aims at it, and makes some sort of show of being interested. But he is really more concerned about pacifying conscience than honoring Christ in all the duties he compels himself to perform. * * *

"He is an ardent supporter of those plans for raising money which will draw it out of the pockets of others and most spare his own pocket. This is where the minimum Christian's self-denial comes in—he restrains himself that others may have opportunity to do the more.

"Another characteristic of the minimum Christian is that he is not clear on a number of points. * * * He cannot see any particular harm in this, or that, or anything in the Bible against any of them. He does not see but that a man can be a Christian and dance, or go to the theater, or play euchre, or even poker and rake in an occasional jack pot, or visit a race course where the training and development of that noble animal, the horse, are exhibited. He knows several most excellent persons who habitually indulge in these things. Why should not he? Is he any better than they? Well, no. In this at least we fully agree with him. He is, indeed, no better than they are. He stands so close to the dividing line between the people of God and the people of the

world that it is hard to say on which side of it he is actually to be found.

"This is all a most perilous business. In trying to get to heaven with a very little religion, it is possible to miss it altogether. Without gaining the whole world, you may lose your own soul. The minimum Christian dishonors God more than even the sinner does, for he knows so much the better. He is a hindrance to the progress of the Gospel, a drag on the wheels of Christian progress. This is no time for such Christians in the Church. The age is calling for men of a more stalwart and worthy stamp."

Selected.



"THE HOLY CITY."

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay a-sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the Temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court-room, blended in the hush. At length one man protested.

"Judge," said he, "have we got to submit to this? We're here to take our punishment, but this——" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

Jerusalem, Jerusalem! Sing, for the night is
o'er!
Hosanna in the highest! hosanna for ever-
more!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not

one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Exchange.



THE LORD'S POCKETBOOK.

Luther said, a man needs three conversions; first of the head, then of the heart and lastly of the purse.

"Whose pocketbook is that you carry?" said a friend to a business man who had drawn a fat purse from his pocket.

"Why, my own, of course. Whose else should it be?" was the prompt reply.

"The ownership of the purse depends on another question. If you belong to the Lord, I think the purse is His also."

"Well," said the man, thoughtfully, "I hope I do belong to the Lord; but I didn't include my purse. It now strikes me that I am just as responsible for the right use of my pocketbook as of my words. The poet, hymn-writer, philanthropist, are under no more obligation to use their talents than I am to use mine. The Lord holds me responsible for what I have, or thought I had, viz.; a pocketbook."

Miscellaneous.

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NOTICE.

Because of the protracted absence of our treasurer, Mr. A. E. Succop, after May 20, all remittances should then be addressed to Mr. A. H. Schewe, 440 Graham street, East End, Pittsburg, Pa.

A. W. MEYER.

ACKNOWLEDGEMENTS.

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June 3rd, 1903.

A. E. SUCCOP,
Treasurer.

* * *

Gratefully received \$50 from N. N., Baltimore, for the building fund of the new Lutheran Church of the Redeemer, N. Y. City.

WILLIAM DALLMANN.

May 30th, 1903.

✻ ✻ ✻

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The Reviewer.

CATALOGUE OF ST. JOHN'S LUTHERAN COLLEGE, Winfield, Kansas.

The catalogue of our St. John's College gives full information about the courses offered to resident students and the correspondence course in New Testament Greek. Some new cuts embellish the catalogue. All friends of our colleges should get a copy of this pamphlet by sending a request for the same, together with a postage stamp, to President Meyer.

* * *

LIFE OF LUTHER. By Gustav Just. Cloth, 103 pages. Price, 25 cents. Concordia Publishing House, St. Louis, Mo.

The work of translation in this book is well-done. All that has been said in these columns in commendation of the German original applies to the English version. This is an excellent book for our young people.

* * *

WHY SHOULD A CHRISTIAN PARTAKE OF THE LORD'S SUPPER FREQUENTLY. By John H. C. Fritz. Price, 5 cents a copy; 50 copies, 85 cents; 100 copies, \$1.60 prepaid. Address the author at 37 Covert St., Brooklyn, N. Y.

This is a tract of eight pages on an important subject and the treatment is clear and convincing.

* * *

BARON STIEGEL. By the Rev. M. H. Stine, Ph. D. Price, \$1.25. Lutheran Publication Society. 124 Arch St., Philadelphia, Pa.

"Baron Stiegel" is another number of the Rung series and tells the story of the life of a German baron, who came to Pennsylvania in the early days. The teaching of the book is, on the whole, sound and far superior to what is usually offered for Sunday-school libraries.

R.

NOTES AND NEWS about BOOKS and PERIODICALS

LOOK HERE FOR IMPORTANT ANNOUNCEMENTS OF OUR PUBLISHING HOUSE

A TRUE TALE.

(In some Chapters and possibly an ending.)

Chapter 1.

In May we had in Pittsburg a convention of the big Eastern District of the German Missouri Synod. At that convention we had the privilege of exhibiting our books for sale. Now of the hundred odd clerical delegates to that convention a number informed us that they had contracted the habit of buying our publications as soon as these came out, our imprint being sufficient guarantee of their sterling merit.

By our experience with the rest of the delegates, both lay and clerical, we were inevitably led to adopt this motto for all our publications:

They sell at sight!

ANOTHER USE

to which our Sunday-School Hymnal may be put is this: Mission congregations that have advanced beyond the stage of the Mission Hymn Pamphlet with its 36 hymns for services, and still are not strong enough to bear the expense of introducing the full Church Hymnal, will find in the Sunday-School Hymnal a fine substitute meanwhile. Here they have 463 hymns, with tunes, most of which are suitable for church service, in fine binding and at a moderate price. When the congregation has grown strong enough to introduce the regular book, they have in their stock of Sunday-School Hymnals a fine thing to turn over to their Sunday-School and get that started right, also in the line of hymnals.

The members, however, that have purchased a Sunday-School Hymnal for their own use, have therein a songster for the home, that will stand the test of time for quality, purity, and completeness.

S. S. Hymna, per copy \$1.50,
468 Hymns and tunes, Services, Chants, Etc.
WORD EDITION, 50 cents.
Cheap quantity rates on both.

IN CONNECTION WITH

those new editions of the Hymn-Pamphlet, "Free-masonry" and "the Dance," we would call your attention to another, a companion, tract to the last mentioned. This is a treatise by William Dallmann on the theater as we have it to-day. Here is again no unreasoning condemnation, but the same calm and convincing presentation of facts, arguments, and anecdotes as in the companion tract on the dance. Prices of all these tracts are as follows:

The Theatre

Leatherette, per copy, ten cents.
per dozen, one dollar.

The Dance

Paper Cover, per copy five cents
per dozen fifty cents
De Luxe Cloth, per copy ten cents
per dozen one dollar

Freemasonry

per copy five cents
per dozen fifty cents, postpaid
per hundred two dollars

Hymn Pamphlet

New edition in de luxe cloth,
per copy, five cents
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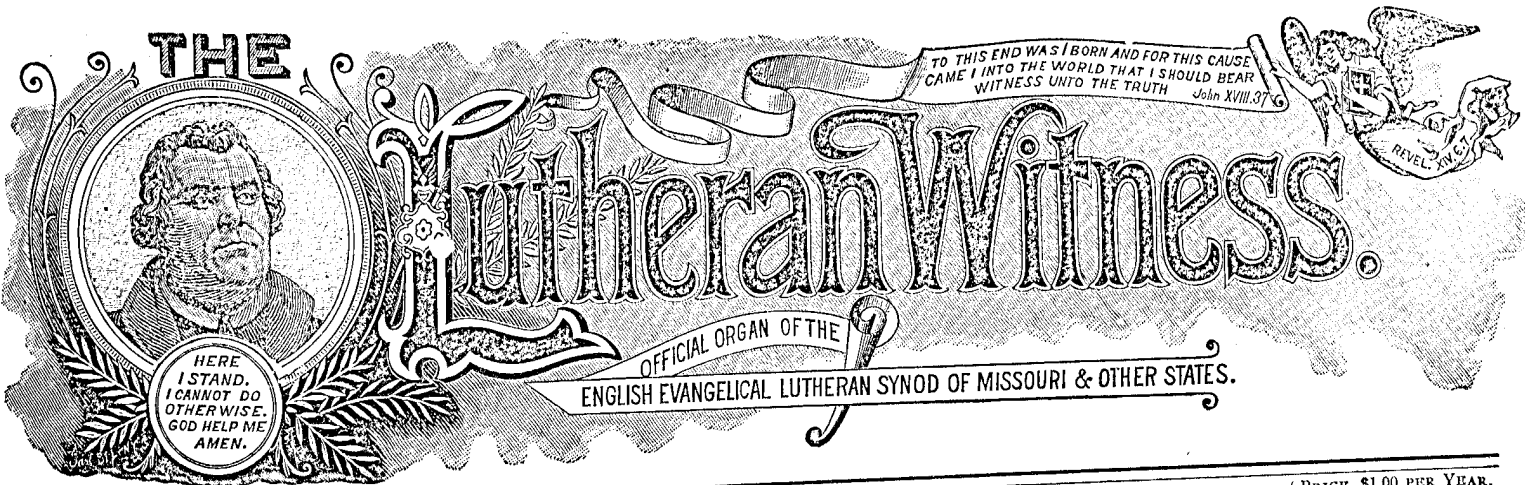
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IN ADVANCE.

NOT TO MYSELF ALONE.

"Not to myself alone,"

The little opening flower transported cries:
"Not to myself alone I bud and bloom,
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow
dyes.

The bee comes sipping every eventide

His dainty fill;

The butterfly within my cup doth hide
From threat'ning ill."

"Not to myself alone,"

The circling star with honest pride doth
boast;

"Not to myself alone I rise and set.

I write upon night's coronet of jet

His power and skill who form'd our myriad
host;

A friendly beacon at heaven's open gate

I gem the sky,

That man might ne'er forget, in every fate,
His hope on high."

"Not to myself alone."

The heavy-laden bee doth murmur hum;
"Not to myself alone from flower to flower
I roam the wood, the garden, and the
bower,

And to the hive at evening weary come.

For man, for man, the luscious food I pile

With busy care,

Content if he repay my cheerful toil

With scanty share."

"Not to myself alone,"

The soaring bird with lusty pinion sings;

"Not to myself alone I sparkling glide—

I cheer the drooping with my warbling
tongue,

And bear the mourner on my viewless
wings;

I bid the hymnless churl my anthem learn,
And God adore;

I call the worldling from his dross to turn,
And sing and soar."

"Not to myself alone,"

The streamlet whispers on his pebbly way;

"Not to myself alone I sparkling glide—

I scatter health and life on every side,
And strew the fields with herb and flow'ret
gay;

I sing unto the common, bleak and bare,

My gladsome tune;

I sweeten and refresh the languid air
In droughty June."

"Not to myself alone!"—

O man forget not thou, earth's honor'd
priest,

Its tongue, its soul, its life, its pulse, its
heart,

In earth's great chorus to sustain thy part;
Chiefest of guests at love's ungrudging
feast,

Play not the niggard; spurn thy native clod,
And self disown;

Live to thy neighbor, live unto thy God—
Not to thyself alone!

Editorials.

Must we practice charity toward those who are themselves uncharitable? O yes, even though it seem very hard for us to do so. Weakness we do not find it so difficult to overlook, but the censoriousness of some people tempts us at times to forget the Second Table of the Law. We are expected to judge leniently, to speak calmly; while others cut at us right and left. Yes, we must still try to be charitable; there are times when we must pray for an uncommon measure of this virtue.

*

A man who committed suicide not long ago left behind him a note saying that he had done no sin all his life. It is fair to presume that he would have included in the statement also that last act of his which put an end to his life. Have we here some explanation for the fact that suicide is on the increase?

When men have such a weakened sense of sin as to flatter themselves that they can absolutely refrain from doing wrong, is it surprising to hear that they should place a very low valuation on human life? Evidently an awakening is needed; men must be made to see that their life belongs to Him who has given it, and that when they put an end to their existence, they are not exercising their sovereign rights, but trampling the law of God under foot and playing into the hands of Satan. Our lives may seem a burden to us; what of it? God will have mercy upon us, Satan, never; God may release us sooner than we know, but if we take the matter into our own hands, we shall be defrauded of everything that we hoped to gain by such a step.

*

One reason for the lack of candidates for the ministry and the corresponding remedy, were strikingly set forth in a recent address by Bishop Paret, of Maryland. Maryland is one of the oldest and strongest dioceses of the Protestant Episcopal Church, and yet, in this diocese, the Bishop found there had been no ordination to the priest-hood for two years. Disquieted by the fact and surmising where some of the trouble lay, he asked a number of his rectors "whether or not they were wont to make a direct appeal to men to enter the ministry," and they all, with one exception answered in the negative. As a result he found that a number of strong churches had

not furnished one candidate for the ministry in eighteen years, while he knew of one that had supplied eight, but largely as the result of direct appeal.

Is there anything for us to learn here? We fear that in our Church the mistake of not encouraging and urging young men to enter the ministry is sometimes made. It is said that we assume a great responsibility when we prevail upon a man to enter the ministry, since we can never know whether he will like his calling, whether he will not later reproach us when he finds that his support is a little scanty, etc. True enough, but it does not mean that we should no longer persuade young men to this step; it can mean, at the most, that we must take the matter more seriously, and that we must keep a tender watch over those men who, trusting to our disinterestedness, have taken the step. The ministry is not a secular calling, and there are very few men who will turn to it of themselves. But if pastors take an active interest in the matter they will discover that an appeal to their young men will find them one now and again who is both willing and fitted for the Gospel ministry. There are no statistics on the matter, but we venture to say that the Lutheran Church of America, more than any other, has won men for ministry in the manner indicated. We need the men still, and they can still be gotten if we will only make a direct appeal to them.

W.

"The topic most discussed in the meeting of the General Synod of the Reformed Church was the revision of its liturgy, particularly in the sacramental parts. It was proposed in the form for infant baptism to omit the words conceived and born in sin. In the form for the communion service, instead of specifying classes of evil-doers that are warned not to partake—thieves, liars, drunkards, adulterers, etc.—it was proposed to warn in general terms those 'who are continuing in open and unrepented sin.' In the marriage service it was proposed to omit the word 'obey.' The result was that the two forms, old and new, will be submitted to the Classes for final action upon the question. Whatever their decision, individual ministers will probably exercise, as they do now, some liberty of variation. The annual reports show a gain of about two per cent in membership during the year. The evangelistic movement, whose specific aim is to

quicken the religious life of the Church, was reported as being strongly promoted, especially by the Western churches. Consideration of a stringent rule concerning the remarriage of a divorced person was laid over till another year."

In the foregoing we have another evidence of our times of the tendency to make all things subservient to the demand of a wilful people irrespective of the considerations of morals or weal. The prime concern seems to be, not what does the Bible teach, or in other words, what is God's will, the Father's business, but, what do the people want and how can we do business. Only under such conditions are actions along the line of those we have herewith submitted possible to a church. But, the Reformed Church never was in any sense really biblical. H.



"Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." Thus St. Paul exclaims in wonderment while contemplating the mysteries of divine providence. "As high as the heavens are above the earth, so high are my thoughts above yours, and my ways above yours." Thus the prophet tells us. In vain will we seek to unravel the mysteries of God's economy of grace and of His dealings with men. Often we are sorely perplexed when contemplating these mysteries. But we should not allow these things to drive us to doubt or, worse still, into despair. Though we cannot understand God's ways, we have the assurance that they are wise and at the same time best for us. It is not our province to know the hidden purposes of Him who created us and preserves our lives.

"Will you ask the soldier thrown into the heat of the battle to explain the plan of the general? How could he? If he has done his duty, if he has thrown himself into the struggle, he has only seen the disorder of the charge, the flashing of the arms, the cloud of smoke and dust; he has only heard the human cries mixed with the deafening sound of artillery. To him all was disorder and chaos; but upon the neighboring heights one eye followed the combat, one hand directed the least movement of the troops. So there is a battle which is pursued through the ages. It is that of truth, of love and justice, against error, egotism, and iniquity. It belongs not to obscure soldiers thrown into the fight to direct the contest; it ought to suffice us that God conducts it; it is for us to remain at the post He assigns us, and to struggle there firmly, even unto the end."



We can firmly rely upon it, that our prayers, which are made in faith, will be answered by God, and answered in such a way as is best for us. Often, too, we are permitted to experience such answer palpably and visibly, though frequently this is not so evident. But whether we see this or not, we should ever be mindful of our duty of returning thanks to

our heavenly Father. Prayer and supplication should always be followed by praise and thanksgiving. This we are forcibly taught in the 51 Psalm, where God commands: "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Here we have the double command to pray and praise, and both are based upon the solemn promise that God hears our prayers. Let us, then, be delighted both in praying to God and in praising Him. Our sinful heart is prone to forget both these duties, but especially the latter.



Man can never rid himself of the obligation of obeying God's Moral Law. God created man a moral being, capable of distinguishing between right and wrong, and placed upon him the duty of living in accordance with this knowledge. To disregard this moral obligation unfailingly brings God's punishment down upon man. "The wages of sin is death." We may take a parallel from other spheres. Man cannot with impunity disobey the laws of nature. The drunkard and the rake inevitably undermine their health and seal their doom. So it is in the State. The criminal cannot, in the long run, escape the arm of the law. The State cannot afford to let the burglar and the murderer run at large. The very existence of a State depends upon the execution of justice. And in like manner God must punish transgression of His Law. His divine justice demands it, the world could not exist without it. Let no one deceive himself with the vain hope, therefore, that his sins will escape punishment. God must and will punish them. The sinner's only hope of escape is in the wounds of Jesus, who paid the penalty also of his sins. May we all find refuge there. For we have "all sinned and come short of the glory of God."

L.



What the "Lutheran World" says is only too true and should be remembered by those apologetic Lutherans who are ever deploring the fact that their Church does not get enough notice in the papers. Not that we mean that Lutheran preaching is dull, stupid etc., but that the newspapers want to notice only what is in keeping with the novelty-seeking and faithdecrying spirit of the day. The "World" says:

"If some poor preacher has been plodding along at a lumbering gait, dull, stupid and unattractive in his weekly instalment of platitudes, let him revamp into life some old exploded piece of heresy; let him train his guns against the constitutional authorities of his church; let him assail Moses and the Pentateuch, and proclaim some 'news' about the fall or the flood; let him employ his alleged 'critical insight' in showing that Isaiah and Paul were inspired just like Shakespeare and Whittier; let him make war on an unnecessary redemption, an incredible incarnation, and an unhistorical resurrection—and that man's newspaper crown is ready. He will have all the gratuitous announcement he could wish. His

greatness as an 'original thinker' is assured and the expletives will be ready for his opponents. 'Tis a great thing to play the heretic in the twentieth century."

In this line ran the experience of the Pennsylvania Ministerium at its late convention. The "Lutheran" says:

"The Philadelphia press has played its usual antics in reporting the proceedings of the Synod. Finding little that is sensational in this staid old body, it gave great prominence to one or two cases of discipline. Judging from the various head lines that was about all that brought the Synod together."

And there are others.

R.

Contributions.

DISTINCTIVE DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.

Absolution.

Absolution is the forgiving of sin for Christ's sake. To absolve means to make loose. Hence in church language to make loose from sin. "Whatsoever thou shalt loose on earth, shall be loosed in heaven." Matth. 16, 19. By absolution we understand that solemn act in which the public minister of the Church pronounces the forgiveness of all their sins to those who confess their sins and ask forgiveness for Christ's sake.

The power to forgive sins belongs to God. It is a divine prerogative. All sin is against God, and He alone can forgive it. When the Pharisees said: "Who can forgive sins but God only?" they asserted the truth. God only can forgive sin by His own authority. All forgiveness of sin must come from God. Hence Absolution is a divine and not a human power.

This power to forgive sins is given to the Church on earth. It is not given to the Church in heaven, because in heaven there are no sins to be forgiven. The power to forgive sins is needed only in the Church on earth. Neither is this power given only to certain individual persons. It belongs to the whole Church, and, given to the Church universal, it belongs to each local congregation. Communicating this power Jesus "breathed on the disciples and said unto them, 'Receive ye the Holy Ghost,' John 20, 22, and then He said: 'Whosoever sins ye remit, they are remitted unto them.'" This power belongs to those who have the Holy Ghost, who compose Christ's mystical body. And when Christ in Matth. 18, says: "Whatsoever ye shall loose on earth, shall be loosed in heaven." He adds: "Where two or three are gathered together in my name, there am I in the midst of them." Now where He is there are all spiritual powers and privileges. This power, the office of the keys, belongs to each local congregation, however small it may be.

By the Church the public and formal exercise of this office is delegated to the called minister of the Word. Any Christian may at any time bring the comfort-

ings of the Gospel to another, and he that brings the comfort of the Gospel brings absolution from sin, as the Lord commanded, "that repentance and remission of sins should be preached in His name among all nations," Luke 24, 47, but the official and formal pronouncing of Absolution belongs to the called servant of the Church. And when pronouncing Absolution the pastor does not act in his capacity as a man—no man can forgive sins,—nor in his capacity as a Christian. If the pastor is a believing man he is also a spiritual priest, but he does not act in this capacity when pronouncing Absolution. He does it only in his ministerial capacity as the called servant of the Church and the steward of Christ, as Paul says: "If I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ." 2 Cor. 2; 10. Hence it is that the pastor's personal piety or impiety does not come into consideration in his pronouncing absolution. Of course, every minister ought to be himself a Christian at heart, but if he is not that does not detract anything from the validity of the absolution pronounced by him, and if he is that does not add any thing to its efficacy. When the governor of a commonwealth pardons a criminal he writes out a pardon and gives it into the hands of a messenger. That messenger really and actually saves the criminal from the gallows, but he does it not as a man or as a private citizen; for if he came in that capacity neither jailor nor hangman would pay any attention to him, he does it only and solely as messenger bringing the governor's pardon, and whether that messenger is white or black alters nothing in the pardon. Certainly the impiety of the pastor may do much to prevent the hearers from receiving the absolution as it ought to be received, but the absolution itself remains the same whether pronounced by pious or impious lips.

This is so because the release from sin is conveyed in the words of pardon. As the governor's pardon is comprehended in the words of his message, so Christ's forgiveness in the words of Absolution. It is rightly and truly said that the minister forgives sins, because he is Christ's mouthpiece and messenger, but Christ Himself is the true Absolver. The words are Christ's and the forgiveness is Christ's, and the minister does nothing more than utter the words which bring the forgiveness. How Dr. Luther regarded the relation which the minister sustains in hearing confession and pronouncing Absolution is evident from the following quotations:

When asked: "Who is the true confessor, is it the preacher for his own person, or is it God Himself?" Luther replied: "The people should be taught and this ought by all means be instilled into them, that confession is not made to a man, but to God and to the Lord Jesus Christ. Likewise that Christ absolves, and not a man. But nowadays people do not understand and believe this. Therefore the people must be taught that confession is made to Christ, that Christ absolves by the mouth of the minister; for the servant's mouth is

Christ's ear. We must look to God's word and command, and not depend on the person (of the minister.). They are Christ's words, and not the words of man, which are heard and spoken by the mouth of the confessor. Then some one may say: It will follow then, that Christ's word which He spoke and preached on earth and His servant's are one word proceeding from the same mouth and working the same effect. Yes, said Dr. Luther; for Christ says: He that heareth you heareth me, and he that heareth me heareth the Father; and St. Paul calls the Gospel God's power and might." Table Talk. Chap. XVIII.

"When Dr. Luther was asked: If a preacher or confessor would absolve a woman who had murdered her infant, and this would become known to others, and would be rumored abroad, whether the preacher, if questioned before the judge, must give testimony of it? he replied: By no means; for we must distinguish church and civil authority, because she did not confess any thing to me, but to Christ, and while Christ keeps it secret I am to keep it secret too, and should straightway say: I heard nothing; if Christ heard anything let Him tell it. Therefore, if summoned before the civil judge I should say: If she is absolved I, Dr. Martin, know nothing about it. Christ with whom she spoke knows. For I do not hear confession, neither do I absolve, but Christ does it." Table Talk, Chap. XVIII.

Because it is Christ who absolves the forgiveness in absolution is real and actual forgiveness. We are to "receive absolution or forgiveness from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven." The governor's pardon proclaimed in a remote corner of the state is valid in the capital. Absolution pronounced on earth is valid in heaven. Christ's words can not be a lie. By them sin is really and truly forgiven. And not only some, but all sin is forgiven in absolution. When Christ forgives He forgives all. And because the forgiveness is comprised in the words it is really and actually extended to and conferred on each and every one to whom absolution is pronounced. As in the Lord's Supper Christ's body and blood are really and actually given to all communicants, both the worthy and the unworthy, so in absolution forgiveness is really and actually conferred on all, both believers and unbelievers. The forgiveness which the words of absolution bring to all those to whom they come. Clear and strong are the Lord's words: "Whose soever sins ye remit, they are remitted unto them."

From this it does however not follow that all are actually in possession of the forgiveness. For the beneficial reception of absolution faith is an indispensable requisite. When the jailor throws open the door and pronounces the prisoner free liberty is really and actually bestowed on him, although it is of no benefit unto him if he remains sullenly in his cell. If I lay a dollar in your hand and you turning your hand drop it you are

not in possession of it although it has actually been given to you. We obtain the benefit of absolution if we believe and do not doubt.

Because the pardon is contained in the words the language used in absolution should always be direct and unmistakable. The formula: I announce unto you that God forgives your sins, is not Lutheran, because it conveys the idea that the forgiveness is bestowed immediately aside from the word. Also the formula: I announce unto you the forgiveness of your sins, is of a dubious character. It should be: I pronounce unto you the forgiveness of all your sins, or still better: "And I by the command and in the stead of our Lord Jesus Christ forgive you your sins."

There is a point where men can be tested as to their Lutheranism. We Lutherans do not believe that the forgiveness comes aside from, although at the same time with the words, but we hold that the forgiveness comes in and through the words. If therefore any man objects to the formula: I, in the stead of Christ forgive, it becomes doubtful whether he has the Lutheran faith in this essential and fundamental article. Any man who regards the Gospel and hence also absolution an empty word which does nothing more than only announce what must be obtained otherwise has not the Lutheran faith. Every true Lutheran believes that the word of grace is the power of God unto salvation.

The Lutheran doctrine of Absolution is comprised in a few sentences in the 25th Article of the Augsburg Confession: "The custom is retained among us, not to administer the Sacrament unto those who have not been previously examined and absolved. The people, moreover, are diligently instructed with regard to the comfort afforded by the words of absolution, and the high and great estimation in which it is to be held; for it is not the voice or word of the individual present, but it is the word of God, who here forgives sins; for it is spoken in God's stead, and by His command. Concerning this command and power of the keys, it is taught with the greatest assiduity how comfortable, how useful they are to alarmed consciences, and besides how God requires confidence in this absolution, no less than if the voice of God was heard from heaven; and by this we comfort ourselves and know that through such faith we obtain the remission of sins."

The Apology, Article III. says. "We think none of the adversaries is so mad as to deny that absolution is the voice of the Gospel. Likewise, that absolution must be accepted in faith, if it is to comfort the terrified conscience."

By this doctrine our Church is distinguished:

a. From the Roman Catholics, who say:

1. That Absolution is a sacrament. In the Apology of the Augsburg Confession it is indeed also said: "And absolution can properly be called the sacrament of repentance, as also the more learned of the scholastic theologians speak." In this passage the Confessions

do not say that absolution is a sacrament, they only say, it can properly be called a sacrament because it brings the forgiveness of sins, as the sacraments do. Otherwise the Confessions teach that there are only two Sacraments in the proper sense of the term, as the Larger Catechism introduces that well known saying of Augustine: "When the Word is added to the element it becomes a sacrament."

2. The Catholics say that the pope alone has the keys of the kingdom of God and that the power to forgive sins is conferred by him on bishops and priests.

3. The Catholics say that only those sins are forgiven in absolution which have been confessed by name.

b. From the Episcopalians, who make the power to pronounce absolution as well as its validity dependent on the Apostolic Succession.

c. From Calvinists, Anabaptists and all Enthusiasts, who reject absolution and claim that the forgiveness must be obtained directly aside from the Word.

d. From the New School Lutherans and all Rationalists and Liberalists who have abolished absolution from their churches, or who invite Sectarians to commune without having been absolved. Though all these are called Lutherans yet it must be said that the Lutheran Church is distinguished from them, because in the fundamental doctrine of the Means of Grace they hold together with the hereditary enemies of the Lutheran Church. It is not denied that in New School Lutheran churches and synods there are many both among the clergy and the laity who want to be Lutherans and nothing else, but they yield to the demands of those who are indifferent as to purity of doctrine and correct practice, or they are unable to break away from traditional customs. Wellnigh a century has passed away since New-measurism was introduced, a measure by which absolution and the right doctrine of the Means of Grace were swept out of many hundreds of Lutheran congregations and a spirit of Enthusiasm was introduced, and the baneful consequences are painfully manifest even at this late day. Oh, that God would hasten the day when the host of Lutherans who were carried away by the spirit of fanaticism will return to the old landmarks and the Lutheran Church of America will form one compact body against Romanism on the right and sectarianism on the left.

F. KUEGELE.



THE EIGHTH BIENNIAL CONVENTION OF SYNOD.

With this issue of the "Lutheran Witness" another session of Synod has passed into the pages of history; what influence the deliberations will have upon our Synod and our Church, in other words, how much good has been done, we must leave to the future to show. For the benefit of those readers who were not so fortunate as to be present, we offer a brief summary of the proceedings. We would not have it under-

stood, however, that these can or should take the place of the printed minutes which are to appear as soon as the secretary can have them ready. In fact, the circulation of our minutes among the various congregations was made the subject of careful deliberation; it ought to be evident that our publication board can not make this part of its business a paying venture, if the members of our congregation fail to purchase the minutes. More than this, the proceedings should be purchased for the wealth of information which they contain.

The sessions lasted for seven days, June 24-30. The first session was in the nature of an opening service. President A. W. Meyer preached on the Parable of the Mustard Seed, calling attention to the small beginnings of our Synod and to the healthy growth attained in the fifteen years of its existence. In connection herewith we call attention to the various other services. On Friday evening the Lord's Supper was celebrated. Pastor H. Sieck delivered the confessional address and Pastor F. Kuegele the pastoral sermon. Sunday, was college day at St. Andrew's. In the forenoon Prof. G. A. Romoser preached a school sermon from the Gospel lesson for the day, dealing especially with the needs of our children and our duty towards them; in the evening Pastor H. Eckhardt made a stirring appeal for our colleges, and for young men to enter the ministry. A number of the visiting pastors also preached in the German sister churches of Pittsburg and Allegheny.

In his biennial address, the President led up to the doctrinal discussion which had been appointed for this session, on the subject of parochial schools. The last two theses of the paper which had been prepared by Prof. H. Stoeppelwerth and begun at the Detroit session, were read, and the paper with changes in the way of additions, etc., was then adopted as a whole. An opportunity is now offered to all to have it in print.

Much time was devoted to the consideration of Synod's finances. This involved of course, not only the treasurer's report, but also the subject of missions, of colleges, and the Publication Board. We are receiving \$3000 annually from the German Missouri Synod, but in spite of this there is now a deficit in the synodical treasury; this may be accounted for in various ways. It was shown that our publication affairs are in a prosperous condition. With regard to publications it was decided to publish no almanac for the present. The Sunday-school literature committee in conjunction with the Board will publish Christmas, Easter and Reformation (Children's Day) programs with musical settings if the cost can be secured. Short biographies, like the life of Dr. Walther, are to be published from time to time. All past members of the Publication Board were thanked by Synod for faithful and efficient service. Our delegates to Synodical Conference next year are instructed to look into publication plans adopted by other general bodies, whereby common interests may be served. The Hymn-book and Tune-book committee has practically finished its labors. It was

resolved, however, to postpone publication at least two years. In the meantime a committee appointed for this purpose, is to raise funds and report at next session of Synod. A list of the hymns, tunes, etc., is to be published in the "Lutheran Witness."

The Mission Board offered a very instructive report. Its work was greatly hindered by a lack of men and means. Our congregations should study this report carefully, since the subject of missions is a vital one for our Synod. The parochial school fund created two years ago has disbursed only \$90 so far and has at present a deficit of \$17. When congregations are encouraged to lift collections for this fund, they should bear in mind that hereafter appropriations for schools will be limited to the receipts of this fund.

With regard to colleges it was resolved that St. John's, Winfield, be offered to the German Missouri Synod. An executive committee was appointed with full power to act. Meanwhile the college is to be carried on as before. Synod accepted the offer of the property of Concordia College at Conover, N. C. A music teacher is to be appointed provided that Synod incurs no expense thereby.

All old officers of Synod were re-elected, also the visitors of the various districts. Both the revision board and the Sunday-school literature committee are composed of the four pastors residing at St. Louis. The Mission Board at Cleveland, with Pastor Eckhardt as Chairman, was reelected.

Resolutions of sympathy for Pastor Dale and wife, for his delegate, and for Pastor Francke, all of whom are very ill, were passed. Greetings were sent to the Wisconsin Synod and to the Wisconsin District of the Missouri Synod. St. Andrew's congregation and pastor were thanked for their hospitality in entertaining Synod. The place of next meeting will be determined later.

W.

Church News and Comment.

AT HOME.

Pittsburgh, Pa.—Trinity Sunday-School celebrated Children's Day on Sunday, June 14th. The collection for the Mission Treasury of Synod amounted to \$60.00.

A. H. H.



Trinity Congregation, Pittsburgh.—The members of Trinity, together with friends from St. Andrew's and visitors, spent a pleasant evening during meeting of Synod. A reception had been prepared for the former pastor, the Rev. Th. J. A. Huegli, and took the form of a social gathering. Short addresses were made by the former pastor, by Prof. H. B. Hemmeyer, who had acted as supply for a time, and by other visiting pastors. Refreshments were served by the ladies. We feel sure that this gathering will linger long in the minds of all present, and particularly of the members of Trinity and their former pastor.



The first mission-festival at St. James' Mission, St. Louis, Mo., was held on Sunday, June 21, 3 P. M., in DeHoney's Hall. Prof. H. Stoeppelwerth preached the sermon before a large audience. The choir of Zion's

Church kindly sang two beautiful selections. The collection was good and the mission is rejoicing. E. T. C.

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The German Trinity Church of New York City, Pastor Graesser, recently celebrated its sixtieth anniversary, sermons being preached by Pastors P. Roesener, H. Birkner and Prof. Feth. The parochial school has two teachers with an attendance of about ninety children. R.

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The friends of the sainted Pastor Buehler, in San Francisco, Cal., have erected a beautiful monument in his memory, and the unveiling took place on Sunday after Easter. L.

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The General Synod met in biennial session at Baltimore, at the beginning of last month. Prof. E. J. Wolf, D. D., of Gettysburg Theological Seminary, was elected president. Fraternal delegates were received from and elected to the General Council and United Synod, the Reformed and Presbyterian Churches. In order further to advance the bringing together more closely of the General Synod with the other two Lutheran bodies mentioned, a resolution was also passed recommending that Mission and Publication Boards of these bodies, the faculties of their colleges and theological seminaries hold conferences together to discuss matters of common interest. A "Committee on Fraternal Conference and Church Unity" was furthermore elected to arrange with the other bodies in question other conferences like the two that have already been held in Philadelphia. A committee consisting of the heads of the colleges and theological seminaries was elected for the purpose of raising a million dollar fund for education. The committee appointed two years ago on the advisability of publishing an official synodical organ reported that there is no longer any call for such a paper, and the committee was therefore discharged. Resolutions were passed condemning "higher criticism" and declaring for the divine inspiration of the Scriptures, commending Congress for the retention of the Anti-Canteen Law, and commending the authorities of the St. Louis Exposition for closing its gates on the "Sabbath." A new Synod, that of Southern Illinois, was received.

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Prof. J. A. Singmaster, D. D., was elected as the successor of Prof. M. Valentine, resigned, in the presidency of Gettysburg Theological Seminary, and the Rev. Luther Kuhlman, of Frederick, Md., for a number of years president of the General Synod's Board of Foreign Missions, was elected to the chair of Biblical theology, hitherto held by Dr. Singmaster. L.

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After many decades of comparative obscurity in this country, the Lutheran Church is beginning to command the attention of both secular and denominational journals. This interesting paragraph is clipped from the columns of the "Interior":

"The Protestant world of 140,000,000 communicants and adherents is roughly divided into Reformed (Calvinistic), Lutheran and Arminian; and a late compiler of church statistics claims for the Lutherans one-half the whole, or 70,000,000 all told. The last quarter of a century has been especially favorable to the growth of this denomination, partly from the natural increase of the Teutonic stock and partly owing to the rapid diffusion of its missions. In Europe and northern Asia the Lutheran Church is stronger than the Reformed; in North America and Australia it is weaker. The Lutherans lead in mission work in Africa; in Southern Asia the Reformed. In our own country the Reformed churches are stronger in all the older states; the Lutheran in the newer states, especially in the Mississippi Valley. At home, in Germany, the Lutheran Church has shared in the great prosperity which has been the fortune of the empire since its proclamation in 1870. Up to that time the Slavs on the east and the Franks on the west were crowding the Teuton into close quarters: The tides have been reversed and Protestant Germany has become

one of the greatest of world powers; the Lutheran Church, one of the greatest ecclesiastical organizations. It is accordingly proposed to form a World's Ecumenical Lutheran Council, after the model of the Alliance of Churches holding the Reformed faith; and it is suggested that Saxony, the old home of the Reformation should be the seat of its mission boards and executive offices. In such a union the churches of Sweden, Norway, Prussia, Russia (the Dissenters), North America, and so forth would be represented by elected delegates. The writers who advocate such a union do not appear to think that the internal difference in polity, part of the Lutheran churches being 'Episcopal' and part Presbyterian, would interfere with its working."—Ex.

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A Fifth avenue pastor yesterday sadly took his congregation to task for the skimpy Easter Sunday collection, incidentally mentioning as striking details that a member worth \$8,000,000 contributed a quarter, that the average per head of the entire assemblage was six and a half cents.—Evening Telegram, N. Y., May 4, '03.

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Anent the late Emerson celebration, Pastor Wenchel writes in his parish paper, the "Lutheran Bethlehemite":

In the first half of the nineteenth century Emerson was forced out of the Unitarian pulpit; he was too radical even for them. Since when he has become their idol and during the past weeks they have tried hard to exalt his name. He indeed, was a man of excellent moral character, a fine writer, and a good citizen. But it has been rightly said, 'It is Emerson, the religionist, not Emerson the poet, the teacher, or citizen, that men have adored. Some of the expressions which have been made during the recent commemoration sound like sacrilege to the Christian believer. Here are a few from one of our daily papers. 'Emerson belonged to that great spiritual anti-slavery society among whose charter members are Buddha and Christ; 'Emerson was as sinless as Jesus'; 'He is the sweetest evangelist'; 'Emerson in the presence of Jesus would say, 'I am profoundly grateful for all your wisdom, all your tenderness, all your life, for the messages you have heard and delivered; but I, too, may hear, and I prefer to hear some of the things which he would say to me, rather than to hear them repeated from the divinest lips that ever uttered God's truth; 'Emerson was the same sort of man Jesus was; 'Every man who is seeking a spiritual life finds in Emerson his own faith, if he has faith, as the Christian sects find theirs in the Savior.' One assembly was dismissed with a parodied benediction in the name of Emerson.

What was Emerson as a religionist? Nothing but a free-thinker and agnostic. He has done a great deal of harm. His teachings destroy the comforting truth of God and give instead philosophical speculations about an unknown 'It.' He denied the truth of the Bible, the divinity of our dear Savior, the redemption, in fact, all the fundamental articles of our faith. There are always a multitude of such as like to back up their unbelief with the names of great men. A writer in the "Independent" has shown also that there is a similarity between Christian Science and some of his false teachings. He says, 'To Emerson, as to Mrs. Baker-Eddy sin and suffering had no real existence.' The character of this celebration more result in making his baneful influence more powerful. But Unitarianism has once more shown by exalting a man of this kind how far removed it is from true Christianity. We also see whither men drift when they cast aside the Holy Scriptures. Let us with earnest hearts unite in the Master's prayer, 'Sanctify us in all truth: Thy word is truth, O Lord.' L.

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ABROAD.

It is said that in Ecuador there are six Roman Catholic churches for every thousand inhabitants, out of every four acres of ground one belongs to the church, one out of every ten persons is either priest, monk or nun, and 272 days in the year are festival or fast days. Less than eight per cent of

the population can read or write. That is Romish enlightenment. L.

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"Roman Catholics in England are in no way behind the Americans in the zeal of their conversion to Bible reading. At a meeting of the Catholic Truth Society on April 20, the Rev. Sidney Smith advocated an increase in circulation of the Scriptures among Roman Catholics. They had got rid of the notion, he said, that the Bible is a Protestant Book, and, indeed, the reading of the Bible was being given up by the poorer Protestants. He hoped that Roman Catholics would get to be specially known for their acquaintance with its contents."

Rome in England is, of course, the same as Rome in America. But if Roman Catholics for one minute flatter themselves that Protestant Christians, poor or rich are willing to let go their Bible, they make a huge mistake. W.

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One of the suggested solutions of the religious difficulty in English education has been in practice for many years in Bosnia. The children of Moslems, Roman Catholics, and Greek Catholics sit together in the school-house for the secular lessons, but are collected in separate rooms for religious teaching, which is given by the priests of their own churches.—Ex.

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That Christian teaching in India is exerting a marked influence upon the more thoughtful Hindu leaders is evidenced by a striking paragraph in "The Indian Messenger," a publication under native non-Christian auspices. "It is the glory of Christianity," The Messenger remarks, "that it generates hope and self-respect in the minds of people who are looked down upon and despised by the more advanced classes. Christianity has done a most blessed work in reclaiming these people." The Messenger contrasts the treatment accorded the low-caste people by Hinduism and by Christianity, and predicts that this process of conversion will continue unless steps are taken to give the low-class people an honorable position within the pale of Hinduism. "Only by giving up the invidious distinctions among the castes, a perfectly practicable proposition, The Messenger claims, though the whole history of Hinduism indicated the contrary—"and entrenching itself on its broad, central truths can Hinduism hope to resist the rushing flood of Christianity."—Churchman.

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One of the most recent dogmas of criticism concerning Homer is that there was one Homer and that he wrote the Iliad when he was a young man and the Odyssey when he was an old man. We can recall the time when some of the literary higher critics claimed that there were seven Homers born in seven different cities and that it required the combined ability of the seven to make the Iliad and the Odyssey, and no man was smart enough to tell which Homer made any particular part of the great poems. That was higher criticism in Homer. Its results as above stated have long since been turned out of doors, abandoned and consigned to the limbo of useless literary fads. Six of the seven Homers have been stranded somewhere and now we have but one again. Let us possess our souls in patience in view of similar hypothetical claims about the Bible. Just now some of the critics have a half dozen Moses, but they are likely to have but one five years hence. They have discovered several Isaiahs, but by and by we shall have but one.—Lutheran World.

Hearth and Home.

THE CZAR AND THE PSALM.

When Alexander I, Emperor of Russia came to the throne, few Bibles were found in his empire, and great carelessness with reference to religion almost universally prevailed. A high place in the church soon became vacant, and the

emperor appointed his favorite, Prince Alexander Galitzin, to fill it. He at first declined the appointment, on the plea of his entire ignorance of religion, but the emperor overruled the objection as of no weight. Constrained to accept the position, the prince on his first interview with the venerable Archbishop Platoff, requested him to point out some book which would give him a concise view of the Christian religion that he might be better qualified for his official duties. The archbishop, rather surprised at the prince's professed ignorance of religion, recommended the Bible. The prince said he could not think of reading that book. "Well," replied the archbishop, "that is the only book there is, or ever will be, that can give a correct view of the Christian religion."

"Then I must remain ignorant of it; reading the Bible is out of the question," was his reply.

The words, however, of the venerable Platoff remained upon his mind, and he shortly afterward privately bought and read the Bible. The effects were soon visible. He was not known to be "a Bible reader," but his manners were treated with contempt.

In the year 1812, when information reached St. Petersburg that Napoleon's armies had entered Moscow, a general panic came upon the inhabitants, and they packed up their valuables to flee to some place of security, fully expecting that the French would soon march upon the capital. The emperor was also preparing to go out with a body of troops from the city to withstand the invading foe.

During all this time Prince Galitzin remained calm and unconcerned, and had a large number of men employed in repairing his palace, which he continued to go on with, notwithstanding the prevailing fear. His companions were astonished at his course, and some envious persons told the emperor what he was doing, and ventured to hint that he might be a traitor, who had some secret understanding with the invading foe. Alexander sought an interview with the prince, who was glad of an opportunity to acquaint the emperor with the foundation upon which his confidence was built.

"Galitzin" said the emperor, "what are you doing? What means all this? every one prepares to flee, and you are building."

"Oh," said the prince, "I am here in as sure a place of safety as any I could flee to: the Lord is my defense."

"Whence have you such confidence?" replied the emperor. "Who assures you of it?"

"I feel it in my heart, and it is also stated in this divinely inspired volume," answered the prince, drawing from his pocket and holding forth a small Bible—a book which the emperor had never seen before. He put out his hand to receive it, but by some inadvertence it dropped on the floor, opening as it fell. The prince raised the sacred volume, glanced at the open page and said.

"Well, permit me to read to you in that very place on which the Bible lies open before us."

It was that wonderful passage, the Ninety-first Psalm:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" etc.

"Oh! that your majesty would seek this retreat," said the prince, as he read the inspiring words.

The emperor stood for awhile as a man astonished. His army was at this time marching out of the city, and as was customary, he repaired to the great church for public worship, that being the last place which the emperor visits when leaving the capital to be absent any considerable time. Entering there, the religious services proceeded, and the officiating priest read before the wondering emperor the same Ninety-first Psalm. After the service he sent for the priest, and asked if Galitzin had mentioned the circumstances of his interview. The priest replied that he had heard nothing of the matter.

"Who told you to make choice of that particular passage this day?" said the emperor. The priest replied that "nobody had done it; but that he had desired in prayer that the Lord would direct him to the particular portion of the inspired volume he should read, to encourage the emperor, and that he apprehended that psalm was the word of the Lord to him."

The emperor proceeded on his way some distance, and late in the evening, feeling a great seriousness of mind, he sent for his chaplain to read the Bible to him in his tent. He came and began to read: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"Hold on," said the emperor. "Who told you to read that?"

"God," said the chaplain.

"How?" said the emperor. "Has Galitzin told you?"

He replied that he had not seen the prince, nor had any one told him what to read. "Surprised at your sending for me," continued the chaplain, "I fell upon my knees before God, and besought him to teach my weak lips what to speak. I felt that part of the holy word clearly pointed out to me. Why your majesty interrupted me I know not."

The emperor felt astonished at this, and paid the greater attention to what was read, believing that this must be of the Lord's ordering. He was therefore very solemnly and tenderly impressed, and from that time he concluded to read privately a chapter in the Bible, morning and evening.

The next day he was with the Princess Metchersky at Tver. They agreed to begin the Bible together, regularly to read it every day, so that they might both read the same portion on the same day, and be able to communicate to one another the particular impressions or reflections the reading of the day might have produced.

The world knows what was the end of the French invasion of Russia. Mos-

cow was burned by its inhabitants, and of Napoleon's mighty army, one hundred and twenty-five thousand were slain, one hundred and thirty-two thousand died of fatigue, hunger, disease and cold, in their disastrous retreat, and one hundred and ninety-three thousand were made prisoners, and the expedition, undertaken in a haughty contempt of the government and providence of God, ended in the downfall of its leader, and the overthrow of his mighty hosts.

As for the emperor, the impressions made upon his mind by that psalm were not transient. He took Galitzin's Bible, and, to use his own language, "I devoured it, finding in it words so suitable to and descriptive of, the state of my mind. The Lord by his Divine Spirit was also pleased to give me an understanding of what I read therein." Such was his testimony to two missionaries who visited him, while employed in Gospel labor in St. Petersburg, seven years afterward, in 1819. They found him a man of tender heart, and at repeated interviews the Czar of all the Russias bowed the knee and united in fervent prayer with these two lowly men of God, in presence of Him who is higher than kings and mightier than emperors, whose throne is in the heavens, and whose kingdom ruleth over all.

Most of the circumstances in this account are recorded by one of the two missionaries in his journal, as received from the lips of Prince Galitzin himself, the day before they left St. Petersburg to pursue their journey to the regions beyond, whither they went to carry tidings of Him who came to bring peace on earth and good will to men.—Selected.



LUTHER AND COUNT ERBACH.

On the north bank of the Neckar, extending along the banks of the river as far as Darmstadt, there is a forest known as the Odenwald. On the steep western slope of the forest is the well-known and beautiful hillroad winding along from Heidelberg to Darmstadt. In this forest is the ancient Castle Erbach. It was re-built about a century ago.

In Luther's time Count Eberhard of Erbach lived here. He was a straightforward and, in his way, a pious man. But he could handle the sword much better than the pen, and his impetuous disposition frequently induced him to draw the sword. Luther he hated most fervently. It is true, he had never seen or heard the Reformer, but his confessor, Johann Speckel, had constantly been telling him that Luther was an arch-knave, who was alienating the people from the holy faith, and stirring them up to rebellion.

Occasionally Speckel would intimate that a man of courage could easily put a stop to the abomination with a single blow. At last he openly told him: "Sir Count, if you and your men could embrace a favorable opportunity of seizing that arch heretic Luther and deliver him to the pope, you would be doing a particularly good work, and would aid in the salvation of many souls."

For many a day had these words been burning the count in his very soul, and when in the year 1518 Luther made his journey on foot from Wittenberg to Heidelberg, he arrived on the evening of the 8th of April at the town of Miltenberg, but a short distance from Castle Erbach. That evening Count Eberhard was sitting with his wife at the bedside of their youngest daughter Hildegard who was sick nigh unto death. A messenger secretly brings him the intelligence that Luther would that night lodge at Miltenberg.

Instantly the count sprang from his chair and gave command to his soldiers to saddle and mount their horses immediately. His wife besought him with tears not to leave her alone in her great sorrow and affliction, but in vain. The count sprang upon his horse and dashed so furiously away that his horsemen were scarcely able to follow him. No one knew the object of the expedition nor whither he was going. Only Speckel knew it, and at the gate of the castle-yard he had called after him: "He that loveth father or mother more than me is not worthy of me."

At eight o'clock the count arrived with his men at the gates of Miltenberg, which had been splendidly illuminated in honor of the Wittenberg doctor. The town itself was full of people, who had crowded in from the neighborhood to hear Luther's evening sermon, which he had held soon after his arrival.

The count was enraged when he heard the reason for such a crowd, and galloped rapidly down the streets. At the hotel of the Sword he was received with many a scrape and bow by the landlord, Nickel Uhrig, who saluted him with the words: "Well! well! Sir Count, has Luther brought you here too? Pity you weren't here a little sooner. The people cannot get through with praising the doctor." Still more exasperated by these words, the count demanded his room. His hard ride and the mental excitement at the bed-side of his sick daughter and on the way hither, had completely exhausted him. He therefore retired soon after supper to rest and sank into a deep sleep. When he awoke it was still dark, but as he found it impossible to sleep, he soon rose from his couch and advanced to the window. The chapel-bell of the cloister was calling the worshipers to morning prayer. In the count's heart the anger of the preceding evening was no longer raging. His thoughts were at home at the bedside of his dying daughter, and his hands involuntarily folded in prayer.

Just then a candle was lit in the corner room of the house on the opposite side of the street. The count distinctly heard a deep, manly voice utter the words: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then he heard how the same voice continued to pray with the strength and fervor that the count had never met with before, for the whole Christian church on earth, for the victory of the holy gospel over all its enemies, and so on in a similar strain. Strange feelings came over his heart while he was listening to this prayer.

At break of day he called for the landlord and inquired who lived in the house across the way. The landlord, who had come in carrying the breakfast on a silver tray, replied: "Whether I can tell you who lives there? Yes, indeed, I can do that. That is Luther, the arch-heretic—" "Luther!" said the count, in amazement. "Yes, sir, Dr. Martin Luther. Has your grace a message for him?" Receiving no reply, the landlord went away, shaking his head very dubiously as he went.

For a while the count stood there in deep thought, as though he were rooted to the spot. Then, without touching his breakfast, he went down stairs, crossed the street, and entered the house, and the next moment he stood before Doctor Luther.

At his entrance Luther had risen from his chair, and now looked inquiringly at the tall powerful man who stood before him in complete armor, gazing upon him as though he wished to read his inmost soul. After the doctor had repeatedly asked the stranger what was the object of his visit, the count exclaimed: "Sir, you are better than I! God forgive me for intending to harm you." And then he frankly confessed why he had come to Miltenberg and how he had been convinced by what he had heard that it was impossible for Luther to be a rebel or an enemy of the truth and of the holy Church.

"God be praised," replied Luther, "who has subdued you by his word and Spirit, and not by any words of mine. I have been chosen of the Lord only to bring his word again to honor in Christendom. Go your way therefore in peace, Sir Count! He that hath begun a good work in you will perform it until the day of Jesus Christ. If it is God's will, you shall yet behold miracles, how the Lord's work breaketh the bow, and cutteth the spear in sunder, as he has done with you to-day."

After the count had taken his breakfast, he rode toward home again with his horsemen, who were not a little astonished, and who could not imagine what had been the object of their furious ride. As for Count Eberhard himself, the farther he went the more astonished he was to think how strangely the leaf had been turned. Luther he had intended to deliver bound into the hands of his enemies, the Papists, and now his own heart had been bound by Luther's prayer, and the longer he carried these bonds the more he rejoiced in them. As he alighted from his steed in the castle-yard, his loving wife came to him with joyful news. Hildegard had had a very quiet night, had slept unusually well, and was now sitting up in her bed, playing, and joyfully waiting for her father.

As Luther had wished and prayed for the count, so it came to pass. The good work which the Lord had begun in his heart went on, and he that before had been a Saul, breathing out threatenings and slaughter against the Lord, became a Paul, a disciple. He carefully saw to it that in all his domains God's word was taught in its truth and purity; and in April, 1521, when Luther confessed

his faith before Charles the Fifth and the assembled representatives of the empire, among the princes and lords who stood on his side was also Count Eberhard of Erbach.—From the German.

CONCERNING GOING TO CHURCH.

It is Saturday, and the old question is beginning to bear in upon my soul: Shall I, or shall I not? Perhaps I would not be greatly benefited, but does not a man owe a certain duty to the community in which he lives, and will he not fail to perform it if he does not go? Then, again, one sometimes finds a jewel when one hardly expects it, and—yes, I will go; that is, I think I will, if I am well enough. Duty and possible benefit combine to urge me to do so.

But I have been mooning along in my thoughtless way and have neglected to mention what I am writing about. Probably that makes no difference, but I always feel better after I have called attention to the fact that I have a subject. You should have known, however, that I am writing of going to church, for there are many of you who think and act just as I do about it.

We arise on Monday morning, and we say to ourselves: "There, conswning it all! I've let another Sunday go by without going to church!" And we feel quite remorseful, and vow that we will reform and lead a better life and go to church regularly.

On Tuesday we think of our vow with pleasure, and reflect with sorrow on the great herd of those who live in darkness and do not go to church regularly, as we do—that is, as we will.

On Wednesday we contemplate our moral condition with contentment, and say to ourselves that we are mighty glad we have turned over a new leaf in our life diary.

On Thursday we think less about the matter, but still are firm in our resolve.

On Friday we say to ourselves that of course a man could not be held to a vow in the event of sickness or anything of that sort.

On Saturday we feel of our pulse and detect some symptoms of illness. Still, we say that nothing but serious indisposition shall prevent us from attending church.

On Sunday—wake at 8 A. M.—raging headache—patient somewhat feverish—turn over—go to sleep—wake again at 8:15—headache and fever both worse—barely able to drag yourself out of bed—drag anyway—wife says, "Going to church?"—respond, "Mighty mean woman would insist on overworked and sick man going to church!"—wife urges—heated words—wife weeps don't go to church—go out and kick dog for getting in way—better in afternoon—ride twenty-one miles on wheel—sick again in evening—want to go to church, but too sick.

And so it goes. On Monday we start in again, and carry the programme through to the end; at any rate, some of us do. I'll leave it to you: Don't we? Honestly, now. And, in the meantime, I am told that some very good things are said and done in the churches.

A POOR RICH MAN.

In his book entitled "The Quest of happiness," Rev. Dr. Hillis gives the following illustration of how money may own the man:

"Recently, a certain fishing village on the New England coast was overtaken with sorrow, through the loss of 30 fishing boats which had sailed away to the coast of Newfoundland. When the full reports were ripe, there were 60 homes surrounded by clouds and darkness. Hearing the news, a very wealthy banker, who 50 years before was a boy in that fishing village, decided to take a subscription paper around to friends of his childhood, who had become rich men, to secure contributions. He called upon one who after death was found to have been many times a millionaire, a man known for his parsimony.

"Together the banker and the merchant went over the names of the fishermen whom they had known in boyhood, who were lost in the great storm, whose families were in need. Touched by the sacred memories of the past, the merchant at first said he would give \$1,000.

"The mail, the next morning, brought instead, a letter saying that he found that would have to reduce it to \$500, and would enclose a check within a day or two. Reminded of it again, answered that he had experienced some losses and must cut it to \$250.

"When a week passed, and the check did not come, the banker called upon his old friend, but after toiling for half an hour over his check-book, the old merchant turned around in his chair, and said: 'I cannot do it. I cannot do it. It hurts me to give.' Finally he took out his purse and gave the banker two one-dollar bills.

"The financier said he never passed through a more embarrassing 10 minutes, never saw a man more helpless to extricate himself from the toils, and he went away pitying the millionaire, impotent to rule his money, far more than he pitied the fishermen's cottages on the coast of Maine.

* * *

LED BY EXAMPLE.

From Japan comes the story of an exposition of Christianity from a man who obtained a Bible which he read with much interest. When he had finished, he said: "This is a fine thing in theory, but I wonder how it would work in practice?"

On the train on which he was traveling he noticed a lady who, he was told, was a Christian. He watched her attentively, to see how she would act, and said: "If I can see anything in her conduct like this Book, I will believe it."

Before the day was over he had seen so many little acts of unselfishness on her part, and so much thoughtfulness and consideration for the comfort of her fellow-passengers, that he was deeply impressed, and the result of that railway ride was that he went to his home determined to make the Bible the guide of his whole life, and become a true and consistent Christian.

It may be that we are in the same

position as the Japanese Christian; that our every word and deed are watched by some one who is leaning toward the Christian life, but who is still in doubt. Is it not a solemn thought? Surely, we should be ever on the watch lest we should prove stumbling-blocks in the path of such a one.—Ex.

Miscellaneous.

NOTICE.

Because of the protracted absence of our treasurer, Mr. A. E. Succop, after May 20, all remittances should then be addressed to Mr. A. H. Schewe, 440 Graham street, East End, Pittsburg, Pa.

A. W. MEYER.

* * *

ANNOUNCEMENT.

The catalogue of Concordia College is now ready for distribution. Send your address to the president. Any one who is deterred from thinking of studying for the ministry at our college on account of lack of funds is urged to enter into correspondence

GEORGE A. ROMOSER.

* * *

ACKNOWLEDGEMENT.

Received since February for needy students from Treasurer Waitke, \$20.50; from Ladies' Society, Church of Redeemer, Ft. Wayne, \$10.00; from Church of Redeemer, St. Paul, \$13.06; from Treasurer J. H. Hargens, \$20.00; from congregation at Witt-rup, Kan., \$6.55; Y. P. S., Church of Redeemer, St. Louis, \$10.00; from Treasurer Oelschlaeger, \$45.83; from Treasurer Reisig, \$12.50; from Treasurer A. E. Succop, \$47.27. For St. John's College from Treasurer Oelschlaeger, \$27.60. May God richly reward the givers.

A. W. MEYER.

The Reviewer.

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ANNOUNCEMENTS OF OUR
PUBLISHING HOUSE

AS TO THIS ISSUE
OF LUTHERAN WITNESS.

This number comes to you a little late. The reason for this thushness (in the words of Artemus Ward) is that we had the whole Board of Editors with us during sessions of Synod. They desired to give you all the news of this very important Eighth Con-vention in all its freshness. Hence the de-lay.

CHAPTER TWO
OF "THE TRUE TALE."

Since Chapter One was written we have had a convention also of our own, the English, Synod with us in Pittsburg. Again we ex-hibited our stock and our experience with the German brethren was duplicated,—we had much favorable comment on our pub-lications and increased sales in the future were assured.

Also that motto for our goods was re-es-tablished.

They Sell at Sight.

On its basis we shall have a proposition to make to you a little later on.

Meanwhile suppose you send in your name for a catalogue of our own stock and a sep-arate one of our line of Oxford Bibles.

NATURALLY

much of the proceedings of Synod were of vital interest to us as Synod's publishers. This column for one thing was unqualifiedly endorsed. We are, then, all the more en-couraged to invite your continued attention to this column.

L'ENVOI.

We have devoted our space this time to a little confidential chat on matters of mutual interest, your interest and ours. We want to get as close to you as we can and believe it will be to our mutual advantage, the bet-ter you understand our aims, principles and methods. Another reason why we hope to have your close and constant attention to our "Notes and News."

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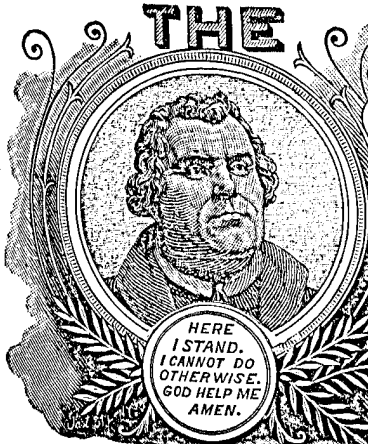
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THE



HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME.
AMEN.

Lutheran Witness.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



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No. 15.

PITTSBURG, JULY 16, 1903.

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DO THOU THY WILL.

Do Thou Thy will with me!
I am convinced that Thy mysterious ways
Lead ever up to goals of peace. I see
In looking back o'er discontented days
When I rebelled at paths Thou led'st me in—
I see how for my good it all has been.
Do Thou Thy will.

Do Thou Thy will. I find
That when I wept because some barrier
stood
Between me and my longings, I was blind;
For Thou hadst placed it there for my own
good;
And when in chosen paths I could not go,
It was to guard me from some needless woe.
Do Thou Thy will.

Do Thou Thy will. I feel
The calm of realms toward which my feet
are led
Across my fevered, restless spirit steal.
The blind rebellion of my heart is dead.
Or in the valley or on the heights above
The hand that leads me is the hand of Love.
Do Thou Thy will.

Editorials.

God does not despise even our humblest efforts. True, it is He who gives the increase, and without Him we can do nothing. Nevertheless, He wants us to plant and water; He wants our prayers and our enthusiasm, our skill and learning. And when we give Him these, He blesses them a hundredfold. Thus it comes that great things are done in God's Kingdom, even though the instruments are sometimes poor and insignificant.

The Court of Appeals of Western Missouri not long ago ruled that Church members are not liable for pastors' salaries, that there is no legal claim. But there certainly is a claim, and the decision cited above ought to bring the blush of shame to the face of all those who helped to force the issue. The minister of the Gospel receives a call, and for the work which he does a stipulated sum of money is promised him. Why should he have no claim? When it is written, "The laborer is worthy of his hire, who would think of excluding the Christian pastor? And again when we are told that the hire of the laborers which is withheld, crieth to heaven for vengeance, what reason can there be for thinking that the pastor's hire will not so cry when it is unjustly and sometimes cruelly withheld. The pastor has a claim. God gives it to him, we grant it when we promise him a living salary; and God will surely call us to account if we fail to do what we have promised.

Church members sometimes think too lightly of what they owe their pastor and become slack in the payment of their dues. But if they could know what mortification, what sorrow, what misery, has already been caused in this very way, they would shed bitter tears and resolve never to owe their pastor another farthing, that is, ever to withhold it needlessly. No matter what common law says about the claims of a pastor; some courts would no doubt hold Church members liable. Christians who love the Word of God and esteem His messenger will never consent to going before a judge to find out whether they owe anything or not. That matter is decided for them in the Word itself.

The evils of sectarianism are becoming so manifest that men feel justified in resorting to extraordinary means for removing some, or many, the purpose of removing some, or many, and if possible, all of the dividing lines. There are some who actually believe that the different sects can be brought to work together in harmony, yea, that they should be forced to unite even though they be not so inclined. The whole question of Church unity, or rather union, has gotten to be a mere business matter with many, a question which is to be decided much as the affairs of this world usually are. Dr. N. D. Hillis, of Brooklyn, for instance, wants a religious combination somewhat after the style of our business trusts. We quote the words which he used in a recent sermon on the subject, so that the reader may judge for himself. The words are these:

"One problem of the Church in the next twenty years will be the organization and combination of churches like the organization and combination effected in the steel business and other industries, whereby the extraordinary waste of money in reduplication of church plants of different denominations in the same community may be checked. Some of the many churches in the West, which depend on Eastern money to support separate organizations in the same towns, should be starved into a sense of their foolishness. There are now 167 various sects in the country, and the difference between all church denominations are in non-essentials. The cry of the Christian within the next twenty years in this country will have to be unity and corporate management in the 25,000 or more communities instead of

167 sects. We must have organization and unity. The time has come for business men and missionary societies in the East to acknowledge that the whole thing is shameful and the worst of mismanagement. In this country there have been reduplications of church plants until millions and millions of dollars have been wasted. What we must learn is that the things that unite us, which come out of the love of God, are supreme, and the things that separate us, as Wesley or Calvin or John Roger, are about as nothing. Unity is possible because all denominations have won out in their fights for principles. I do not know how they will harmonize, but some way or other they must. We have to trust to our finer instincts. There is a theology of righteousness. If you follow your heart you cannot go wrong."

A great deal might be said on these words, but we shall content ourselves with a few remarks. The readers will be able to supply the rest. In preaching this sermon Dr. Hillis used as his topic, "Christ's Ideas on the Unity of Man and of the Church." It is easy enough to show men that Christ would have unity in His Church. He did pray that His followers might be one, even as He and the Father are one. But He did not say that they would be one, nor that they must unite when they are not one at heart. On the contrary, He tells us in His Word that divisions would come, and commands us to avoid those who cause such divisions by the teaching of error. Furthermore, no candid student of Church history will grant that the different denominations are separated by non-essentials. Even a superficial study of the various creeds is sufficient to show that there are real, decisive differences. True unity will not become an established fact until this is granted. The covering-up policy may appeal to some men, and may, for a time look like unity, but in the end it is sure to result in confusion. Finally, we as Lutherans desire unity, more so than many will believe. But we hold that doctrinal differences must be done away with, that unionism is a device of man, and not God's plan for the unity of His Church. If men will courageously face the real difficulty of doctrinal differences they may hope for results. We are aware that we shall be accused of harping on the same string all the time, but the past has shown and the future will show that it is the one string which counts.

W.

The parables of the hidden treasure and of the pearl of great price (Matth. 13: 44-46) teach us that we must be ready to make any sacrifice for the sake of the kingdom of God, and that our religion must be dearer to us than any other treasure that we possess. Money and honors, wife and child, father and mother, all these we must not allow to stand in the way of our pursuit after the Kingdom of God. Nothing that this earth affords can be compared with the heavenly treasures offered in the Gospel, and so we must stand ready to sacrifice our all, if necessary, in order to obtain that greatest of all treasures "He that loveth father or mother (or son or daughter, or money and goods) more than me, is not worthy of me," says the Savior.

★

The heat of summer is here again, and with it the temptation to remain away from the house of God on account of it. A Christian who can truthfully say with David: "Lord, I love the habitation of thy house and the place where thine honor dwelleth," will certainly not yield to this temptation. Of course, every Christian is still troubled by the weakness of his flesh, and it may cost him a struggle at times to make up his mind to go to church, when he would rather stay at home and rest in the shade. But when he remembers that the church is the house of God and that there he is to receive a message from God, the choice cannot be a difficult one.

★

Also those who leave their homes and their occupations for a time during the summer months to enjoy a much needed rest, should not forget to take their religion with them. Perhaps they are thrown temporarily into environments where they cannot enjoy the public ministrations of God's house, but they still may hold their private devotional exercises. They can read their Bible and other religious books, perhaps, too, they have some Christian friends with them, with whom they can sing religious songs, engage in religious conversation and the like. Surely, a Christian cannot afford to cast off his religion, as it were, for the time of his vacation, if his religion is not a merely external affair with him. And we would call particular attention to this, that a Christian must guard against engaging in all manner of questionable entertainments and pleasures at fashionable summer resorts. For the temptation just in this direction is undoubtedly particularly strong.

★

"Der Lutheraner" reports that the "Greenfield Congregational Church" of Bradford, Eng., has resolved to celebrate the Lord's Supper without the use of the cup in the future. For some time several of the members had refrained from partaking of the cup, out of fear for contagion. Thereupon the council took the matter into consideration and finally recommended to the congregation that the communion be henceforth celebrated without the cup, and in the meeting held for the purpose out of 200

communicants only three voted against the change. Of course, there is no longer any communion, where the cup has thus been abandoned. But the Reformed Churches, who do not believe the words of Christ regarding the Lord's Supper and see only emblems of His body and blood in the bread and wine, do not hesitate to mutilate His institution also with respect to its external makeup.

L.

* * *

Under the heading: "No Comment Needed," the "Presbyterian" brings the following:

"A Philadelphia reader calls our attention to the fact that a certain contractor, in this city, in an endeavor to complete a large building in the inadequate time specified in his contract, has for months past, worked his men upon the Lord's day. At the present writing the carpenter's strike has caused a suspension of this contractor's work amounting to just the number of days he has gained by desecrating the Sabbath. And the end of the strike is not yet. Comment is unnecessary, but two true incidents may be here recorded and allowed to point their own moral, though that found in Isaiah 58: 13-14, will at once suggest itself.

"The treasurer of an important body, a Baptist of consistent life, said recently: 'When I first entered upon my duties, I would sometimes spend the Sabbath in searching out an error in the accounts, reasoning that I could not spare the time from my next week's duties. But after a little I began to notice this: I never spent my Sabbath in secular work that I did not find through the next following that I or my subordinates made enough blunders requiring night work that more than balanced the gain I had made by stealing the Lord's time.'

"Last winter a well-known Philadelphia scientist was approached by one of the daily papers of this city with the offer of good remuneration for a scientific article from his pen. The agreement was almost made when the writer discovered that it was wanted for a Sunday edition. 'It was a temptation,' he said, relating the story, 'for I needed the money and was so thoroughly familiar with my subject that but little real labor would be required of me, but I refused to write for the Sunday press.'

"He was then told that if he would pass judgment upon the article if written by one of the staff, and allow his name to be used in this connection, he would still be paid the stipulated amount, but he declared that, being entirely opposed to Sunday papers, he could not even countenance them to that extent.

"The next week—this story is entirely true—a magazine editor requested of him an almost identical article, for which just one-half more was paid than had been offered by the daily paper in question."

The "Witness" would not be misunderstood. We do not believe that Sunday is in place of the old Sabbath and

we cannot agree with those who would transfer to Sunday the rigorous observance of the Sabbath. Such legalism is out of place in the dispensation of grace. But we, too, must protest against the secularization of the day set apart by the Church for the regular service in the sanctuary. To use this day for recreation, pure and simple, to use it for finishing the business of the week past or preparing for the business of the week coming, to spend the time with such reading matter as ill comports with hearing and meditating on the Law of God—all this means to fail to sanctify the holy day, and to become guilty of despising preaching and God's Word. Upon such a course a blessing cannot rest and though we may not be made to see that we have suffered thereby in our temporal affairs, we can rest assured—and the time will come when we shall know it—that by despising preaching and His Word we have been robbing ourselves of spiritual riches.

R.

Contributions.

NORWEGIAN JUBILEE SYNOD.

The Synod of the Norwegian Evangelical Lutheran Church had its annual meeting at Decorah, Iowa, June 18th to 24th. As this was the 50th meeting since the organization of Synod at Kishkinong, Dane Co., Wis., February, 1853, great was the rejoicing over the blessings of God and the progress made during the past fifty years. Greetings arrived from his majesty, King Oscar of Norway and Sweden, from the minister of the Church department of Norway, and from a number of brethren who had formerly labored in our synod but have returned to the fatherland. Rev. Sommerfelt personally presented the greetings of the Seamen's Mission Society and of the Port and Emigrant Mission of Norway. The king had also sent the degree of the order of king Olaf to the three senior ministers, Rev. H. A. Stub, J. O. Ottesen and V. Koren, but these degrees were not officially presented at the synod.

Prof. Graebner spoke in Norwegian and English, and Prof. Pieper of St. Louis, in German and Latin, bringing the greetings of the Synodical Conference and the Missouri Synod; Prof. Pieper also by resolution of the Theological faculty of Concordia Seminary, St. Louis, conferred upon Rev. V. Korner, and Prof. Laur Larsen the degree of doctors of divinity, the first instance of the kind in the history of the Missouri Synod.

Rev. V. Koren who also celebrates the 50th anniversary of ministry, still presides over the synod and delivered the opening sermon with effect and vigor.

A treatise on the Divine Origin of Scripture was read by Prof. H. G. Stub and a treatise on Justification by Prof. John Ylvisaker.

Speeches were made also by representatives of the different colleges, academies, and other institutions of the

synod, showing the work in which our church is engaged.

A Jubilee fund had been given by the churches amounting in cash to \$82,000, further promises increasing it to \$97,000 but the meeting decided to continue the work till the end of the year. Rev. P. Koren was requested to continue his work for raising this fund. The debt of the synod was wiped out; \$20,000 was given to the church extension, \$5,000 as a pension fund for aged pastors, professors and parochial school teachers who are disabled; \$15,000 was set aside as an endowment fund for the synodical institutions, \$6,000 was given to Pacific Lutheran Academy, Parkland, Wash.; \$2,000 was set aside as the commencement of a fund for the parochial school, to assist congregations in starting and conducting Norwegian-English parochial schools. The remainder of the fund was to be equally divided between the church extension and endowment fund, or as the donors might decide.

As the emigration from Norway at present is very large, it was resolved to devote \$2,200 for work among the emigrants in the ports of Norway, and Rev. Sommerfelt was also instructed to investigate what more could be done for the Norwegian sailors and immigrants in the ports of our country.

As Rev. Carl Otte of the Zulu Mission, South Africa, is dead. Rev. Carl Doving was called as missionary to Zulu land, and an increased amount was voted to prosecute the work in this mission field.

The schools of the synod are in a prosperous condition; 27 were graduated from the 7 years' classical course at Luther College, 18 from the theological seminary, and 18 from the normal school at Sioux Falls, S. Dakota.

This number is not sufficient however, to meet the demand for pastors and school teachers. Thirteen candidates for the ministry were ordained during the synod, and Rev. Falck, of Milwaukee, formerly member of the Danish Evang. Lutheran Church was accepted as a member of our synod.

As the United Norwegian Ev. Luth. Church met at the same time in Duluth, Minn., a dispatch was received from Duluth demanding an official answer, if the synod acknowledged the pamphlet lately edited by the Church Council, showing the reasons why it could no longer accept Dr. F. A. Schmidt as a representative of the United Church, when they should meet with them to consider matters of doctrine at issue between the churches. The synod without discussion adopted an answer, that the Church council had merely upon demand given reasons and proofs why they could no longer consider Dr. F. A. Schmidt an honest and worthy opponent to confer with on matters of doctrine, and that if the United N. E. L. Church found the Council had done evil in this, they should bear witness of the evil.

The Icelandic church sent a very friendly greeting.

The number of our church people attending this synod was unusually large. Sunday morning an excursion train

brought about 700 passengers from Dane Co., Wis., the cradle of the synod; and it was estimated that 10,000 people attended the different services on the college campus. The auditorium, which had been built for the purpose, had a seating capacity of 2,500 and was generally filled to overflowing. Sunday \$2,400 was laid as an offering upon the altars. A history of these fifty years of the Norwegian Ev. Luth. Synod has been compiled by Rev. H. Halvorsen of Westly, Wis. It is a large illustrated volume of 456 pages in the Norwegian language. At the jubilee synod there was plenty of music and song. A band of 60 instruments and a choir of 150 singers and several noted soloists furnished sacred and secular music at the different services and concerts; and there was but one verdict, that the festival was one of great enjoyment and benefit, to the glory of God and to the advancement of His kingdom among us.

J. HALVORSEN.



We desire to add a number of items to the report of our synodical convention as found in the former issue of the "Witness." As to attendance, there were present forty-eight pastors and professors, one teacher and twenty-eight lay delegates. Twelve pastors, two teachers, and three congregations were received as members. The sessions were also attended by a number of the German pastors of Pittsburg and vicinity. Visiting pastors preached in a number of our German sister churches. At Trinity, South Side, the pulpit was occupied by Pastors Huegli and Braeuer. The constitution of Synod is to be amplified, so as to define more carefully the duties of synodical officers, presidents and professors in colleges and the like. Our church extension fund is doing a good work, and its importance is to be placed more prominently before our people. Pastors and teachers will hereafter be expected to pay synodical dues. A resolution was passed at the Detroit convention four years ago, that we enquire of the German Delegate Synod whether the barriers which years ago prevented our becoming an English district could be removed. For various reasons this question has not yet been asked. The officers of Synod have now been instructed to carry out this resolution, to present the matter to the proper officials of our German sister synod before the meeting of the next Delegate Synod. On Thursday evening the visitors were privileged to hear a well-rendered organ-recital and musical program at St. Andrew's. On Monday afternoon a majority of the pastors and delegates availed themselves of the opportunity given to visit the steel mills at Home-stand. Monday evening was enjoyed in the form of a boat ride on the river. Finally, the ladies of St. Andrew's deserve great credit for the mid-day luncheon which they served every day in the basement of the church. In this way much time was saved which would otherwise have been spent in riding to and fro on cars.

W.

LUTHER AND MUSIC.

"Music is a gift and present of God, and not of man. It drives away the devil and makes people joyous. Through it one forgets all wrath, impurity, superciliousness, and other vices. After theology, I give to music the next place and the highest honor."

Luther.

The popular use of hymns was introduced by Luther, who was himself an enthusiastic singer, and by his own hymns became the father of German church hymnody, which is richer than any other.

Schaff-Herzog.

"Ein' feste Burg." This hymn is Luther in song. It is pitched in the very key of the man. Rugged and majestic, trustful in God, and confident, it was the defiant trumpet blast of the Reformation, speaking out, to the powers in the earth and under the earth, an all-conquering conviction of divine vocation and empowerment. The world has many sacred songs of exquisite tenderness and unalterable trust, and also some bold and awe-inspiring lyrics, like Dies Irae; but this one of Luther's is matchless for its war-like tone, its rugged strength, and martial inspiring ring.

Schaff-Herzog.

Not less a poet than Coleridge said of Luther: "He was a poet, indeed, as great a poet as ever lived in any age or country; but his poetic images were so vivid that they mastered the poet's own mind. He was possessed with them as with substances distinct from himself: Luther did not write, he acted, poems."

"The great Handel acknowledged that he had derived singular advantage from studying the compositions of the great Saxon Reformer."

Rev. James Brewster, *Edinburgh Encyclopedia*, Vol. xii, Luther.

Luther—He was a poet, and his religious impulses often expressed themselves in sacred songs—rude, bold, and powerful—that have formed the germ and model of those of many lands. . . . He might have been the Homer of Germany, or the author of a new Niebelungenlied.

Eugene Lawrence, *Harper's Monthly*, Vol. 39, page 94.

The revival of the songs of the people, as well as the canticles of the Church dates from the time of Luther. As the graver work of the Reformation advanced, Luther made very earnest practical efforts to improve the service of worship. . . . "His enthusiasm and his suggestions had the greatest influence in the development of the music of his period and the new church he had founded."

E. Naumann, *Hist. Music*, p. 453.

The congregational hymn and congregational singing date from the Reformation.

Ein' Feste Burg is the greatest of all uninspired compositions.

The first German hymn-book, 1524, containing eight hymns, four by Luther, was the beginning of the richest hymnology in the world.

If the object of every good hymn is praise, and its characteristics, that it is

scriptural in contents, popular in form, and experimental in cast, then Luther's hymns may be regarded as the very model, and Germany itself has never superseded or excelled them.

In the day when all secrets of Christian life shall be laid open, how many of its deepest and strongest impulses during the last three centuries shall be traced up to the psalmody of him whose watchword in song and in word was the pure and simple truth of the gospel!

Dr. Edersheim in "Leisure Hour", 1874, p. 234.

"Noble words, closely wedded to noble music, severely simple yet never trivial, Luther's hymns seem to be an echo of the Reformer's own spirit; and sound even now as true and grand as when they first stirred Germany to its very soul."

Quoted by John Rae, p. 443.

The simplicity, beauty and grandeur of Palestrina's reforms are unquestionable, but the great Italian, who, upon his decease, was buried with all the pomp of a cardinal's obsequies, did not take the lead in this musical reform. This honor undoubtedly belongs to the great Reformer. "Let him who deserves it, bear the palm."

John Rae.

WILLIAM DALLMANN.

Church News and Comment.

AT HOME.

New York, N. Y.—Our annual Mission Festival was celebrated on Sunday, June 14th, at Grantwood, N. J. It was the intention to hold the services out of doors, but as the rain fell in torrents for the greater part of the day, we were glad to use the church. The morning sermon was preached by Pastor Dallmann, those in the afternoon by the Reverend C. Schumm, of Bayonne N. J., and the Reverend John Schiller, recently installed in the Bronx, N. Y. A choir from Immanuel's congregation, Reverend William Schoenfeld, Pastor, rendered two enjoyable selections under the direction of their organist, Mr. Engelbrecht. The proceeds amounted to about \$125.

W. K.

New York, N. Y.—A very enjoyable day was spent on June 17th, when, as usual, our Sunday-School had been invited to accompany St. Lucas' German Church on its annual excursion. Our hearty thanks are due St. Lucas for a pleasant day.

W. K.

Thirty vacancies will remain unfilled this year in the deputation which the Presbyterian Board of Foreign Missions will send out. Salaries and work are ready, but workers cannot be found to take them. Fifty-seven men and women will go, a larger number than in any previous year. The fifty-seven appointees come from nearly every part of the country. No fewer than seventeen go to China. Only nineteen of the deputation are ordained ministers, and almost all are unmarried. There are two men and five women physicians. Five go to the Philippines.—Ex.

"A note from Salem, Mass., in The Boston Record of June 23rd gives an account of a very singular suit. It was upon a contest between F. O. Thompson and Archbishop Williams, Roman Catholic, over a lot of land in Swampscott, Mass. F. O. Thompson was the agent of Mrs. Van Horn. For her he sold the land to W. J. Barry, with the definite understanding that a residence was to be built thereon. Barry was buying it for the site of a Roman Catholic church, but with this in his mind he stipulated that a residence should be built thereon, then disregarded it and sold it to the archbishop. Thompson sued for an injunction to prevent

the building of the church. On the stand Mr. Barry stated that, knowing the prejudice against having a Roman Catholic church go up there, he deliberately made misstatements about it, that he might secure the property for the church. The Roman Catholic authorities had begun to dig a foundation for the church when Thompson brought the suit. The end of the matter was that the judge did not issue the injunction, but declared the deed voidable by reason of fraud, and ordered the reconveyance of the lot in question to the grantor, Mrs. Clara Van Horn. This case carries its own moral."

"From July 14th to 19th the Spiritual Culture Society, recently organized in the Methodist Episcopal Church, and of which Dr. Samuel F. Upham is president and Dr. J. E. Gilbert secretary, will hold an assembly at Ocean Grove. The conference is called for the purpose of laying 'special emphasis upon the subject of spirituality, to make a thorough inquiry into the present spiritual condition of Methodism, to learn the secret of its past successes, to ascertain what hindrances there may be in the denomination to the highest attainments in piety and how these hindrances may be removed, to determine what more needs to be done to render the Church eminently effective in all departments for the largest spiritual advance.'"—Ex.

"United Presbyterian General Assembly.—There was much talk about union movements in the United Presbyterian General Assembly, though none of the negotiations in which the Church is engaged seems to be anywhere near consummation. The conferences with the Associate Reformed Synod of the South have made no progress for several years, though they are still kept alive. The smaller body hesitates. The prospect is said to be better with the Christian Reformed Church. Talk of union is also quite lively with the Reformed Presbyterian General Synod. The Assembly's delegate to the Synod's meeting at Ryegate, Vt., was very cordially received, and the Synod sent a warm greeting to the Assembly. The Committee on Union was empowered to open a definite correspondence with the General Synod whenever the way should seem clear. A report was made upon the proposals for the union of all the Presbyterian Churches in India, and upon a united evangelistic effort of all Presbyterian Churches in America. The joint committee on a new version of the Psalms reported that a larger number of Churches had been represented at the meetings of the past year, and that the whole book had been gone over, but the work would be revised before it was submitted to the Churches. The subject of a new membership covenant, which was left with a committee last year, was disposed of by the adoption of a new form, with an alternative declaration in one of the articles as to which unanimity could not be reached. An overture was sent to the Assembly asking that the fourteenth articles of the Testimony, which is against slaveholding be rescinded, since it was no longer of practical importance because the system against which it was directed has ceased to be. The Assembly in its minute on the subject expressed thankfulness that God in His good providence had brought about changes in our land which took away the practical importance the article had once had, but it saw no sufficient reason for inviting a general discussion at the present time by the submission of an overture. Taking a lesson from the psalmody convention held at Belfast, Ireland, last year, the Assembly appointed a committee to make arrangements for holding two popular meetings during 1905 in the interest of a more general use of the Psalms as the Church's inspired songs of praise. A plan was adopted for the celebration of the fiftieth year of the organization of the Church which will be in 1908. The aims of the movement will be largely spiritual, and in connection with it a semicentennial fund of \$2,000,000 is to be asked for."—Ex.

"Work of the Southern Baptists.—The Southern Baptist Foreign Mission Board received last year \$218,512, and expended \$196,459, and would have, when certain liabilities

were settled, a balance of \$19,621. One hundred and twenty-one missionaries were employed in Mexico, Italy, Brazil, Africa, China, and Japan, with 192 native helpers, 157 churches, 8,880 members, and 1,790 baptisms during the year, while contributions of \$218,572 by the mission churches were returned. Thirteen new missionaries were sent out last year, and two were under appointment at the time of making the report. The board had theological training schools in China, Africa, Italy, Mexico, and Brazil, and publication societies in China and Brazil. For the medical work gifts had been received for the erection of hospitals at Wuchow and Hang-Hien, China. The Sunday-School Board, completing its twelfth year, had received \$98,924, and was out of debt. The building fund had been increased \$16,000, and the reserve fund \$2,800, during the year. It had published a number of books and tracts, made large distributions of books, tracts, and Bibles to the immigrant mission in Baltimore, in Cuba, and in the foreign field, and had provided a lectureship in the Southern Baptist Theological Seminary, which had proved of great value.

Six hundred and seventy-one missionaries employed by the Home Mission Board returned 31,133 churches and stations, 8,969 baptisms during the year, 127 churches constituted, 280 houses of worship built and improved, 494 Sunday-Schools organized, and 17,903 Bibles and Testaments distributed. The board's work is carried on east and west of the Mississippi River, and in various classes of the population. It had aided 19 high schools in the mountain region, but has been embarrassed by a connection of some of them with the public free schools, through which the principle of the entire separation of Church and State was in danger of being compromised; but arrangements were being made by which even the seeming of a violation of this principle might be avoided. By the aid of special gifts a new church had been built for the immigrant mission in Baltimore and a new immigrant mission established at Galveston, Tex. An additional missionary had been appointed to Germans and one to Swedes. Co-operative work under the name of the New Era Institute was carried on among the Negroes in Virginia, North Carolina, Missouri, and Kentucky; three missionary pastors were employed in co-operation with the Maryland Union Association; aid was given in the support of a theological instructor in Selma University, Alabama; some co-operation was maintained with the National Baptist Convention, colored; and work among Negroes in several other Southern States, in which the board was in general co-operation in general mission labors, was aided.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, labors to secure money for the salaries of home and foreign missionaries, and has held its fifteenth annual meeting. It collected last year \$19,275 cash and boxes valued at \$31,916 for home Missions, and \$36,852 for foreign Missions. During the past fourteen years the societies composing this Union have contributed, in cash and boxes, to the home, foreign, and Sunday-School boards of the convention \$792,631. The Union had been very successful in gaining the confidence of the colored women. It supported two women missionaries in the Indian Territory and two Negro women as missionaries to their own people, and had pledges for the support of another missionary at the port of Galveston and of two other Negro missionaries. A joint committee has been arranged for with the Southern Baptist Convention to confer upon the advisability of establishing a missionary training school for women."—Ex.

"Southern Presbyterian Home Missions.—The Southern Presbyterian Executive Committee of Home Missions describes the last year as the most prosperous in that field in the history of the Church. More new churches had been organized and more new territory occupied than ever before. One hundred and sixty-six teachers were supported, in whole or in part, and 362 churches aided. The greater part of the Home Mission funds was spent in the Synods of Arkansas, Florida, and Texas, as the General Assembly had instructed. The Indian Territory was

found to be the most hopeful and fruitful field in the Church. About a dozen new churches had been organized in a little more than a year, and the new Presbytery of Durant had been formed with 8 ministers and 20 churches. Fourteen ministers and 30 churches were aided in the Territory, while of the 11 schools, with 33 teachers and nearly 1,200 pupils, the majority were self-supporting. Besides these, Durant Presbyterian College, with its building just completed at a cost of nearly \$15,000, had 7 teachers and 303 students. Twelve evangelists were assisted in special work in various parts of the West. The Texas-Mexican Mission had 13 organized churches, 675 members, and 6 church buildings, with property valued at \$7,300. Ten ministers were individually supported by churches and societies undertaking that form of aid. The committee had \$47,217 at its disposal.—Ex.

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"The Work of the Tract Society.—The work done by the American Tract Society is evident from various particulars of its seventy-eighth annual report. On one hand the half-million immigrants arriving at Ellis Island, on the other hand the unchurched regions in various States, both new and old, present inviting opportunities for the circulation of Christian literature. This is in general what the Society undertakes to do for people of all tongues spoken in this country. In Pennsylvania there are almost a million Slovaks, Croats, Poles, etc., in New England half a million French-Canadians. Seventy-seven colporters were engaged last year in circulating the issues of the Society among the motley elements of our population, foreign and native, mostly by sale, sometimes by gift.—Ex.

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In the report on the lately convened General Assembly, the "Presbyterian" says about the theological seminaries of the Presbyterian Church:

"Numerous changes requested by the Directors of Princeton were authorized and the Constitution of Kentucky Seminary approved. There was in the report an instruction to the stated clerk that had much significance but did not provoke a ripple of opposition. It directed him to make no reference in the Minutes to any seminaries except such as report to the Assembly. Ever since the Briggs difficulty, Union Seminary has been classed among the seminaries of the Church as if still one of our own, though in rebellion. This action is like the severing of the final cord and removes it wholly without the pale of the Church. By no possible construction can it hereafter be regarded as one of our schools, and its relation to the Presbyterian Church will hereafter be no less foreign than that of Oberlin or the Divinity School of Harvard or Yale." R.

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Archbishop Quigley in the course of a recent address at Chicago, concerning the length of time which would be required to make the United States a Catholic nation, said:

"Since I have seen the Western parochial schools, I have come to the conclusion that in fifty years, if things go on as I see they are going at present, the Catholic Church will actually own the West.

I have had the opportunity to see a few of the churches and schools in the diocese, and I have gained some idea of what a magnificent Catholic city Chicago is. Since I came here, I have visited Joliet, and in that city I visited one of the parochial schools. It was the first time I had seen a parochial school in the West.

Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The West will dominate the country, and what I have seen of the Western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world, the Catholic Church will rule the world.

The people of the East do not know of the importance of Chicago in the West. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic.

The same may be said of Greater New York and the chain of big cities stretching across the continent to San Francisco.

It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am simply overcome by it." R.

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The New York Observer has the following clear words on the necessity of creeds which Lutherans will heartily endorse: "There is no real need to apologize for creeds in the sphere of religious knowledge. A creed represents a sincere effort on the part of thinking men to get at the truth of things. A man cannot think truth into being, nor think it away. He must take what he finds existing in the constitution of the Universe or revealed by the special kindness of his Maker. He who thinks at all must have a sure, steady hold on the great Being who is behind all thought and existence, or he will be swept away into dreary fog, or blank despair. A creed assists definiteness of belief and positiveness of conviction. An ancient symbol of faith is a store of religious experience, a treasury of accumulated teachings. It will not do contemptuously and heedlessly to relegate creeds and venerable formulae of belief to the society of obsolete spinning-wheels and flint-lock muskets. A true creed develops like the oak with new rings of growth in every century. Perhaps an exacter figure would be that of a fruit tree offering its burden of blessing afresh with the successive years. Men and manners change, phraseologies sometimes alter the passing centuries, but the essential facts of life itself remain the same, and there are statements of truth that are as valid now as in the day when godly men, rising from their knees, first framed them into solemn sentences. The true and tried symbols of evangelical Christendom are a precious heritage of the church in all ages. He who ruthlessly lays destructive hands upon them is an iconoclast of the worst type."

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ABROAD.

"It appears to me that only those who take names for things can believe that Europe is 'The Christian,' E. R. Bevan writes in 'The Monthly Review' (London). 'Certainly the main principles of our public life and our public virtues are less Christian than Hellenic. Christianity forbids a man to live unclean. Christianity forbids him to give a chaste as much as it forbids him to give a corrupt judgment. But are there not thousands of Europeans whose private life is irregular, whilst they would laugh at a bribe and abide at their post in the face of death? It was the motive of commercial advantage which took us in the first instance to the East, and our empire has extended from the necessity to safe-guard what we had won. Those Europeans who pass east of Suez are especially apt to drop even the externals of Christianity, and the frequent opposition to missionary propaganda evinced in official circles no doubt often uses the plea of native sensibilities to cover a heartfelt shrinking from the religion itself.'" R.

What an indictment!

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One of the noblest grandees of Spain, the Duke of Vittoria, who died last fall, was a secret Protestant. He visited the Lutheran worship in Pastor Fliedner's church in Madrid as often as he came to town. At his burial as often as he came to town, the bishop of all funeral pomp was omitted, the bishop of Madrid said a few words in Latin, but hastened away. Pastor George Fliedner, who was among the mourners, ventured forward and recited John 11: 25-26 over the grave. The young duke had these words engraved on the monument, the bishop withholding any protest, for the Vittorias are powerful and wealthy.—Lutheran.

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The Turkish censor, who recently objected to printed matter containing the chemical formula for water—H₂O—on the ground that it might be taken to mean that Hamid II, the present Turkish ruler, is nothing, is again heard from, this time objecting to the word "Macedonia" in the English Bible, which he has discovered is found in Paul's epistle to the Thessalonians. The censor suggests as

an improvement that the word "the villages of Salonica and Monastir" be substituted for the word Macedonia. The American Bible Society declares that rather than make such an alteration it will cease circulating the Bible in Turkey.—Ex.

Hearth and Home.

PARENTS, PRAY FOR YOUR CHILDREN!

Mr. Paton, the great Scotch missionary, gives a touching account of his own childhood home. His father had a certain corner in one of the two rooms where it was his habit to spend a part of each day in praying aloud for his children. There was one, a girl, who had gone astray. "She was recovered though, and I will tell you how it was. When that good man was at his prayers, she crept up through the darkness, and with a shawl over her head, knelt down outside the room of the cottage. She heard his prayers for the children and friends, and the poor lost soul—the one that every one scorned,—and asking that the love of God might follow her up and bring her back. She felt that there was still hope, and, rushing in, threw herself in her praying father's arms."

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HE MISTOOK THE LIGHT.

And what was the consequence? Why, the largest steamship almost ever built, which cost one million dollars in building, and left port in fine trim, with a company of three hundred souls on board and a rich cargo, was wrecked, in a dark and stormy night, on the most dangerous part of the coast of Ireland. Yet the captain and his officers were on the lookout—the chart was well examined; the usual precautions seemed to have been taken. But a light appeared which was not noted on the chart, and the captain was misled by it. He mistook it for another light which was on the chart, and so when he supposed he was running out to sea, he was really running in upon the breakers.

Such was the mistake, and so terrible were the consequences! The fate of the Great Britain contains a moral lesson of incalculable value.

Every reader of these lines is voyaging on a dangerous sea, where thousands of false lights are lighted to deceive. Let all remember the only true guide is to keep close to the unerring chart of Holy Scripture. Trust to no other guide. Trust to no other light. Selected.

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HOW A PRAYER WAS ANSWERED.

It was a cold December day. There was plenty of stir in the streets of Gainesville. The first snow had fallen, and there was coasting and snow-balling, and playing fox and geese on the empty lots. Besides Christmas had just been spent, and there were new sleds, and odd toys, and games and picture books that had not yet grown old. One would have concluded that everybody in Gainesville was happy. But not so. In a neat little cottage sat Mrs. Martin, her

hands folded upon her lap, her head bowed, and her heart heavy with care and worry.

The closing year had brought great sorrow to the Martin home; for death had claimed the head of the family and Mrs. Martin was left a widow, and Herman, her son, an orphan. However, they had a comfortable home, and Herman had taken his father's place in running a delivery wagon, and but for an unexpected difficulty, the mother and son would have been quite hopeful.

Frank Horton had presented a bill for two hundred dollars which he claimed Mr. Martin had owed his father for lumber. Mrs. Martin was confident that the bill had been paid, but she could not prove it. She had searched through the filed receipts of her departed husband in vain. It looked as though she would be compelled to pay the unjust debt. She had nothing wherewith to pay, and the heartless young man had threatened to sell her home. This was the cause of Mrs. Martin's trouble on that cold December day.

"I have looked everywhere, and the receipt is not to be found, and our home must go," she said as Herman entered the room.

"Never mind mamma; the good Lord will not forsake us," said the thoughtful lad.

Mrs. Martin's face brightened as she heard her son speak these words, and she replied: "That is well said, Herman: I fear I have not looked to the Lord as much as I should."

Mrs. Martin took down her Bible and turned to the 37th psalm and read it aloud. Then she bowed her head in prayer, entreating the Lord's help in her trouble.

Herman had come in for a file with which to sharpen his skates, and after Mrs. Martin had finished her devotions the lad mounted the chair so that he could reach the top of the press on which the file and sundry articles were kept. The file slipped from his grasp and fell behind the huge chest that was stationed near by. Herman mustered up all his strength and pushed the chest aside. There lay a great envelope, which he seized and said:

"What is this, mamma?"

Mrs. Martin took the envelope and soon discovered that it contained the lost receipt, and so it happened that her prayer was answered and the widow and orphan had a happier New Year than they had expected.



BURKE THE BURGLAR, AND MOODY THE EVANGELIST.

Valentine Burke was his name. He was an old-time burglar, with kit and gun always ready for use. His picture adorned many a rogues' gallery, for Burke was a real burglar and none of your cheap amateurs. He had a courage born of many desperate "jobs." Twenty years of his life Burke had spent in prison, here and there. He was a big strong fellow; with a hard face and a terrible tongue for swearing, especially at sher-

iffs and jailers, who were his natural born enemies. There must have been a streak of manhood or a tender spot somewhere about him, you will say, or this story could hardly have happened. I, for one, have yet to find the man who is wholly gone to the bad, and is beyond the reach of God. If you have, skip this story, for it is a true one, just as Mr. Moody told it to me.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came down to St. Louis to lead a meeting, and the *Globe-Democrat* announced that it was going to print every word he said, sermon, prayer and exhortation. Moody said it made him quake inwardly when he read this, but he made up his mind that he "would weave in a lot of Scripture for the *Globe-Democrat* to print, and that might count, if his own poor words should fail." He did it, and his printed sermons from day to day were sprinkled with Bible texts. The reporters tried their cunning at putting big, blazing headlines at the top of the columns. Everybody was either hearing or reading the sermons. Burke was in the St. Louis jail, waiting trial for some piece of daring. Solitary confinement was wearing on him, and he put in his time railing at the guards or cursing the sheriff on his daily rounds. It was meat and drink to Burke to curse a sheriff. Somebody threw a *Globe-Democrat* into his cell, and the first thing that caught his eye was a big headline like this: "How the jailer at Philippi got caught." It was just what Burke wanted, and he sat down with a chuckle to read the story of the jailer's discomfiture.

"Philippi!" he said; "that's up in Illinois. I've been in that town."

Somehow the reading had a strange look out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" asked Burke. "Paul and Silas—a great earthquake—what must I do to be saved? Has the *Globe-Democrat* got to printing such stuff?" He looked at the date. Yes, it was Friday morning's paper, fresh from the press. Burke threw it down with an oath and walked about his cell like a caged lion. By and by he took up the paper and read the sermon through. The restless fit grew on him. Again and again he picked up the paper and read its strange story. It was then that a something, from whence he did not know, came into the burglar's heart, and cut its way to the quick. "What does it mean?" he began asking. "Twenty years and more I've been a burglar and jail bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I believe I'll find it out, if it kills me to do it."

He found it out. Away toward midnight, after hours of bitter remorse over his wasted life, and lonely and broken prayers the first time since he was a child at his mother's knee, Burke learned that there is a God who is able and willing to blot out the darkest and bloodiest record at a single stroke. Then

he waited for day, a new creature, crying and laughing by turns. Next morning when the guard came around Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had found God, after reading Moody's sermon. "Jim," said the sheriff to the guard, "you had better keep an eye on Burke. He's playing the pious dodge, and the first chance he gets he will be out of here." In a few weeks Burke came to trial; but the case, through some legal entanglement, failed, and he was released.

Friendless, an ex-burglar in a big city, known only as a daring criminal, he had a hard time for months of shame and sorrow. But poor Burke was as brave as a Christian as he had been as a burglar, and struggled on. Moody told how the poor fellow, seeing that his sin-blurred features were making against him, asked the Lord in prayer, "if he wouldn't make him a better looking man, so that he could get an honest job." You will smile at this, I know, but something or somebody really answered the prayer, for Moody said that a year from that time, when he met Burke in Chicago, he was as fine a looking man as he knew. I can not help thinking it was the Lord who did it for him, in answer to his childlike faith. Shifting to and fro, wanting much to find steady work, Burke went to New York, hoping, far from his old haunts, to find peace and honest labor. He did not succeed, and after six months came back to St. Louis, much discouraged, but still holding fast to the God he had found in his prison cell. One day there came a message from the sheriff that he was wanted at the court house, and Burke obeyed with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty I'll tell them so. I've done lying."

The sheriff greeted him kindly. "Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job."

"Have you kept a good grip on the religion you told me about?"

"Yes," answered Burke, looking him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion."

"Burke," said the sheriff, "I have had you shadowed every day you were in New York; I suspected that your religion was a fraud. But I want to say to you that I know you've lived an honest, Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

He began. He set his face like a flint. Steadily and with dogged faithfulness the old burglar went about his duties until men high in business began to tip their hats to him, and to talk of him at their clubs. Moody was passing through the city and stopped off an hour to meet Burke, who loved nobody as he did the man who converted him. Moody told how he found him in a close room upstairs in the court-house serving as trusted guard over a bag of diamonds.

Burke sat with a sack of gems in his lap and a gun on the table. There was sixty thousand dollars' worth of diamonds in the sack.

"Moody," he said, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out of his force to guard it."

Then he cried like a child as he held up the stones for Moody to see.—Ex.



BENEFITS OF FAMILY PRAYER.

The good results of family devotion will never be fully known in this world. Many years ago a Christian family in a Western State lived in a lowly cabin on a little farm. Religious worship was conducted in that humble home regularly every night. The father was a devout man of God, who, amid the struggle with poverty which continued almost throughout his entire life, never neglected to commend his family to the care of the heavenly Father at the close of the day. The mother was also a pious Christian, who was not ashamed to let her light shine before her children. When her husband was absent from home she gathered the children about her at nightfall, read a portion of Scripture, and, with a voice tremulous with emotion, offered a brief evening prayer. The cabin was lowly, the comforts of life meager, but the fires of devotion were never allowed to die out from the family altar.

In that family were several sons growing up amid the temptations to which youths in rural districts are always subjected, and before which thousands go down to ruin. One of those boys was very susceptible to these evil influences, and began early to yield to the pressure of sinful allurements. But one thing restrained him, even when out of sight of his parents—the religious atmosphere of the home followed him wherever he went. One evening, while listening to his father's prayer, a strange feeling came over him. He saw the folly and danger of sin in a new light. The beauty of righteousness completely captivated him. Future possibilities rose before him like an inspired vision. The conviction of duty which took possession of his mind at that moment proved the turning point of his life. He heard the voice of God speaking in accents clear and strong, calling him into his service in the Christian ministry.

It was a distinct call from God to turn from sin and preach the Gospel. Before the prayer was ended the response was given and the purpose unalterably formed to live for God.

He proceeded at once to execute his purpose. He united with the Church, followed Christ, found means to take a course in college, entered the Christian ministry, and remains to this day on the walls of Zion calling sinners to repentance. A career of nearly forty years in the Christian ministry is to be traced back to that small beginning at the family altar.

The following incident is taken from a recent issue of a religious periodical: "Some years ago an English gentleman visited America and spent some days

with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterwards he returned to the same house—a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that when he was present at their family worship, on the first evening of his former visit, and when after the chapter was read they all knelt down to pray, the recollection of such scenes rushed on his memory, so that he did not hear a single word. But the occurrence made him think, and his thoughtfulness ended in his leaving the barren wilderness of infidelity and finding a quiet rest in the salvation wrought out by Jesus Christ."

Shall family prayer be neglected? Shall Christian parents permit the pressure of business, social engagements, and the love of pleasure to overthrow family worship and banish the family altar? Shall the children of the Church be robbed of the benefits of this holy institution through the indifference and neglect of their own parents? God forbid. O, for a revival of family prayer!



"I AM THE GOOD SHEPHERD."

Seven thousand miles away, on the eastern shore of the Mediterranean Sea, lies the land where the Savior lived when He was on the earth; and we call it Syria, or Palestine, or the "Holy Land." It is a rough, hilly country, with no roads such as we have in America, but rocky paths and long sandy beaches.

Over these stony roads and through the heavy sand toil the shepherds, caring for their sheep. Sometimes one man will have a hundred sheep, with only his dog to help him. And you would think it would be hard to keep them in order. But they have grown up together; and these sheep have followed their shepherds ever since they were little lambs, and know his voice so well that they will come at his call. He has names for them all; and some of them have such a love for him that they keep close beside him all the time.

Several years ago I was riding over a long beach not far from the old Bible city of Sidon; and I saw two flocks of sheep with their shepherds coming from opposite directions. They met, and all stopped to rest, lying down in the sand, and the two flocks were mingled together so that they seemed but one. The shepherds talked together for awhile, and then one of them arose and began to call his sheep, apparently, by name; for one after another jumped up as he called them, and soon they were ready to start. The shepherd went before and the sheep followed; but not one of the other flock had stirred. Do you remember the verse, "And the sheep follow Him, for they know His voice; and a stranger they will not follow, but will flee from him; for they know not the voice of strangers?"

When they come to a river that must be forded the shepherd goes into the water and they follow him even there, never doubting their safety when he leads the way. If any of them are sick

or wounded, he lays them over his shoulder and carries them across one by one, and the little lambs he carries in his bosom. Every shepherd wears a loose jacket, open in front and belted tightly at the waist. It is like a bag, and in that he places his lambs, sometimes two or three, and takes them over the rough places and through the deep waters. Once, in a dark, windy night, high up on Mount Lebanon, I heard a strange sound. I listened and heard it again and again, till it grew fainter and fainter in the distance; and some one said, "That is a shepherd hunting for a lost sheep. He will not go home till he has found it, and put it safely in the fold with the others."

Then these words came to my mind. "How think ye? if a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you he rejoiceth more over that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish."—The Well Spring.



WHY YOU ARE NO CHRISTIAN.

"I do not go to church frequently, because there are so many things in the Bible I cannot understand," said a young physician who was admonished by his pastor for absenting himself from the services.

"Where and how do you spend your Sundays?" asked the minister.

"Oh, I either stay at home reading, or go to a theater, or while away the day with cards at the home of a friend, or 'take a spin' into the country," responded the young man.

"What kind of books do you read?" was the next question.

"I read with great interest the works of Ingersoll, Huxley, Voltaire, Darwin, and writings of a similar nature," was the answer.

"Have you ever read, carefully read your entire Bible?" asked the clergyman.

"No!"

"Have you studied its prophecies and their fulfillment in the light of history?"

"No!"

"Have you given serious study to the teachings of Christ and His apostles?"

"No!"

"Have you studied the history of the church Christ founded, and its influence upon the world?"

"Oh, certainly, I have made a special study of the days of the Inquisition, the early Puritan cruelties, and I have not failed for the last ten years to read everything I could find about ministers going wrong or hypocrisy exposed in the various churches. Why, the only man that ever deceived me was a strict church member, who later on became known as a fraud," he answered.

"Is there anything in your own profession in medicine, you do not understand?" queried the pastor.

"Many things, indeed," answered the young doctor.

"Do you therefore reject all medicine as useless and fling aside your medical books and devote your time to the study of painting and algebra and social pleasures?" said the minister.

"Certainly not, I give all the more care to the study of my medical works," answered the young man somewhat excitedly.

"And do you avoid the medical college, and do you refuse to hear lectures on the subjects which cause you difficulty and which you do not thoroughly understand?"

"That, sir, would be great folly, of which I trust you would not hold me guilty," returned the student.

"And do you reject all physicians because you find so many quacks and frauds among them?"

"Indeed not!"

"Well, then, why not treat the infinitely greater subject of man's destiny, immortality, your eternal welfare, the Bible, the church, the preaching of the Gospel, yes, your eternal salvation with equal fairness and justice?" demanded the clergyman.

How many thousands in our thoughtless day and generation are guilty of this young man's folly!

Miscellaneous.

NOTICES.

Because of the protracted absence of our treasurer, Mr. A. E. Succop, after May 20, all remittances should then be addressed to Mr. A. H. Schewe, 440 Graham street, East End, Pittsburg, Pa.

A. W. MEYER.

A Kind Reminder.

The Chairman of Mileage Committee reports to me that synodical treasury had to be drawn upon to the amount of \$150.00 for traveling expenses of professors and needy brethren to Synod. This amount is over and above the collections for mileage taken during sessions and aggregating \$73.00.

Our congregations will recall a resolution of Synod, asking for a collection to reimburse Synod's treasury. This is all the more necessary at present because of a deficit in that treasury.

We hope and trust that this recommendation of Synod will meet with an early and willing compliance.

A. W. MEYER.

ANNOUNCEMENTS.

On July 5th the Rev. Edw. Stuckert was installed as pastor of the Lutheran Tabernacle of Albany, N. Y., Pastor Stutz assisting, by
WILLIAM DALLMANN.

On June 21st the Rev. Richard Oehlschlaeger was installed as pastor of the Lutheran Church at Ridgefield Park, N. J., Pastors Brauer and O. Sieker assisting, by
WILLIAM DALLMANN.

Authorized by the venerable President, A. W. Meyer, Rev. F. W. C. Jesse was installed by the undersigned as pastor of St. Andrew's, at Detroit, on the evening of July 12, 1903, assisted by Rev. G. Claus, Rev. L. List, Rev. W. Hagen, Rev. W. Gielow, and Rev. C. G. Riedel.
J. A. DETZER.

ACKNOWLEDGEMENTS.

Synodical Treasury.

Received per Rev. H. Slick, from Mt. Olive Congregation, Milwaukee, Wis. \$ 14 22
P. J. Graf, Treasurer, from Lutheran Church of Redeemer, North Tonawanda, N. Y. ... 2 47

Rev. J. Frederick Wenchel, Roslindale, Mass., for student, F. R. Yount, St. Louis Seminary	5 00
For Colleges	5 00
Rev. S. S. Keisler, Gravelton, Mo., from Miss Emma Moser	1 00
From Miss Vara Moser	1 00
Rev. W. A. Beimer, St. Martin's Congregation, Winfield, Kan.	4 00
Rev. C. C. Morhart, Christ Church, Washington, D. C.	17 00
Rev. W. P. Sachs, St. Andrew's Congregation, Pittsburgh, Pa.: ..	
Collection at opening service of Synod ..	31 40
Collection, net proceeds of Organ Recital ..	21 90
Collection at Communion Service	13 63
Collection, College Day, for Colleges	45 53
J. F. Shuricht, Treasurer, German Evangelical Lutheran Synod of Missouri, etc.	250 00
Chas. Glasen, Treasurer, from The Church of Our Redeemer, Brooklyn, N. Y., for Colleges	2 60
Dr. D. Winter, Columbus, Kan.	5 00
Prof. A. W. Meyer, from A. F. Keicher, Wise, Missouri	1 00

Mission Treasury.

Rev. A. H. Holthausen, from Trinity Congregation, Pittsburgh, Pa., Sunday-School ..	60 25
A. H. SCHEWE,	
440 Graham Street,	
Pittsburg, Pa.	

Received with thanks, during school year 1902-03, from Concordia Congregation, Conover, N. C., \$10.00; from Ladies' Aid Society, Concordia Congregation, \$10.00; from Young Ladies' Society, Concordia Congregation, \$5.00; from Concordia Sunday-School, \$5.00; from Mrs. A. Nisson, New York City, \$8.00; from Bethlehem Lutheran Sunday-School, Roslindale, Mass., \$15.00; from Miss Helen R., Washington, D. C., \$2.00; from H. G., Washington, D. C., \$5.00; from Church of Our Savior, Brooklyn, N. Y., \$4.75.

J. F. YOUNT.

CHANGE OF ADDRESS.

Rev. F. W. C. Jesse,
348 Seventeenth Street,
Detroit, Mich.

The Reviewer.

SERMONS ON THE PARABLES OF JESUS.
By S. Schillinger, A. M., Pastor of Salems Evangelical Lutheran Church, West Alexandria, Ohio. Columbus, Ohio, Lutheran Book Concern, 460 Pages.

In forty sermons, one for each parable, the author of this book undertakes to expound the parables of Jesus. The author himself confesses in his preface that "there will perhaps be some objection to considering some of the texts, treated in these discourses, as parables, and we are among those who would not accept the description of the last judgment (Matth. 25) as one. As for the sermons themselves, they are written in simple, homely language, and are characterized by a strict adherence to, and a clear elucidation of the text, and they drive home again and again the simple old truths of the Gospel of Jesus, the Savior of sinners. We do not always find ourselves in agreement with the author. In a few instances he misses a little the scope of a parable, and his applications of single portions are sometimes strained and incorrect. But these blemishes do not detract from the general value of the book, which we would recommend as a useful homiletical aid.

L.

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ANNOUNCEMENT!

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On and after this date, no order to the amount of fifty cents or less will be filled except when accompanied by cash.

This rule, of course, does not affect those of our patrons that have a current account on our books, subject to regular settlements. We do not wish to subject them to the trouble of sending cash with all small orders. But we do intend in future to save ourselves the costly labor of carrying accounts for ten or twenty cents on our books for months and then not get even this trifle after all.

FREE! FREE! FREE!

For the Convention of Synod, recently held at Pittsburg, we got out some souvenir booklets that were universally admired and appreciated. A limited number of these are left. To all such sending us a one cent stamp to cover postage, and their name and address we shall send one of these booklets free of charge. The booklets have ample space for memoranda and thus are a useful as well as interesting little souvenir. First come, first served while they last!

THAT TRUE TALE.

CHAPTER THREE.

One of the books that sold at sight during both conventions of synods, and which always has sold at sight in our experience is

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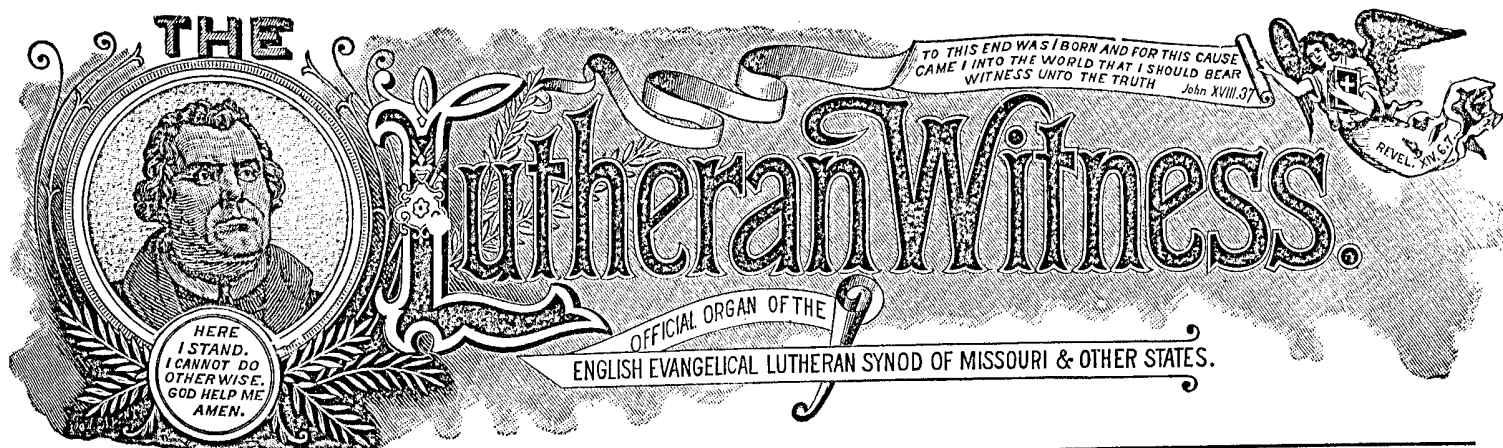
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LOOKING UNTO CHRIST.

In darkest hours I hear a voice,
Which comes my saddened heart to cheer,
Saying in tones of love—"Rejoice,
Jesus is near!"

In times of trial and dismay,
Through the dark gloom of doubt and fear,
There breaks a light, like dawning day,
"Jesus is near!"

When years autumnal tokens bring,
And fading hopes seem dry and sore,
Then bursts a bloom, like second spring,
"Jesus is near!"

Thus, when at length the veil shall rise,
Will my enfranchised spirit hear
From angel-voices through the skies—
"Jesus is near!"

Not far away, but close at hand,
A constant friend, most true and dear;
Gladly I follow heaven's command,
With Jesus near!

ROBERT C. WATERSTON, D. D.

Editorials.

In another column we publish by request, a paper read before the North Carolina Conference of the Tennessee Synod. The paper was written in consequence of resolutions passed by the South Carolina Synod against the practice of close communion. At least these resolutions are regarded on all sides as favoring the inviting of non-Lutherans to participation in the Lord's Supper. This article tends to show that the designation "United Synod in the South" is a misnomer in the matter of even the fundamental principles of doctrine and practice.

*

Andrew Carnegie knows how to make money—as money-making goes nowadays—but like many who have been successful on certain lines, he does not know his limitations. Certainly he made a poor spectacle of himself when he allowed himself to say at a public function in England:

"But as the land of the spirit, the land of Shakespeare and Milton, we all do homage to you. There your supremacy will always remain. When we come here we feel in this gentle, quiet atmosphere that it is this and not America that produced Shakespeare, our common king. Shakespeare has been more to me than my Bible. The birthplace of Shakespeare is to me the most sacred spot in the world, more sacred than the Holy Sepulchre itself. Shakespeare taught me more than all other books put together."

Whether this man knows much about his Shakespeare, we cannot say; not always those who talk loudest about a matter are the most thoroughly acquainted with it. But what he does not know about the Bible is patent to all. The veriest tyro could tell him what position must be accorded the English version of the Bible in the history of English literature. And his self-complacent Pharisaism stamps him as a man in no wise qualified to judge of the value of the Bible for mankind and the world. No wonder Mr. Carnegie is given to wild-cat schemes of regenerating the world through public libraries and peace tribunals.

*

President William DeWitt Hyde, of Bowdoin College, asked a class of sixty students, most of them seniors, to write out their individual creeds. "In these individual creeds," he writes in "The Outlook," "I asked each man to state as exactly as possible both his belief and his unbelief; and to define, as far as possible, the sense in which he held the things in which he believed and the sense in which he rejected the things he did not believe." President Hyde then reduced these sixty creeds to a composite creed. As he puts it:

"Into this composite creed I put everything which any student had affirmed, except what some one of them had denied; aiming in this way to get a class creed to which each individual member would assent. I distributed copies of this composite creed to each member of the class, and invited criticism and amendment. We then spent two hours together in discussing the articles of the creed one by one; making such modifications and concessions at each point as were necessary to secure their unanimous acceptance by the class. At the end of the second hour the creed was adopted by a unanimous vote."

Here is the creed—that of the class of 1903—thus evolved:

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

This we may take as a fair type of the "Christian" creed for which our modern revisionists are striving. Of course, every reader can see that no vestige of Christianity remains in this confession of faith. For the more radical this creed does not go far enough, for is not Christ given pre-eminence over Mohammed and Buddha? This creed may do for the "class of 1903," but the class of 1920 will be more "liberal" in its creed.
R.

"One Christian who hath had experience of temptation is worth a thousand others," says Dr. Luther. There can be no doubt of it. Trials serve to purify and strengthen our faith, to root us deeper in God's abiding love. Every Christian has experienced something of this, and some have learned thoroughly what it means. To an outsider it may seem as if they were suffering unjustly, as though God were cruel to them. But the faithful one who is being tried knows that by this means he is being drawn closer to Christ, and prepared to withstand new and stronger onslaughts of the evil one.

*

Speaking of the modern man and the Gospel, Dr. Shailer Mathews says in "Christendom," "Today's men want the substance, not the forms." Similar words are being spoken on all sides. They sound so plausible, that it seems almost useless and ungracious to offer any objections to them. And yet we fear that there is something wrong somewhere. If truth is truth in whatever form you find it, why protest so vigorously against the forms which Christianity has seen fit to employ for nineteen hundred years, against forms many of which are nothing more nor less than express words of Holy Writ? Isn't there danger that these truths as such are becoming unpalatable, and that when men clamor for the substance

they are really looking for a modification of truth? At any rate, that is the way in which the question is working out. As soon as men are willing to forsake "the form of sound words," they run the risk of losing the substance itself. A few may be thoroughly honest in their quest for the substance, but they make a sad mistake if they think to find it without form. Apply the test to Biblical theology, to Christian doctrine, and what is the result? You will find the higher critic writing on justification by faith in such a way that no earnest seeker can derive comfort from the doctrine as he presents it. The self-righteous man may, the evolutionist may, but the poor sinner can not. So it is with the doctrine of sin, of atonement, and many others. To reject the forms approved by our fathers usually means to speak about doctrines in such a vague and hazy way that there is much difficulty in getting at the truth. If we want the old truths, let us say so, and be satisfied also with the clear and exact, forms in which they have hitherto been expressed. If we do not want the truths, then we should also be frank enough to say so, in order that men may know just how to class us.



Though it is eminently Christian to sympathize with those who are in trouble, whoever they be, and especially with those who are suffering or approaching death, even though it be the pope, it nevertheless is little less than shameful mockery and hypocrisy to a Christian when this commiseration is worked up into the artificial present day panegyrics which the press is dealing out daily in connection with the bodily dissolution of Leo XIII. We Lutherans, for instance, also feel for the pope in his mortal anguish, but, we cannot therefore overlook what our Confessions say and what we believe concerning the office which he has filled now for over a quarter of a century. The Confessions say: "The papacy plainly is nothing but an enthusiasm." The great Reformer, Luther, who knew the papacy well, penned these words, and the Lutheran Church has made them a part of her Confessions.

Enthusiasm, as here used and as the Confessions interpret it, signifies the pretension to have the Spirit of God without or before (rather than), the Word. This pretension is the papacy's, which claims to be endowed with the Spirit of God over and above the Bible, boasting to be the indisputable voice of God, judging all things heavenly and earthly in spite of the Bible for or against it.

Of such papacy therefore our Confessions further say: "This is all the old devil and old serpent, which made Adam and Eve also to be enthusiasts." The principle of the papacy is satanic, it usurps the authority of Scripture and vaunts the pope as the incarnate Spirit of God, yes, as God.

Whilst, therefore, we may feel with Leo as a man, as pope we abhor him as the greatest visible enemy of the Bible, God's Word, and therefore, of God. We think there are thousands of properly poised Protestants who agree with us

and the fathers to whom we have referred in our Confessions, all our sentiment ridden newspapers notwithstanding.



The tendency to live and to teach contrary to God's Word has been in the world from the very beginning. Man ever since he has been by nature subject to the Prince of this world, by nature has been filled with the spirit that receiveth not the things of the Spirit of God. He worships the mind that is in him and walks the way thereof.

That the Christian Church finds a persistent foe in this proclivity of man is very natural. In view thereof the Holy Spirit solicitously warned through Paul, saying, Acts 20, 28-32: "Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now brethren, I commend you to God, and to the word of his grace." These were farewell words to the saints at Ephesus. Paul foresaw the wolves which would enter and lead astray the flock, and mark! for protection he commends them to God and to the Word of His grace. The apostle Peter moreover, so desparately claimed by Rome as the patron of its power, foreseeing that there would be strife over the bishop's office, as Clement of Rome already puts it, 1 Peter 5:2, 3: plainly reminded of the Lord's words: "One is your master, ye are brethren," saying: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being Lords over God's heritage, but being ensamples to the flock." And the Apostle Paul foreseeing that all admonition and warning would not prevent the growth of Antichrist, with prophetic words declared, 2 Thess. 2:7: "The mystery of iniquity doth already work" and vs. 2, 3, 5: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things."

In the foregoing the Protestant Church has from its beginning read the description of the papacy.



A significant truth, that we are too prone to forget, is expressed in the Apostle's words: "In God we live and move and have our being." God has not only called us into being and given us our life, He must also preserve it.

Were He to withdraw His preserving power, even though it be for an instant only, we must at once sink into nothingness. If we always realized this our utter and absolute dependence upon God, we would be less inclined to pride, overbearing and self-reliance. Without God's support we cannot even live: how much less could we prosper without His blessing.



During the past months our country has been visited by a perfect deluge of disasters. Tornadoes, floods and cloud-bursts, severe electric storms, railroad wrecks, great fires, have followed one another in close succession in various parts of the country. So remarkable has been this accumulation of calamities that the country has become thoroughly alarmed and people are anxiously awaiting the future. A prominent daily, in commenting on this state of affairs, speaks of a "cycle of horrors" visiting our country, and consols its readers with the assurance that its fury will spend itself in the course of time. This is poor consolation, but this is about the only consolation that materialism and infidelity can offer, for they recognize no Supreme and Almighty Ruler of the universe, whose hand directs everything and without whose will nothing can come to pass. What a different aspect these things assume in the eyes of the Christian! "Shall there be evil in a city, and the Lord hath not done it"? "I make peace, and create evil: I the Lord do all these things." That is the Christian's comfort, that he knows that also calamities and misfortunes are from the hand of God, that they are chastisements sent by Him to rebuke us for our sins and to lead us to repentance. And, finally, the Christian sees in these disasters also signs of the approaching Judgment Day. May we all learn to view them in this light, so that we may be led by them into a better knowledge of, and a deeper repentance for, our sins, and that we may be taught to keep ourselves in constant readiness for that great Day, when all this world will be consumed by fire and we shall be called upon to appear before the judgment seat of God to answer for our deeds done in the flesh.

L.

Contributions.

THE WIND BLOWETH WHERE IT LISTETH.

It is only natural that even the unconverted should concern himself about religion. The part which religion has played in the world is such that it may not be left unnoticed. Religion has ever swayed the destinies of men; it has moulded the governments of the old as well as those of the new world.

Still, it remains a fact that in its essence no unconverted man can understand or even know true religion. He may note its various and marvelous influences in the external world, but he cannot feel or understand its life, its real being. This remains the prerogative of the converted only; only the spiritual liver has an inkling of that life.

This is true absolutely. The first impressions of the spiritual life which we call religion, are experienced when man is already newborn; when, without the will or aid of man he has been recreated the spiritual child of God.

In John 3:8, we read: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Reference is here made, first, to

AN EXPERIENCE IN NATURE.

The wind bloweth where it listeth. The viewpoint, of course, is man's. As for God, He leads the clouds and rides upon the wind. But, as for man, it is ever true, the wind bloweth where it listeth, i. e., where it wills. Every farmer will admit this as he sees the swaying grain and hears the whining trees. Every mariner must subscribe to this as he notes the flutter of his sails, or rushes to save them from destruction. Where it listeth, where it pleases, the wind blows. It is not committed to human preferences, nor given to respect man's arrangements. And more. Thou canst not tell whence it cometh, and whither it goeth. True, we hear its terrifying roar and say it is a northwester; or we feel its soothing balm and conclude it is a southeaster; but all this is only relative, relative namely to our position. The gale that struck us from the northwest possibly was unfelt northwest of us, and likewise with the southeastern breeze. All we can tell is that the wind blew here and there, but whence it originally came we know not, neither do we know wither it escaped. However, they who felt the wind know that it was. Thou hearest the sound thereof. We hear it and therefore know that it is, though we cannot direct it, nor find out its origin or end.

This experience in nature the Savior uses to illustrate,

THE NEW BIRTH.

So is every one that is born of the Spirit. When the Holy Spirit descended on Pentecost He came with the sound of a rushing mighty wind. In a similar manner He descends upon every man that is born again. As a wind that bloweth where it listeth. No man guides or controls the Holy Ghost. As the wind is free from the wishes or constraints of man, so is the Holy Ghost untrammelled. He cometh and goeth wherever and whither He pleases. Moreover, in His course through the world, converting, bearing again, the coming and the going of the Holy Spirit is incomprehensible to man. His course of yesterday as well as that of the morrow is in His own secret keeping. Still, where He acts, He is known. Thou hearest the sound thereof. We know His working. We learn to know Him as He blows away the flimsy work of error, as He scatters the noxious miasms of sin, as He purges the air of our lives. We feel Him, we experience Him. The new-born man knows that the Spirit of God has blown upon him. As well try to convince the cyclone-struck inhabitant that the wind never

blew, as try to persuade the new-born child of God that the Spirit of God has not entered into his heart. Therefore,

THE UNCONVERTED CANNOT KNOW THIS NEW LIFE.

Nicodemus could not understand the words of the Savior because he had never experienced the thing, he had never heard this wind blow. Just so with every unconverted person; the new birth is to him an unknown thing.

Such a claim seems strange to some. They have perhaps tried hard to understand the Christian religion and could not. Perhaps they found it unreasonable. And then to be told that their experience is only natural and all that could be expected in their condition, seems to them presumption of no mean order. And yet, this is true. True as it was with Nicodemus, who, though a master in Israel, did not know these things.

Of such incapacity of the inexperienced we have abundant analogies in ordinary life. Take art. Two men may look at the same picture. To the one it may appear a hideous mixture of unattractiveness, whilst to the other, the artist, who inhabits another world as far as art is concerned, it is a masterpiece of reproductive or imaginative skill. Or take music. Two men may hear the same composition. To the one it may seem the weirdest combination of noises. And yet to the other it is a symphony of harmonious sounds, a veritable strain from heavenly orchestras. And so on. Everywhere we have the similar experience of a response only there where there has been a previous impression, where a new life, as it were, has been awakened.

Such is also the new life that comes with the new birth, conversion. The natural man who does not know spiritual things, never having experienced them, cannot know it. Only he who has heard the sound knows of a truth that the wind blows.

Have we heard the sound? Have we experienced the new life? Do we know God as our Father who has created and loves us; as the Son, who has saved and loves us; as the Holy Spirit who has regenerated and loves us? Yes, do we in faith trust in the Triune God and in turn love Him who first loved us? Then let us not be estranged if others cannot understand us, or even if they deride us. We have experienced something which they know not.

H. B. H.

WHAT SHALL BE THE ATTITUDE OF THE TENNESSEE SYNOD TOWARDS THE UNITED SYNOD IN VIEW OF THE LATE ACTION OF THE SOUTH CAROLINA SYNOD?

The discussion of this subject at this time involves several difficulties.

In the first place, it seems premature to declare our attitude toward the United Synod in view of a certain action, before we know what the attitude of the United Synod itself will be relative to this same action.

Again, the declaration of the South

Carolina Synod under consideration is of such a vague and even contradictory character that it is a very difficult matter so to interpret it as to do injustice to no one.

Further, let it be clearly understood that this conference disclaims any thought of arrogating to itself the right of deciding this question for the synod as a whole.

Therefore, it is only with some conditions and limitations that we can discuss this subject at present.

With this preliminary explanation we will present the subject assigned us for this occasion.

1. The United Synod has adopted the entire Book of Concord as its confessional position. Upon this doctrinal basis the United Synod was formed. Any departure from this, on the part of the United Synod or any district synod, tends to destroy this common doctrinal basis and disrupt the bond of union.

The United Synod, however, can be held responsible for an erroneous position taken by a district synod only when it endorses that position, or by silence acquiesces therein. Therefore a wrong doctrinal position taken by any district synod can affect our attitude toward the United Synod, only when the United Synod has taken action with reference thereto, or refused to take action.

2. If we may suppose the United Synod shall endorse or acquiesce in the action of the South Carolina Synod, we are next confronted with the question, What in fact is the position of the South Carolina Synod? What really is the correct understanding of its late action?

The action consists of a preamble and two resolutions as follows:

Whereas, Neither the United Synod of the South nor the South Carolina Synod has ever subscribed to the doctrine of 'Lutheran altars for Lutheran communicants only,' commonly called close communion; therefore, be it

"Resolved, That the Synod looks with disfavor upon any and all efforts looking to the enforcement of the doctrine within its bounds.

"Resolved, That it is the sense of this Synod that the adequate Communion Service of the Evangelical Lutheran Church is that contained in the Common Service."

In this entire declaration of the South Carolina Synod there seems to be a good deal of vagueness and confusion of thought. After stating in the preamble that neither the United Synod nor the South Carolina Synod has ever subscribed to a certain doctrine—a doctrine which is directly opposed to open and general invitations to the holy communion,—and after declaring in the first resolution that the synod looks with disfavor upon any and all efforts looking to the enforcement of this doctrine, the second resolution declares that the adequate Communion Service is that contained in the Common Service, in which there is no place whatever for the general invitation.

Again, if we take the word "enforcement" and in its most common meaning—the simple carrying into practical

effect of a principle or regulation—then we find that the South Carolina Synod is opposed to any and all efforts looking to the making effective in practice of the principle involved in the rule, 'Lutheran altars for Lutheran communicants only?' Or to put the statement in a positive form, the South Carolina Synod declares for open and unrestricted communion. Then, when in the second resolution the Common Service which excludes the general invitation is declared to be adequate; that is, the fully sufficient, Common Service, we do not see how we can avoid finding the two resolutions in direct conflict with each other. We are at a loss to decide what the synod means, or where it now stands. Shall we understand the second resolution in the light of the first, and thus be forced to the conclusion that the South Carolina Synod regards the Common Service opposed to the doctrine of 'Lutheran altars for Lutheran communicants only?' Or shall we interpret the first resolution in the light of the second, or rather conclude that its meaning is entirely nullified by the second, and thus regard the South Carolina Synod as declaring for a sound Lutheran practice in the matter of admission to the communion?

We would gladly reach the latter conclusion, but it seems to us we are absolutely shut out from such an inference by the preamble, which makes the unequivocal declaration that neither the United Synod nor the South Carolina Synod has ever subscribed to the doctrine of 'Lutheran altars for Lutheran communicants only.'

3. It is then to the preamble that most serious exception must be taken. If the preamble contained the word "rule" in place of the word "doctrine," then it would state the simple fact in the case. But when it declares that neither the United Synod nor the South Carolina Synod has ever subscribed to the "doctrine" of 'Lutheran altars for Lutheran communicants only,' we hold that it does not state a fact. The United Synod and the South Carolina Synod in connection therewith have subscribed to the Confessions of the Evangelical Lutheran church, and if that means any thing, it means an honest acceptance of the doctrines and principles involved in our Confessions.

The doctrine of 'Lutheran altars for Lutheran communicants only' can scarcely be set forth in plainer terms than in the following statements of our Confessions:

Augsburg Confession, 25th Art.—"Confession in our churches is not abolished: for it is not usual to give the Body of the Lord, except to them that have been previously examined and absolved."

Again, in the Formula of Concord, Part II., Chapter VII., of the Lord's Supper, Luther is quoted as follows:

"I reckon all in one mass as Sacramentarians and fanatics, as they also are who will not believe that the bread in the Lord's Supper is his true natural body, which the godless as Judas himself received with the mouth, as well as did St. Peter, and all other saints; he who will not believe this, I say, should let me alone, and not hope to have any

fellowship with me." Form. of Concord, Jacobs' Ed., page 607. See also Large Catechism, Part Fifth, Page 476, Book of Concord.

4. Now if the South Carolina Synod means by its late action to reject these plain teachings of our Confessions, and the United Synod shall acquiesce in that action, and the question be forced upon us, Shall we remain loyal to the United Synod, or to the Confessions of the Lutheran church? There can be but one answer to this question. The Tennessee Synod and every true Lutheran body must say, The truth is worth more to us and we prize it more highly than any union which is not based on unity in the honest confession of the one true faith, without which no union can be sincere, honest, or genuine, nor can it minister to the good of the Church.

5. The United Synod, however, has not yet taken action rejecting any confessional principle, nor do we believe that it will do so. Nor are we inclined to believe that the United Synod will ignore or be untrue to the agreement entered into with the Tennessee Synod at Winston in 1900. This agreement concludes with this strong and correct statement: "All our synods are founded on the Word of God and the Confessions of the Church in accordance with it, and all are equally bound to frame their practice and fulfill their duty in accordance with a candid and conscientious conviction of the true and proper sense of that Word and our Confessions on it founded."

When our synods more fully grasp the true import of this statement, and come into a clearer understanding of our Confession, there will be no ground for controversy over the fellowship question. And we still believe the trend of our Southern Church is in this direction.

Therefore, for the present, we hold that the attitude of the Tennessee Synod should be:

1st. The attitude of unswerving adherence to the Scriptural and Confessional principles by which it has been guided in the past on the subject of Altar Fellowship.

2nd. It should be the attitude of patient forbearance, so long as there seems to be favorable indications of growth and progress in the direction of a fuller apprehension on the part of our Southern synods of what is implied in a sound Lutheran teaching and practice in our churches.

J. C. MOSER.

MARTIN LUTHER.

EDWARD GIBBON.

The services of Luther and his rivals are solid and important; and the philosopher must own his obligations to these fearless enthusiasts.

"Had it not been for such men as Luther and myself," said the fanatic Whiston to Halley the philosopher, "you would now be kneeling before an image of St. Winifred."

I.

By their hands, the lofty fabric of superstition, from the abuse of indulgences,

to the intercession of the Virgin, has been levelled with the ground. Myriads of both sexes of the monastic profession were restored to the liberty and labors of social life. An hierarchy of saints and angels, of imperfect and subordinate duties, were stripped of their temporal power, and reduced to the enjoyment of celestial happiness: their images and relics were banished from the church; and the credulity of the people was no longer nourished with the daily repetition of miracles and visions. The imitation of paganism was supplied by a pure and spiritual worship of prayer and thanksgiving, the most worthy of man, the least unworthy of the Deity. It remains only to observe whether such sublime simplicity be consistent with popular devotion; whether the vulgar, in the absence of all visible objects, will not be inflamed by enthusiasm or insensibly subside in languor or indifference.

II.

The chain of authority was broken, which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks; the popes, fathers and councils were no longer the supreme and infallible judges of the world; and each Christian was taught to acknowledge no law but the Scriptures, no interpreter but his own conscience.

"Decline and Fall", Chapter 54.

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MARTIN LUTHER.

WALTER FARQUHAR HOOK, D. D., VICAR OF LEBDS.

When Martin Luther commenced the German Reformation . . . he made a noble stand, for which all the world must be grateful, against wickedness in high places, and against a system which, in the name of Heaven, was doing the work of hell. It is a page of history which every one must read with thrilling interest, that which tells of one poor monk daring the fulminations of the Vatican, when those fulminations were not, as now, like thunder unattended by lightning, but though innocuous to the soul of the upright, were as sounds preceding the destruction of the poor victim at whom they were aimed. His was not a malignant feeling, such as too often animates those who, without danger to their persons but rather with much to gratify their vanity, declaim, in these days, on platforms, against Popery, of the real nature of which they are too often ignorant: his was a stand against existing and acknowledged and practical evils, made at the peril of his life. I am no apologist for Martin Luther; . . . He was a magnanimous man; and I will defy the student of ecclesiastical history who has proceeded from the primitive through the medieval historians, not to be excited, even to enthusiasm, when his heart, made sorrowful by the record of the Church's gradual corruption, is cheered by the exhibition of one mind representing the mind of millions, but distinguished from others by its own resolution, saying to the waters of corruption, "You may overwhelm me, but further ye shall not go."

The Three Reformations: Lutheran—Roman—Anglican, pp. 26, 27.

WILLIAM DALLMANN.

AT HOME.

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"It should be known that the Mormon people have secured a very large landed concession in Old Mexico. They are colonizing, filling up that region with a population that can practice polygamy without any

restraint. They have been engaged in laying foundations for this peculiar feature of their system for several years, and have secured a permanent footing from which to propagate their polygamous doctrines and practices. This enterprise, as now carried forward, has become a base of supply for New Mexico and Arizona. The polygamists easily pass over from Old Mexico into these territories, and form large settlements, carrying their practices with them. Their method of colonization enables them to plant their settlements where they will tell most effectively on the future of these territories, especially on their political future.

"The entire history of the way in which the polygamists have evaded, resisted and defied legislation against polygamy, shows that the settled purpose of the church is to maintain the lawless practice. And now that this feature of Mormonism is to be buttressed by the addition of two more States in which this politico-religion holds the balance of power, it is plain to see the trend of affairs. For the bill is now before Congress for the admission of Arizona and New Mexico to statehood in the Union. Thus far the declared plans of Mormon politicians are moving in the direction of complete fulfillment. And when these territories secure statehood as they doubtless will at an early day, the situation will be made clear. It will be this: The polygamists will have political control from Old Mexico into Canada. With complete domination in Utah, the balance of power in the new States of Arizona and New Mexico, Wyoming and Idaho, the legislation of all this Rocky Mountain region will be in their hands." L.

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The Baltimore "Sun" says:

"With blue sky for a chapel, trees for an altar and the waters of Lake Ontario for a background, Fritz Sage Darrow and May Goodall married themselves yesterday on the shore at White City, Windsor Beach. The ceremony was witnessed by 200 friends, but the principals themselves were the only "participants."

"Standing before the crowd Darrow announced in a short statement that he took the woman to wife and slipped a ring on her finger. She then made a similar statement. Together the two repeated:

"Trusting under the guidance of our higher selves to travel life's paths in perfect comradeship, before you, who know and love us, we pledge each other troth, so help us, our higher selves.

"Oh, my divinity, thou dost blend with the earth and fashion for thyself temples of mighty power.

"Oh, my divinity, thou livest in the heart-life of all things and dost radiate a golden light that shineth forever and doth illuminate even the darkest corners of the earth.

"Oh, my divinity, blend thou with me that from the corruption I may become incorruptible; that from my imperfection I may become perfection; that from darkness I may go forth in light."

"That was all. A witnessed marriage contract was signed later.

"Darrow and his bride are ardent theosophists. He is a graduate of Harvard."

We feel safe in offering a prize to any one who will discover any sense in all this "fine" language. R.

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ABROAD.

There has been a remarkable development in England of Nonconformity during the past hundred years compared with the relative proportional growth of Anglicanism. A hundred years ago the sitting accommodation in the Free churches was 800,000; to-day it is 8,000,000. For every hundred adherents then they have now a thousand. In the same period the sittings in the Established Church have increased from four to seven millions. For every hundred adherents they have now 175. In other words, the Free churches have grown tenfold, while the state church has not doubled. W.

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The last census of British India, says the Pittsburg "Christian Advocate," shows that heathen religions in that country, notwithstanding what is said about their decadence,

are still virile enough to more than counter-balance the increase of Christianity among the native people. "In the ten years ending with 1901, the number of Mohammedans increased from 57,330,000 to 62,500,000, and of Buddhists from 7,131,000 to 9,476,000. During the same period the Christian population showed an increase of 638,861." R.

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A Bombay medical missionary last year treated 3,110 patients in addition to her regular work as teacher in a boarding school. This missionary's industry is paralleled by that of a doctor in India, an eye specialist, who treated 12,000 patients during one year, besides visiting many in their homes. W.

Hearth and Home.

A MODEL MAN.

Daniel is one of the model men in the Old Testament; in some respects he is about the best character for young men to study and to imitate. In his youth he faced ridicule by refusing to touch the king's wine; in his later life he was not afraid to face the king's lions. There are two or three things about his course in that last matter that young people ought to notice. In the first place he did not send any apology to the king of Babylon. Apologies for doing the right thing only belittle the act and take off the grace of it. In the second place he did not brag about what he was going to do. There was no bluster or big talk. When I was a pastor, I used to be rather distrustful of people who made very loud professions and promises. They reminded me of Peter's boastful speech to his Master, "Though all men forsake thee, yet will not I."

Daniel neither apologized nor played the braggart. He saw that there was serious business before him; he knew all about the ferocious lions in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house; he threw open his lattice, and worshiped God in prayer, "just as he did aforetime." Actions speak louder than words. The old hero went down on his knees three times in the day: busy man that he was, he took time to pray; brave man that he was, he did not care who saw him, or how soon his godly conduct was reported to the king. Daniel did not ask God to muzzle the lions; nor was there any intimation given him that if he did his duty there would be any miracle wrought in his behalf. Martyrs, when they make up their minds to suffer for the right, always expect that lions will bite and that fire will burn.

There are two roads for every young person in the journey of life. They cannot take both, and every young man must decide which of them he will take. The one is a smooth and easy path of connivance and compromise, with no lions to encounter. The other is by the air-line of duty as God's Word and conscience reveal duty; whoever treads that path must expect to be battered with ridicule, and often bespattered with misrepresentation and reproach. There are two kinds of church-membership. In the one case, Mr. "Facing-both-ways" tries to stand with one foot in the church and the other foot over in the

world; he is secretly distrusted by both; he has too much profession of religion to suit worldly people and too little practice of religion to please the people of God. The other type of religion is that of one who comes out squarely on Christ's side—not as pleasing men but God, which trieth the heart. This latter sort of Christianity, is at a premium in these days, for it is quite too scarce. If courageous Christians encounter opposition, they are, after all, the only ones who win converts to Christ.

Daniel dared to be singular, both when he refused the king's wine cup, and when he defied the king's lions. The young man or woman who follows the fashion and runs with the crowd, counts for nothing. When they turn around and face the crowd for conscience sake, they may encounter hard knocks, or scoffs, but they save their own souls, and are in the right attitude to save the souls of others. Every young man who determines to keep a clean conscience and obey Christ's commandments will encounter some lions in the course of his experience. In business he must often decide between selling his conscience and selling his goods; he must prefer to be poor rather than to put a dirty dollar into his purse.

In social life he must not be afraid of being branded as "puritanical" in his habits. In politics he must "bolt" whenever his party heads on the wrong track. I have watched the career of thousands of young men for the past fifty years. The great majority of those who fail in life have failed for want of courage. They had no fibre to face lions of any kind. I have seen others who had the conscience and the courage to take Daniel's course and they have discovered that God had "shut the mouths of the lions" and given them victory. If facing a duty and standing up for Christ costs dearly, it pays gloriously in the end. Retreat always brings ruin. My friend, ever be afraid of but one thing, and that is the frown of God! His smile means heaven; his frown means hell!—Rev. Theodore L. Cuyler, D. D.

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ONLY A QUARTER.

"Please, sir, will you buy my chestnuts?"

"Chestnuts! No!" returned Ralph Moore, looking carelessly down on the upturned face, whose large brown eyes, shadowed by tangled curls of flaxen hair, were appealing pitifully to his own. "What do I want of chestnuts?"

"Please, sir, do buy 'em," pleaded the little one, reassured by the rough kindness of his tone. "Nobody seems to care for them, and"—

She fairly burst into tears, and Moore, who had been on the point of brushing carelessly past her, stopped instinctively.

"Are you very much in want of the money?"

"Indeed, sir, we are," sobbed the child; "mother sent me out and"—

"Nay, little one, don't cry," said Ralph, smoothing her tangled hair. "I don't want your chestnuts, but here's a

quarter for you, if it will do you any good."

He did not stay to hear the delighted thanks of the child poured out through a rainbow of smiles and tears, but strode on his way, muttering between his teeth: "That cuts off my supply of cigars for the next twenty-four hours. I don't care though, for the brown-eyed object really did cry as if she hadn't a friend in the world. Dear me! I wish I were rich enough to help every poor creature out of the slough of despond."

While Ralph Moore was indulging in these very natural reflections the dark-orbed little damsel whom he had comforted was dashing down the street with rapid footsteps, utterly regardless of the basket of unsold nuts that till dangled upon her arm. Down an obscure alley she darted and up a wooden staircase to a room where a pale, neat-looking woman was sewing as busily as if the breath of life depended upon every stitch, and two little ones were playing in the sunshine that supplied the absent fire. "Mary, back already? Surely you have not sold your chestnuts so soon!"

"Oh, mother, see!" ejaculated the breathless child. "A gentleman gave me a quarter! Only think, mother; a whole quarter!"

If Ralph Moore could only have seen the rapture which his small silver gift had brought into that poverty-stricken home he would have grudged still less his privation of cigars.

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Years came and went. The little chestnut girl passed entirely out of Ralph's memory, but Mary Lee never forgot the stranger who had given her the silver quarter.

The crimson window curtains were closely drawn to shut out the storm and blast of the bleak December night. A fire was glowing cheerily in the grate, and the dinner table was in a glitter with cut glass, rare china and polished silver. Everything was waiting for the presence of Mr. Audley.

"What can it be that detains papa?" said Mrs. Audley, a fair, handsome matron of about forty, as she glanced at her tiny watch.

"There's a man with him in the study, come on business," said Robert Audley, a pretty boy of twelve years, who was reading by the fire.

"I'll call him again," said Mrs. Audley, stepping to the door. But as she opened it the gas-light fell on the face of an humble-looking man in threadbare garments, who was leaving the house, while her husband stood in the doorway of his study, apparently relieved to be rid of his visitor.

"Charles," said Mrs. Audley, "who is that man, and what does he want?"

"His name is Moore, I believe, love, and he came to see if I could give him the vacant position in the bank."

"And will you?" she eagerly asked.

"Don't know, Mary, I must think about it."

"Charles, give him the situation."

"Why, my dear?"

"Because I ask it of you as a favor, and you have said a hundred times you would never deny me anything."

"And I will keep my promise, Mary," said her lover husband with an affectionate kiss. "I'll write the fellow a note this very evening."

An hour later, when the children were tucked snugly in bed, Mrs. Audley told her husband why she was interested in the fate of a man whose face she had not forgotten in twenty years. "That's right, my little wife," said her husband, when the simple tale was finished, "never forget one who has been kind to you in the days when you needed kindness most."

Ralph Moore was sitting that self-same night in his poor lodgings, beside his wife's sick bed, when a liveried servant brought a note from the rich and prosperous banker.

"Good news, Bertha," he exclaimed, joyously, as he read the words. "We will not starve. Mr. Audley has promised me the position."

"You have dropped something from the note, Ralph," said Mrs. Moore, pointing to a slip of paper on the floor. It was a \$50 bill, neatly folded in a piece of paper, on which was written:

"In grateful remembrance of the silver quarter that a kind stranger bestowed on a little chestnut girl twenty years ago."

Ralph Moore had thrown his morsel of bread upon the waters of life; after many days it had returned to him.—Exchange.

THE DEAD RAVEN.

A poor weaver once lived in the little German town of Wupperthal; a poor man in his outward circumstances, but rich toward God and well-known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under all circumstances of trouble and perplexity. "The Lord helps," he was wont to say; and he said it undauntedly, even when he looked as if the Lord had forsaken him. Such a time it was, when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed gave him his dismissal. After much fruitless entreaty that he might be retained, he said at last, "Well, the Lord helps," and so returned home. His wife when she heard the sad news, was much grieved; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and even though as the days went on, poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was left—no bread, no fuel in the house; starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside, with which the weaver strove to keep up their courage: "The Lord helps." Presently a gamin looked saucily in, and threw a dead raven at the feet of the pious man. "There, saint! there is something for you to eat!" he cried.

The weaver picked up the dead raven, and, stroking its feathers down, said compassionately: "Poor creature! thou must have died of hunger."

When, however, he felt its crop to see whether it was empty, he noticed something hard, and wishing to know what had caused the bird's death, he began to examine it. What was his surprise, when, on opening the gullet, a gold necklace fell into his hand! The wife looked as if confounded, the weaver exclaimed, "The Lord helps," and in his haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars, which the goldsmith offered to lend him for his present need. The goldsmith soon cleaned the trinket, and recognized it as one he had seen before.

"Shall I tell you the owner?" he asked, when the weaver called again.

"Yes, was the joyful answer, for I would gladly give it back into the right hands."

But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his master at the factory! Quickly he took the necklace and went with it to his former employer. In his family, too, there was much joy at the discovery, for suspicions were removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed.

"Yes," he said, thoughtfully and kindly, "the Lord helps; and now you shall not only go home richly rewarded, but I will no longer leave without work so faithful and pious a workman, whom the Lord so manifestly stands by and helps; you shall be in need no longer."

Thus He who fed Elijah by living ravens, proves Himself equally able to supply the need of His servants by the same bird when dead.—Sword and Trowel.

DEALING WITH DOUBT.

A young man who had been for years active in Christian work and study, and whose desire and purpose were to be in the ministry, came to one who had helped others out of their troubles with doubt, and told his story, asking if there could be any cure in his case. He said that he had wrestled first with one doubt and then with another, but his doubts had grown faster than his wrestlings, and he had lost ground steadily, until at last he had nothing left to be sure of except that there is a God. He positively was not sure of any truth in the Bible or Christianity except just that.

His friend seemed not at all surprised, but simply asked: "What do you think of murder as a business?"

"I don't understand your question," said the young man.

"Why, the Bible teaches that murder is wrong. I want to know what you think of murder as a business, apart from the question of the statute law on the subject."

"I have no doubt about the moral law laid down in the Bible," was the response of the young man.

"Then there's one thing in the Bible that you believe in outside of the truth that there is a God.

Then the helper went on to ask one question after another as to some point of duty enjoined, or wrong act forbidden in the Bible, to every one of which the young man said frankly that he had no doubt as to that point. He believed that the Bible teachings were to be believed so far.

"Do not think, my friend, from my unexpected questions, that I lack sympathy with you in your troubles of mind," said the helper; "but you told me, to begin with, that you had no sure belief except that there is a God, and now at my questions you have told me that you have a firm belief as to a good many other things. Now I want to interrupt this conversation just here for twenty-four hours. Go to your room and take up the Bible. Turn over its pages, and when you see a statement that you believe, make a note of it. If you find anything that you do not believe, or that you doubt, pass it by—pay no attention to that for the present. I want you to look for things in the Bible that you believe, and to count them up as a whole when you have done with the examination. Keep your mind entirely on what you are sure of, and then see, when you are through with the search, whether it really amounts to anything worth holding on to. Come back tomorrow and tell me the result of your search."

The next day the helper watched for the young man, but he did not call. The day following, the helper met him on the street, and asked him why he had not returned to continue the conversation. There was a new look on the young man's face as he replied:

"I went home that night and began to look in the Bible for things that I believe. I found more of them than I expected. I kept finding them. As you requested, I didn't stop to consider anything that I had a doubt about, so that I don't know from this search what there is in that line; but I find so much that I do believe that I've come to the conclusion that I believe pretty much everything now."

That is one way for a doubter to deal with his troubles of mind. If one would give help to a doubting Christian, let him bear this in mind.—S. S. Times.



CHRISTIAN SCIENCE.

A colored man, who worked for a white man who believed in Faith Cure, Christian Science, or whatever it is called, was an hour late reporting to work one morning. His employer upon inquiry, was told that he was detained at home on account of the illness of his brother. The Christian Scientist ridiculed the idea of the brother's illness, and said:

"Henry, your brother is not sick. He just thinks he is sick. If he will just use his mind, exercise his will-power, decide that he is not going to be sick, and will have faith in God, he will get right up,

and you won't have to use any medicine."

This was all new and strange doctrine to Henry, but he did not think it wise to get into any kind of argument with his boss, so he scratched his head and said nothing.

The third day after this conversation Henry remained away from work the entire day. When he reported for work the next morning, his employer said:

"Well, Henry, how is your brother to-day? Does he still think he is sick?"

The colored man replied: "No, sir; we buried him yesterday. I reckon by this time he thinks he's dead."—Silas X. Floyd, in January Lippincott's Magazine.

Miscellaneous.

NOTICE.

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The Reviewer.

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IN QUIETNESS

"He shall not strive nor cry."

Why is the Master so patient yet
In the world where wrong is wrought?
Takes He no heed of the riot of sin
While His will is treated as naught?
Could He not thunder His judgments down
Where the men His power defy?
O, the Master is great through His gentleness—

"He shall not strive nor cry."

Not in the whirlwind, not in the storm,
But the still, small voice of love
Is His power to reach to the world's hard heart,

And its rebel will to move;
He finds His way through the silences,
He hears the prayer of a sigh;
In wooing whispers the Master pleads—
"He shall not strive nor cry."

How does the kingdom of heaven grow?
Never through war and noise,
But as the snowdrops do in spring,
And as love through household joys.
No blatant trumpet, no rush of war,
Proclaims the Christ-King nigh.
Though the kingdoms of earth shall all be His,

"He shall not strive nor cry."

He shall not fail, nor discouraged be,
For Him the isles shall wait.
And He shall reign ever from sea to sea,
All nations shall call Him great.
And thus shall His kingdom be ushered in,
As the light in the eastern sky,
He shall save the world by the might of love,
"He shall not strive nor cry."

—Marianne Farningham.

Editorials.

Solomon had built a beautiful temple. From far and near the people of his kingdom gathered together for its dedication. As they lifted up their eyes to the majestic pile they beheld the realization of aspirations long cherished. Their hearts rejoicing they approached the sacred precincts, and priests and Levites, all of them sanctified, with cymbals and psalteries and harps and one hundred and twenty trumpets united in grand choir, and with one accord, praised and gave thanks unto God, saying: "Praise the Lord for 'He is good, for His mercy endureth forever.'" Their joy was indeed great—but it was not yet perfect. For, just when the many singers and musicians would rise to the climax of their service, their souls nigh transported, the house was filled with a cloud so that the priests could not stand to minister by reason of the cloud. In the very midst of their rejoicing they were startled and awestricken. Then spake Solomon: "The Lord hath said that He

would dwell in the thick darkness." Yes, the temple had been finished, God that very moment had entered it, to abide therein. Its glory was resplendent, but, heavens perfection was not yet. God was not there face to face. He had said to Aaron, that He would appear, but, in the cloud, upon the mercy seat.

The Christians of the New Testament have an analogous, a parallel experience. The Christian era has dawned resplendent. In all its grandeur it is before and about us. Our eyes are blessed as we behold its gracious splendor—God at peace with man by the all sufficient atonement of Jesus Christ, His only Son our Lord. The angelic hosts dedicated this era, singing, "Glory to God in the highest, on earth peace, good will toward men." And still it is not perfect. Even now we see not face to face. God is with us, but even now He dwells in the veil of His Word. Even now His providence frequently frowns while His face smiling, is unseen. Even now the dark clouds frequently enclose His blessings and preclude the perfect bliss. It is well for us therefore always to remember the words of Solomon to which we have referred, yes, the words of One who was greater than Solomon, saying, "Ye shall be sorrowful, but your sorrow shall be turned into joy." H.

"Some lives are woven out of sunbeams and some out of barbed wire," says an exchange, and we all know immediately what the words mean. Sunbeams and barbed wire each have their place in our economy, but we cannot use the one for the other, and when we deal with our fellow-men, we prefer the sunbeams every time, and so do they. There are occasions, of course, when we must use strong words, and no wise man will then blame us for using them. But continual asperity and fault-finding is not necessary; moreover, it does more harm than good. Let us cultivate the virtues of meekness and humility, so that we can shed sunbeams upon our surroundings.

There are some things which God brings to pass in this world. He causes seasons to come and go in the regular order, He gives us rain and sunshine, heat and cold, food and clothing. There are other things in this world which God merely permits, for instance, the evil deeds of wicked men, and all the misery which is caused thereby: There

are times when we think too much about those matters which God permits, and almost forget what He is doing for us every day. We should not overlook the fact, that in every event God rules, and that all things must work together for good to those who love Him. We may imagine now and then that He is permitting much evil to come upon us, but we should have no such fears if we trust in Him. Eternity will show that in most cases He frustrated the evil designs of our enemies altogether, or overruled them for good.

The Rev. R. J. Campbell, Dr. Joseph Parker's successor in London, has been in this country for some time, preaching to large audiences in quite a number of cities. It is, perhaps, characteristic of American Christianity so called, that he is received with open arms, but we cannot understand that he should receive such unqualified endorsement as a theological teacher. In his own country protests are being raised against him for preaching universal salvation. He claims to be certain that "no sin has ever been dreadful enough to incur an eternal punishment," in other words, he believes in Universalism, and yet he is welcomed by people who claim to be orthodox on the subject of future punishment. The gentleman stated in Boston that Universalism had permeated all denominations in England, and we fear that in America there is some drift in the same direction.

Some curious observations on the age most susceptible to religious emotion or conviction are made and diagrammatically illustrated in The Ram's Horn of Chicago. An attempt is made to fix the age at which religious interest is awakened and the age at which "conversion" is experienced for a number of people sufficiently large to furnish material for comparison. Religious interest is rarely shown as early as six, and, according to these figures, rarely begins after nineteen. Twelve is the age at which it is most frequent, then follow fourteen, fifteen, thirteen, ten, sixteen and seventeen. "Conversion" is about as common at twelve as at twenty-one, seldom occurring either before or after, and reported most frequently at sixteen and eighteen. The conclusion drawn by the writer is that if young people were properly approached the average age of "conversion" might be greatly lowered. The

"Church Quarterly Review" of London has been gathering similar statistics, and finds noteworthy differences, as we might expect, between the sexes. But it, too, places the age of conversion almost exclusively between ten and twenty-five. The most potent motive, according to these investigations, appears to be social. Nineteen per cent were "urged by others." A somewhat smaller number were led by a conviction of sin or the pursuit of a moral ideal to "conversion"; and no less than 14 per cent adduce "fear of death or hell." On the other hand, "hope of heaven" is nearly absent, and only 2 per cent mentioned love of God.

The most that can be said for such observations is that they are "curious." Our interest in our children should be, not to enquire when their conversion is most likely to take place, what motives prompt them, what difference there is between boys and girls, etc., but to apply the Word of God from their earliest youth up and as long as they may be within our reach. If we do this, we can safely leave the result with God, who, through His Holy Spirit, will touch and change the hearts of our children in His own good season, but not according to the calculations of man.



We all need to be frequently reminded of the Savior's admonition: "Judge not, and ye shall not be judged." For we are all inclined to judge others harshly and rashly, forgetting how difficult it often is to judge another's deeds correctly and justly. How difficult it is to do this is well shown in the following:

"There is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperament, his daily work, the motive which prompted the act, the health he had at the time, the books he was reading, the temptations of his youth—we ought to have the knowledge of God to judge him justly; and God is the only judge of a man."

Let us, then, by God's help, combat this natural inclination for forming hasty judgments of the deeds and character of others. Also here we should follow the Golden Rule: "Do unto others as you would have them do unto you."



There is a tendency in our day to displace congregational singing with choir singing. In many churches the congregation does very little, if any, singing any longer: the choir does it all, or nearly all. This is not as it should be. The congregation, and everyone in the congregation, as far as possible, should partake in the singing of the hymns given out by the pastor. For it is the whole congregation that has assembled for worship, and not the choir only. And it is a distinct loss to the congregation, if it allows the choir to sing the hymns by itself, which ought to be sung by all. Much of the inspiration and comfort and education, which

may be derived from the singing of a hymn, if heartily participated in, is necessarily lost, when it is only listened to while being sung by the choir. No, we ought not allow ourselves to be drawn along by this modern current. The Lutheran Church has been known from its infancy as the singing church, and it should be our ambition to perpetuate this name.



This does not mean, of course, that there is no room in a Lutheran church for a choir and its singing. On the contrary, a well drilled choir with trained voices can render excellent service in leading the congregational singing. In order to do this it must, of course, be familiar with the tunes that are to be sung by the congregation. For this reason the choir-leader should take some time for practicing these tunes, and in new congregations, particularly, it is certainly not amiss if the choir practices the tunes for every Sunday during the preceding week. And even in older congregations it may be well enough to do this whenever a new tune is to be introduced. This, of course, is not the only function of a choir. It should also sing at least an occasional selection of its own. Also these are a great aid in beautifying the services and in making them more inspiring, provided, of course, that their contents comport with the rest of the worship, and that they are well sung. And to attain this end, much and untiring practice is indispensable.



Speaking of extra-congregational benevolence, the "Lutheran Standard" well says:

"A congregation that raises liberal collections for its own current expenses, spends much for its own comfort and enjoyment, but neglects to exercise the gift of benevolence and to cultivate the missionary spirit is not in a healthy spiritual condition and is bound to grow feebler, instead of growing strong in the Lord and abounding in every good work. Congregations that forbid missionary collections are digging their own graves."

Congregations sometimes make the plea that they are too weak and poor, that they need all the money that they can possibly raise for meeting their own expenses, and that with all their efforts they cannot support their pastor as they should. But even this is no reason why a congregation should entirely excuse itself from giving for missionary and synodical purposes. Even though it can give only a "widow's mite," it should certainly give that, knowing that the Lord's blessing will most assuredly rest upon the offering, both for giver and receiver.

L.



The pretensions of the so-called "higher critics" are so absurd and preposterous that no sarcasm can be too cutting in characterizing the performances of these knights of the cap and bells. Professor Cooper pays his respects to some of the best known of this gentry in these words:

"Haupt could undoubtedly tell who made the pen for the author of Isaiah, and from whose goose the quill was taken. Driver could name the man who owned the goat whose skin formed the parchment; and Briggs is cock sure, as in everything else, whether Moses Cohen or Isaac Ben Lazarus sold the ink. Such a work (the Polychrome Bible) is a roaring farce, and makes laughter hold both its sides. The nine little tailors of this garment of many colors, we dare assert, could not look each other in the face without doing as Cicero said of the Roman augurs when they met—laugh in secret each at the other's trifling!"

Contributions.

THE HARVEST COVENANT OF OUR EVER-FAITHFUL GOD—"SEED- TIME AND HARVEST SHALL NOT CEASE."

The Bible tells us, Gen. 8, 22: "As long as the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." These words were spoken by God to Noah as he stood by the altar of his evening sacrifice waiting for the Almighty's reenactment of the order of nature after its long and terrible interruption by the Deluge. God, the Creator of heaven and earth, had resolved never to destroy the earth again by water. Hence, He made a covenant with Noah and the future generations, and confirmed it by setting a rain bow in the clouds of heaven as a token of His determination, and pledging Himself that the water should cover the earth no more. In addition to this covenant He gave a glorious promise, that seed-time and harvest, cold and heat, summer and winter, day and night, should not cease while there was an earth to sow and reap. So the seed was sown and the harvest came, and though four thousand times the tender grain has sprung up from the soil, He has never once failed to observe that pledge. Seed time and harvest, etc., have continued in their appointed order, making our bread sure.

This is evident: that it is the covenant faithfulness of God that we are indebted to for the harvests of each year. Man may sow and man may water, but God alone gives the increase. Every farmer who has plowed, sown, planted, guarded and watched his fields, and finally gathered in the reward of his toil, has been so far a fellow-worker with God. In all the harvest-gatherings how much belongs to man? Were it not for the farmer's skill and patient industry and care, no wheat nor corn, no bread for the hungry, no shelter from the storm. And yet how little man can do! How futile all his efforts! How weak his strength and fruitless his skill! When God withholds the timely sunshine and shower, or when He gives the world to his "great army" of rust-spores or other agents to arise and destroy, of how little account is all that we can do! The farmer is ever a man of faith. Were he not a firm believer in what he has not seen he would not turn

a furrow or sow a grain. Why should he believe in a morrow, in a coming summer or autumn, in springtime or harvest, in growth or ripening? It is all of faith, whether we will or no. The harvest is God's testimony that He is a rewarder of them that diligently work with Him.

We pray in line with the harvest covenant when we say, "Give us this day our daily bread." Bread belongs to the necessities of life; bread is the staff of life; we cannot do without it. It matters not how many fleets bring wealth to our shores; we cannot grind our gold into flour. It matters not how precious are the ores from our mines; without the riches of the field they are as worthless as the dust beneath our feet. It matters not what costly fabrics our manufactories turn out; we must have food as well as clothing. So that back of all lies the harvest as the germ of life. We are all, more or less, dependent on the harvest. Yet, how many realize this?

A Christian, however, knows from his Bible, that there is an over-ruling, kind and beneficent Providence. He knows, that all the good that comes to him comes from God, the giver of all good and bountiful blessings. He knows that God causes His sun to rise upon the unjust as well as the just, and sends rain upon those who do wrong as well as upon those who do right. He knows that all received their daily bread, without prayer, the godly as well as the ungodly. He knows, that "The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hands and satisfiest the desire of every living thing." But, different from the majority of people, he receives his daily bread with thanksgiving, he thanks the covenant-keeping God in the words of the Psalmist, "O give thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food, and to the young ravens which cry."

Praise, O praise our God and King!
Hymns of adoration sing:
For His mercies still endure
Ever faithful, ever sure.

JOHN SCHILLER.



AN INDICTMENT OF THE ROMAN CATHOLIC CHURCH IN SPAIN.

Statements of a sensational nature concerning the practices of the Roman Catholic Church in Spain are made by Mr. Joseph McCabe, writing in *The Contemporary Review*. Mr. McCabe expresses himself in severe terms, going so far as to accuse the Vatican of tolerating grave abuses for pecuniary considerations. His words are:

"Few in England are aware that the Church of Rome continues in Spain, in the twentieth century, the outrageous practice of the sale of indulgences, against which the conscience of Europe protested so vehemently four centuries ago. I say deliberately the 'sale' of indulgences, for the subterfuge by which the church seeks to evade the charge is

hardly less discreditable than the fact. I have two of these precious documents, or *bulas*, before me. They were bought by a friend in Madrid in the year of grace 1901, and they bear that date. A conspicuous bill in the window of an ordinary bookseller's shop announced that *bulas* were to be had within, and my friend went in and asked for some. He is clearly not a Spaniard, presumably a heretic; but no questions were asked. For the sum of 75 centimos (nominally 7½d.)—the sum being stated very conspicuously on the top of the *bula*—he was handed a much-besealed and imposingly phrased document which promised him a 'plenary indulgence' on the usual conditions. A further 7½d. secured a *bula* which granted him permission to eat meat on the days of Lent. Both documents talk magniloquently of the Crusades in which Spain took so glorious a part. The Spaniards helped rather by money than by personal service, and the Holy Father rewarded them with these spiritual privileges. Very soon the transaction became uncommonly like a sale. No alms—*limosna*, as the *bula* calls your payment—no indulgence; pay your 75 centimos, and the document is handed over in a very business-like way. Moreover, you are told expressly on your *bula* (tho 80 or 90 per cent of the people who buy them cannot read them) that this 'alms' does not go to the poor but to the promotion of 'the splendor of the church.' In an unlucky hour the Holy Father tried to extend this lucrative business to Germany; in Spain it continues to our own day, and the Spaniard, vaguely conceiving it to be a unique privilege (as it is) of his country, is inflamed to yet greater attachment to the beneficent Roman See.

"Until half a century ago the spoils of this lucrative industry were openly divided between Spain and the Vatican, a 'Commissary-General of Crusades' proceeding each year to open the glorious distribution, with great flourish of trumpets. The Vatican has more important interests at stake to-day. With an eye to its admirers in England and the States it refrains from explicit share in the commerce. The Archbishop of Toledo issues every January a vast number of these *bulas*, the cost of printing being the merest fraction of a centimo for each. Bishops, priests and booksellers levy their commission for distributing them. The bulk of the proceeds goes to the Archbishop of Toledo; what proportion goes on to Rome one cannot say to-day. But an enormous sum must be derived from this commerce. Clearly few will refuse 75 centimos for a dispensation from the fast, or for that *ne plus ultra* of spiritual privilege to the ignorant Catholic, a plenary indulgence. One may enjoy the *fiesta* very liberally, provided one retains 7½d. for a *bula*. The wealthier Catholics, moreover, give fancy prices for these precious documents. The total revenue must be very considerable.

"A year or two ago a foreign Catholic stumbled upon this practice in Spain, and the horrified, simple Englishman denounced it at once to the Vatican. It took many and ingenious letters to in-

duce the oracle to speak, and in the end came an unsigned message to the effect that any priest would explain to him how there was no 'sale' whatever in the proceeding. The Vatican is perfectly well acquainted with this infamous traffic, and probably makes considerable profit out of it. In any case it is one of the chief and most discreditable sources of revenue to the Spanish Church. Every priest knows how little the 'plenary indulgence' really means—and how much the peasant thinks it means. And poor Spain finds a blessed privilege in the traffic that lit the flame of rebellion in Germany, and that the church is keenly intent upon concealing from the educated Romanists of England and the States."

Gambling is also tolerated by the church, if Mr. McCabe does not err. "Lotteries in kind," he writes, "are sometimes held in the vestibules of the churches—so Diercks relates in his '*Moderne Geistesleben Spaniens*.' Luffmann states that he found a gaming-room at Andujar in the upper story of a convent; a foreigner who has lived many years in Spain told me of a monastery near his residence where the monks let their outhouses for even less reputable purposes." Mr. McCabe further declares: "The mendicant orders flaunt their idleness before the people. The profession of begging is almost consecrated by the clergy." The Roman Catholic authorities are accused of being actuated by pecuniary considerations to the exclusion of others, thus:

"Education may be neglected; sanitation may be attended to so inadequately that Spain, with all its glories, retains one of the highest death-rates in the world; the navy may be committed to the lumber-yard; the specter of bankruptcy may show its head above the Pyrenees; but the church will not abate one centimo of its claim upon the people. The editor of the *Revista Christiana* calculated some years ago that the Church of Spain spent some 29,200,000 pesetas (about \$5,675,000) a year on incense and candles alone. Vast as the sum is when we recollect what Spain spends on education and other secular purposes, it is only a tithe, though a significant tithe, of the economic parasitism of the church. The peasant who earns three pesetas (about sixty cents) a day, must pay that sum for a mass; even for a simple prayer occupying a minute or two, over a sick child, he has to pay about two or three pesetas, as well-informed residents have told me. According to the census of 1897 there were 72,077 priests, monks, and nuns in the country. Large numbers of these priests have no regular spiritual charge, so disproportionate is their number. They are familiarly known as *saltatumbas*, for it is their practice to run from place to place where funerals are announced and masses for the dead are to be distributed. Travelers in Madrid hotels find them scanning the artistic death-notices in the papers as eagerly as our out-of-works run down the advertisement columns."

On the subject of what he terms a

"sorry outlay on superstition," Mr. McCabe writes:

"Whilst money grows scarcer and scarcer and a score of high public functions are neglected from poverty, the church clings with pitiful tenacity to its immense treasures, and encourages peasant and noble to add incessantly to them. The wardrobe of the Virgin (or her statue) at Toledo represents an incalculable sum. . . . The Spanish Church continues to hoard up these useless and barbaric treasures in face of an impending national calamity. The people are taught to think that the mother of Christ, whom the Church of Rome is holding up as the ideal woman in England, is a kind of Oriental princess who delights in this barbaric display, and that her delight increases in proportion to the sacrifice involved. Did Queen Christina show the faintest trace of the temper they attribute to the mother of Christ, the third person of the Spanish Trinity (in many of the children's prayers), there would be a revolution tomorrow. Besides these miraculous and other statues and their extravagant wardrobes, there are relics innumerable and fantastic in costly shrines, worn with the costly kisses of millions of worshippers. At Carpio, Luffmann found on exhibition one of those interesting relics of the Virgin (a lock of her hair) which were so common in the Middle Ages; vials of her milk are no longer exhibited; though in one church a picture represents her deftly shooting a stream from her breast into the open mouth of a saint who kneels before her."

Bull-fighting is another feature of Spanish life over which the church throws the egis of her influence, according to Mr. McCabe, who writes on this subject: "A chapel is attached to the ring, that they [the bull-fighters] may pray before entering the arena, and a priest is in readiness to give the sacraments. The clergy are always paid to bless a new plaza with great pomp." He continues:

"Now, what do we find the church doing in face of this colossal immorality, unconscious though it be? We find it not only maintaining a discreet silence, but blessing *plazas* and *matadors*, and even yielding its high place to them. When Lagartijo retired from the ring, the grand complimentary *corrida* was fixed for the festival of Corpus Christi, and the *very hour* of the church's great procession; and the clergy—so Major Hume states—postponed the religious solemnity. The clergy will give no assistance whatever to those few Spaniards who are nobly endeavoring to lessen the evil. They shrug their shoulders when appealed to, and say: 'We are here to look after the souls of men.' One reformer approached a bishop on the subject. He had just contributed to some fund or other, and his lordship was smiling. But the episcopal face darkened when the reform was mentioned, and with a petulant 'Would you rob the poor of our services?' the bishop closed the subject. It is frequently stated here that Leo XIII has pronounced against the bull-fight; but Spaniards declare that he has

only protested against the holding of *corridas* on the church's great festivals. Even that restricted protest is totally disregarded in Spain, for the great religious festivals are the bloodiest days in the year. The truth is that, not only are the clergy lacking in courage, but they have not themselves a due perception of the moral aspect of the question. I turn to my manual of Moral Theology—one of the most approved of recent years, by Father Lehmkuhl, running to two huge quarto volumes—and I find only three or four lines devoted to cruelty, and they of the weakest description. The church, in its cut-and-dried casuistry and perverse view of man's moral nature, has never classed cruelty as a sin. The simple Spanish woman who declared heresy to be a transgression infinitely worse than wringing a puppy's legs knew her theology well. The pious Spaniard will cross himself when he passes the grave of a Protestant, and bow to the ground for the smile of a distinguished *matador*."

Further, says Mr. McCabe, "one must take account of the frightful indifference to animal suffering which, in consequence of this national sport, is so conspicuous a feature of Spanish life. This is too notorious to need enlarging on. The treatment of birds, cats, dogs, horses, etc., is painful to witness; nor is the evil confined to the lower classes. A gentleman who has been long resident in Spain told me that he one day saw some ladies—ladies he had noticed to be particularly religious—fling a sick cat out into the road without further thought. He picked it up and carried it away to give it a painless death, and as he did so he heard the ladies laughing at him from the balcony above." Of the general moral and religious prospect, Mr. McCabe declares:

"The Church of Spain is totally incapable of giving to the country that regenerative moral and social impulse that alone can save it from further catastrophes. It is the Church of Rome in its native character, unstimulated by Protestant or Rationalist opposition. Here, where the Church of Rome has had transcendent power for centuries, where, in 1887, no less than 17,548,421 still described themselves as Catholics out of a total of 17,565,632, we have, in truth, the unalloyed religion of Rome. We have a religion that spends its force in securing the observance of forms and ceremonies; that clings to its vast treasures with miserly grasp while the peasantry starve and the national credit sinks lower and lower; that shrugs its shoulders at the impending ruin and continues to babble of Mary and relics and processions; that is utterly destitute of any spring of moral and social inspiration. Its clergy know little more than the peasants do of any value, and their lives have, says Mrs. Bates, 'as a class, been so open to reproach that even the finger-games and nonsense-songs of the little children learned with their baby lisps, mock priestly immorality'; whilst their elders, at their fairs and *fiestas*, make sport of their avarice and comfort. Their zeal is expended in struggling against Protestants and Rationalists who would give

the inspiration they can not give; in silencing by calumny and even imprisonment every Spaniard who dare oppose them. Clearly, if the Church of Rome as we know it has fairer features; it owes its greater sanity to the very organizations it seeks to displace, not to the medieval traditions and the connection with Rome which are its sole characteristics. In Spain, the most Catholic country in the world, we see its native impotence as a source of social or moral inspiration."

The writings of Roman Catholic clergymen who would put another light upon the religious life of Spain are noticed by Mr. McCabe, who makes mention of the work entitled "Catholicism and Protestantism Compared," of which Rev. J. L. Balmez is the author and which appeared many years ago. Mr. McCabe quotes from this book the assertion: "Before Protestantism, European civilization had reached all the development that was possible for it; Protestantism perverted the course of civilization and produced immense evils in modern society; and the progress that has been made since Protestantism has been made not by it but in spite of it." Commenting on this assertion, Mr. McCabe says:

"Such is, in its author's own words, the 'prevailing idea' of the chief work of the ablest clerical apologist that the Spanish Church has had since the apologetic era commenced. The 'Catholicism and Protestantism Compared' of Father J. L. Balmez has, in fact, been translated into many tongues, and is regarded as a classic of Catholic apologetics on the social value of religion. True, its circulation is mainly confined within the fold. The heretic or the unbeliever is quite content to have the condensed statement of its argument which Father Balmez has provided, and has little inclination to wade through the endless reams of poetic approximations to history which usually fill such works. But the book forces itself on one's attention with a pathetic interest when one considers the subject from the point of view of fact rather than theory, especially in the actual condition of civilization. Its thesis was audacious even in 1847, even for Spain. A modern writer, who knows Spain well, has said that the Spaniard 'is too disgustingly ignorant to be hypocritical.' At all events Balmez was sincere; but a more unfortunate thesis he could not have framed, especially in the light of the later history of civilization. England was the one great difficulty in the way of Balmez's argument, but it was, in his opinion, on the very eve of entire submission to Rome. The Romeward movement has practically ceased, yet England still forges ahead in the forefront of civilization. Protestant Germany and the Protestant United States are her chief companions. Protestant Scandinavia, Denmark, Holland, and Switzerland are equally progressive, if less conspicuous. Catholic Austria and Catholic Italy and Catholic Belgium pant and puff in the rear; and far, far behind labors the shrinking figure of Spain, 'the most Catholic nation in the world.'"

Muhlenberg Conference, in the continued prosecution of its work, to establish an interior station or stations in a more healthy locality; to pay more attention to the raising of bread-stuffs for the use of the schools, and less to cultivation of coffee; and to promote the development of a native ministry; and work had been carried out on these lines for the past eighteen months. The report called special attention to the marked success which had crowned its work in India, where during the biennium 6,742 persons had been baptized and 9,163 inquirers were under instruction preparatory to baptism; while more than 35,000 baptized members and inquirers were under the care of the Mission.—Ex.

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ABROAD.

A noteworthy thing about Pope Leo is the favorable impression which seems to have been made by his personality on Protestants and Catholics alike. In the minds of many who have no sympathy with papal doctrines, the pope himself is invested with an atmosphere of spirituality and saintliness; and by this the pope has no doubt gained much for the papacy. People are prone to lose sight of principles in looking at the person who represents them. There are many good people in the Catholic Church, but they are good in spite of the principles of the religion they profess. That the papacy is the greatest enemy of civil and religious liberty, is a fact that should never be lost sight of in the luster which may pertain to individual Catholics. Religious liberty, says Cardinal Gibbons in his book, "The Faith of Our Fathers," is liberty to worship God according to "the dictates of a right conscience." And a right conscience, in the papal view, is one which conforms to the doctrines of the Catholic Church, as defined by the church councils and the popes. The whole history of the papacy conforms to this idea of religious freedom.

The fact is mentioned, however, in connection with statements called out by the pope's illness, that in 1891 the present pontiff erected in the church of St. John Lateran a monument to Pope Innocent III, whose reign was marked by the fiercest persecution of "heretics,"—an act which would not indicate a very mild attitude on Leo's part toward heretics of the present day.—Review and Herald.

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A new anti-Christian society has recently been organized in Paris. Its chief object, according to its constitution, is "to eliminate the word 'God' from all languages of the world; for, since God is only an illusion, His name has no meaning whatever." The journalists, authors, etc., who have joined the society, are not permitted, to use the words "God, divine power, providence," etc. except for the purpose of combating these terms. All other members must abstain from the use of them in conversation and correspondence. No doubt this society will furnish another object-lesson for the truth that God will not permit Himself to be set aside with impunity.

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An archaeological find in China: A stone tablet dating approximately from the year 800, has been found in that country. It bears an inscription which says that Christianity had found its way into China at that early date. Besides it contains an account of the Creation, a statement of the chief doctrines of the Christian religion, and a summary of the contents of the books of the New Testament.

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Uganda, by means of the railroad from the coast, has been brought into close touch with the outer world, and it was feared that there would follow as a result, an ebb in the life of the Christian natives. But Bishop Tucker denies that this is the case. He writes: "The way they are meeting the new influences surprises me and fills me with thankfulness. There has been no falling off in the number of candidates for baptism and confirmation. The income of the Church has made a great leap forward and teachers are not more backward in offering for service than in days gone by." W.

Hearth and Home.

QUIETNESS AND POWER.

The grandest forces in this world are silent and unperceived. They operate unnoticed, but yet with resistless power. A child's tin trumpet makes more noise than the attraction of gravitation which binds the whole universe as with chains of adamant, but works so quietly that it was thousands of years before mortals discovered its existence. A babbling brook, or a little fountain throwing its jet into the air, attracts more attention than the hidden forces of nature which draw millions of tons of water from the earth beneath, and spread it out in herbage and foliage, clothing the fields with beauty, crowning the forest with green, and diffusing fertility and life through all the land. The forces of vegetation are silent. No lightning flashes to herald the swelling buds; no thunder peals to tell us when flowers unfold their fragrant beauty; no trumpets are blown when spring unfolds her leafy banners to the breeze, but in the sunshine of the day, and in the silence of the night, the work of nature goes noiselessly on, until the desert blossoms as the rose, and the wilderness becomes fair as Eden's garden.

God who works thus silently in nature, also works in quiet in the realms of grace. Christ, the great worker, did not strive, nor cry, nor cause His voice to be heard in the streets. Some of the grandest changes that have revolutionized the character of society have been the product of secret causes, working unnoticed and unknown, and bringing to pass the most wonderful events imaginable. A copy of the Word of God planted in a benighted neighborhood, or a single text impressed upon the mind of a child, has often produced results which no amount of noisy and tumultuous effort could attain. The seed must be cast into the ground, and abide in darkness and in silence there, but in due time God, who giveth the increase, brings it forth in growth, and beauty, and fruitfulness.

Let us take courage, then, if we be called to work in silence, unnoticed and unknown. He that buildeth upon the one foundation with gold and silver and precious stones, may look forward to the day that shall try all things with fire, and rejoice that his work, though tried, shall abide the burning ordeal, and shall insure to him a great reward.—Exchange.

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A FATHER'S LOVE.

She was a winsome, wee girl, just lisping her first words, yet I learned a lesson from her—a child of extraordinary beauty and the especial darling of her father's heart.

She toddled into the room one day, greatly excited and pleased, saying: "Baby fin' wo'm, pitty wo'm, long wo'm. Papa, me fin' long wo'm."

"Why, what can baby mean?" papa finally asked.

"Ugh!" some one exclaims, "she has found a worm, and has been playing with it, too, I am sure."

But baby was not satisfied with just this notice being taken of her treasure. She extended her tiny hands ever so far apart, to show how long her "pitty wo'm" was, and laughed in high glee as she went back to her new plaything, saying, "Me doin' to p'ay wid me pitty wo'm."

Every one laughed at baby's antics over her newly-found treasure. But the father, ever watchful, followed in a minute or two to see what it was that the baby was playing with.

And, oh, how quickly baby was snatched away from danger! For there, almost within reach of the little hands eager to caress it, lay a viper which had crawled from an old chimney near. Seizing a weapon, he soon killed the snake, and took it away from baby's sight, and returned to his nearly heart-broken child.

But baby was crying with all her might. Then father took her in his arms. She struggled to get away from him, but he only drew her closer to him.

Ah, thought I, as I witnessed this scene, this is bereavement and sorrow's message to us. Love, infinite love, exercised by an all-wise Heavenly Father. Our Father sees that our ambitious plans, either for pleasure or profit, upon which we have set our minds and hearts, are dangerous to us, and frustrates them. We are so charmed with the love of the earthly home and friends that we care not enough for our heavenly home, and he removes them.

And, like this little child, we, too, murmur and grieve and cry unto him, for we do not understand. Yet, all the time infinite love and wisdom is our refuge.—Western Christian Advocate.

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THE RICH MAN'S SON.

In the city of Glasgow once lived a worthy merchant, whose children I knew. As God had blessed him in his buying and selling, he became a rich man. And having a great love for country life, he took his riches and bought some fields on which he had played and gathered flowers when a child, and also the mansion in which the old laird of the place was wont to live. There was just one thing he forgot to do; he forgot to make his will and say to whom the mansion and the fields should go when he died. So by-and-by, when he died no will could be found. Now he left behind his wife, four daughters and an only son. But as no will had been made the mansion, and the fields and a great part of all his riches, came to this only son. He was in London when the news came that his father had died, and that he was now a rich man. Just at this moment money would have been very useful to him, for he was a young merchant beginning life, and no one would have blamed him if he had said, "The money is welcome, and with it I shall push my new business on." But God had given him a gentle heart. He left London as soon after he got the news as he could get a train. And although it was late in the day when he reached his native city, the first thing he did was to go to the house of a friend who draws up deeds. And at his

request he made out a deed by which the mansion and the fields were made over to his mother all her days—and all the rest, both land and money which his father had left, was divided share and share alike between her, his sisters and himself. And when that was all fixed, he went to his home and buried his father. Somebody said to him afterwards, "But why did you go that very night and have your deed made out?" He said, "That night I saw it was my duty to do it. If I had left it till next day, my duty might not have seemed so clear."—Selected.

HIS ONLY THEME.

An old preacher was once asked by a member of his congregation why his sermons all centered in one thought i. e. the renewal of the heart in Christ Jesus. "Why don't you," said the questioner, "devote a little more time and space and eloquence, to inculcating good morals, to showing the wickedness of strife and envy, pride, lust, avarice, theft, etc."

The old man replied: "When an army reaches the strong-hold of the enemy it does not go about, trying to take the places of amusement, outside the walls of the fort, but attacks the fort itself. This done, the places of amusement are easily gained. The strong-hold that we are trying to take by the sword of the Spirit, is the heart, when that is taken for the Lord, the sinful expression of the heart's thoughts and desires are easily subdued."

FAITH REWARDED.

Aug. Herm. Franke, the well known founder of the Orphan Asylum at Halle (Ger.) was a veritable model of faith. One day an assistant told him: "Our money is all gone." "I am pleased to hear it," said Franke. "How so?" "It is a sign that the Lord is going to give us some more. When I was a boy, I always got a new pair of boots, when my old ones were worn out." The next day Franke received a letter containing a donation of one hundred dollars for the Orphan Asylum. "The Lord gave that to us," said he.

O that we might have such faith in carrying on our missionary work! Then the Lord would establish the work of our hands in a measure hitherto unknown.

THE CHILD-TEACHER.

Backward and forward in her little rocking-chair went Alice Lee, now clasping her beautiful waxen doll to her bosom, and singing low, sweet lullabies; then smoothing its flaxen curls, patting its rosy cheeks, and whispering softly, "I love you, pretty dolly;" and anon casting wistful glances toward her mother, who sat in a bay window, busily writing. After what seemed to be a very long time to the daughter, Mrs. Lee pushed aside the papers, and looking up, said pleasantly:

"I am through for to-day, Alice; you may now make all the noise you choose."

Scarcely were the words uttered ere the little one had flown to her, and

nestled her head on her loving heart, saying earnestly:

"I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" And she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote; you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after awhile of loving her."

"And why?"

"O, because she never loves me back?"

"And that is why you love me?"

"That is *one* why, mamma; but not the first one or the best."

"And what is the first and best?"

"Why, mamma, can't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

"We love Him because He first loved us," whispered the mother; and fervently she thanked God for the little child-teacher.

HER LEGACY TO HER CHILDREN.

Many years ago in a little village in Europe, a poor Christian woman was dying. She called her little ones to her bedside, and said to them: "A great treasure I have laid up for you, a very great treasure. Seek it, my children, in the Bible, and there you will find it." The little orphans, who had so often suffered from cold and hunger, were cheered and delighted that somewhere there was a treasure for them, for they were very poor.

One of these children, Bartholomew Ziegenbalg, while searching the Scriptures for the hidden treasure, found something better than silver, and better than gold, and he was anxious to go and tell all the world where they, too, could find this pearl of greatest price. He became a famous student and teacher at the university in Halle, Germany, and in the year 1705, the king of Denmark sent him to India to tell the heathen the good news of the Gospel. He was the first Protestant missionary to that pagan land.

MEETING A SERMON.

Archbishop Leighton, returning home, one morning, was asked by his sister, "Have you been hearing a sermon?"

"I've met a sermon," was the answer. The sermon he met was a corpse on its way to the grave; the preacher was death. Greatest of street preachers! No laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen and Christian countries, in monarchies and free States, in town and country, the solemn pomp of his discourse is going on.

In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants,

and laughs at their threats. He walks unobstructed through the midst of their guards, and delivers the message which troubles their security and embitters their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest object of our love as his text, what terrible sermons does he deliver to us!

O, what weeping audiences sometimes has this silent preacher! Yet there is a secret doctrine, a hidden meaning running through his discourses which is not often comprehended. Few "lay it to heart." His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain, vain show. Surely they are disquieted in vain. Why are you laboring for that which I will presently take from you and give to another? Take no thought for to-morrow. *Prepare to meet thy God.*"

GETTING THE WORST.

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes, said the lady, 'I will take them.' So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it?" said the lady; "what do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think you would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pence or a few shillings, burdens himself with gain. Let this be borne in mind: the one who does a wrong to another always gets the worst of it.

LIFE A REHEARSAL OF HEAVEN.

I learned a lesson this morning that will always be helpful to me. A friend was telling me of an incident in her life as a musician. Her husband had arranged a musical entertainment for the benefit of some charity, and my friend was playing the organ and leading the band of music as well as the choir boys, but in the midst of it all she became so fascinated with the fine execution of the band and so delighted with the singing of the choir boys, that she ceased playing and listened. All at once her husband rushed up to her exclaiming: "Don't you know that you are leading? They are waiting for you!" In an instant her hands were on the organ and she resumed the leadership. How quickly I saw how careful we must be. Others are following us and we must not stop. When Christ said to Peter: "I have prayed for thee, that thy faith fail not,"

he had his mind on others. My friend said afterward, when she realized what she had done, she was almost overcome at thinknig how serious a matter it might have been. I am sure we do not know what our keeping the music of faith and hope and love going is doing for others: "No man liveth unto himself." I suppose all of life is only a rehearsal for the perfect concert of heaven, but we have our part to play, and others are following us, whether we know it or not.

Mrs. Margaret Bottome.

Miscellaneous.

A REMINDER.

That interesting and instructive variety so pleasing in our Synodical organ and so expressive of life and co-operation can be secured only through the faithful efforts of contributions from all parts of our Synod. Please, then, brethren. Editors.

NOTICES.

The school year at Concordia College, Conover, N. C., is to begin September 9. The catalogue gives detailed information and will be sent to all inquirers. It is to be hoped that parents and pastors and all other friends of our Synod and the work that has been entrusted to it are making earnest efforts to enlist boys for the service of the Gospel ministry. The need is great; the means for training students God has given us, surely our boys will not be found wanting.

But also those—boys and girls—who are looking forward to other vocations of life should be impressed with the advantages of getting a higher education in their college, their Lutheran college.

Let September tell a wonderful tale of eager appreciation in the filling up of our colleges. Geo. A. Romoser.

On Wednesday, September 2, the Ev. Luth. Deaf-Mute Institute will begin a new term.

The object of the school is to give its scholars a Christian and an elementary training. Parents having deaf children should avail themselves of the opportunity to give them the one thing needful, the knowledge of the Savior and of the way to eternal life.

Concerning particulars as to board, tuition, requirements for admission, etc, write the director,

Rev. Wm. Gielow,
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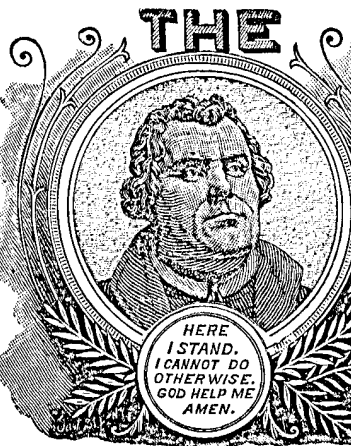
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AMEN.

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OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



Vol. XXII.
No. 18

PITTSBURG, AUGUST 27, 1903.

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IN ADVANCE.

YESTERDAY.

Grown old and laid to rest
Is yesterday.
'Tis such a little while ago
'Twas here and ours, but now
Creation's morn is just as near
As yesterday.

Not alone into the past
Went yesterday.
Some hope went with it and some fears,
Some happiness, some bitter tears,
All laid into the grave
With yesterday.

How many duties left undone
On yesterday
Will follow us like phantoms dread,
Like clouds will hang above our head,
And fill our hearts with grief
For yesterday.

To-day will soon be gone
Like yesterday.
Lost in eternity for evermore,
Until we stand at heaven's door,
To meet the record made
On yesterday.

Then fill the hours with service sweet,
To-day.
With holy thoughts, and noble deeds,
Following where the Master leads,
For this too soon will be
But yesterday.

—L. A. B. Birdsall.

Editorials.

In all that he does the Christian should know that he is doing the will of God. More than this knowledge he does not need, and more he should not demand. Work may appear difficult or it may look easy, but the difference counts for little when we are sure God wants us to do it. This knowledge gives us courage, hope, and faith to go on with our work, in the face of frowns, weariness and other adversities.

★

The man who sets out on a rough road on a dark night and neglects to take a light with him, must expect to stumble and possibly to fall. It will be his own fault if he comes to grief. The man who intends to go through this world must also look for obstacles of various kinds, not so much things which endanger his bodily welfare, but rather the snares of Satan which endanger the soul. But God has given us a light to reveal them all. His Word is a lamp unto our feet and a light unto our path. The man who fails to make the proper use of this Light will also have himself to blame if he falls and comes to grief. God gives the light, but compels no man to use it.

Those who would unite all Christendom on a broad and liberal basis are well aware that they have a difficult proposition before them, since no individual sect is particularly willing to give up its creed and polity. But these unionists are not despairing by any means; they now think to find a solving of the question in the Sunday-school and in the foreign mission field. Why the Sunday-school? Because it is taken for granted that the children in such schools are not being burdened with doctrinal teaching, nor cautioned against error. No doubt this is the condition in many, if not most, of the sectarian Sunday-schools of our land, and those who desire a unity or rather union, at all costs, will see to it that this state of things continues. We grant that children can be so brought up that they will tolerate error and join themselves to anyone that bears the name of Christian. But we must be permitted to ask: Is this what our Sunday-schools are established for? And is it right to hide from the children portions of God's truth? Of course, unionists will throw up their hands and disclaim any such intention, but that does not change matters. The fact remains, that thousands of children are being brought up to-day in ignorance of the doctrinal differences which keep and must keep churches apart, and this is not right. Moreover, the plan will not succeed as its promoters imagine. When the child reaches man's estate, he does his own thinking. He will be appealed to by opposing parties and will take sides after all.

And how about the foreign mission field? It has been boasted that here we already have practical unity and harmony, but we do not see the proof. It is self-evident that among a heathen people missionaries must dwell first upon the great central truths of God's Word, and cannot make use of polemical preaching to the same extent that we can. But these things must come. The native Hindoo or Zulu is shrewd enough to see that there must be some difference between the various bodies which are working in his country. But right here the argument sets in: We can avoid all this if we will only agree to say nothing about our differences. It does the heathen no good to know about them. But again we ask: Is this right? How dare we ask our heathen converts to be one, while we are still so much divided. Our enthusiasts are taking hold of this question at

the wrong end. The churches themselves must first be united, by rejecting error and embracing the truth; unity in the Sunday-school and in the mission field will then follow in regular order. Let us not try to make our children and our heathen converts work out the problem for us. God has laid it first upon us. W.

In the following we offer to our readers what is now reported to be the full version of the late Pope Leo's last poem, entitled, "The Night Thoughts of a Sighing Soul":

"The fateful hour is hastening on, Leo; 'tis time now to depart, and to tread the way of eternity according to thy deserts.

"What fate may await thee? The gifts conferred on thee by God's bounty, or the supreme keys, that heavy charge borne by thee so many years, will bid thee hope for heaven.

"Think on this with sighs. For he who stands preeminent in honor among the peoples, unhappy man! will be punished the more sharply.

"But then a sweet vision aids the trembling soul, and a sweeter voice sounds in converse with it.

"Why does such fear oppress thee, and why, recalling thy whole past life in order, dost thou cherish sadness in thy heart?

"Christ is at hand in pity; if thou be humble and ask forgiveness (Oh, trust Him!), He will wipe out every sin."

Until very recently, only a few of the opening lines of the poem were reported, and in their light Leo appeared a despairing creature, void of all that comfort wherewith a Christian triumphs. From the full poem, however, as it now lies before us, it would appear that Leo, in view of the approaching end, took refuge in Christ the Deliverer from sin.

What does this mean? The pope, the head of the Church that has pronounced its curse throughout the Council of Trent upon all Protestantism for professing salvation by faith in Christ only, saying, after more than twenty-five years of rule in that Church: "Christ is at hand in pity; if thou be humble and ask forgiveness (Oh, trust Him!), He will wipe out every sin." What does it mean? The pope, the great patron and director of that great menagerie of saints which Romanism has substituted in the place of the only Mediator between God and man, the Man, Christ Jesus; that pope, the exhibitor of relics without number, for adoration and for relief, the vendor of indulgences for sin; that pope, at the close of his perform-

ances himself unmindful of all his saints and relics and indulgences. What does it mean? When in 1897 he wrote a poem in which he prayed:

"That I may see thy face, Heaven's Queen,
whose mother love
Has brought me home above.
To thee, saved through the tangles of a
perilous way,
I lift my grateful lay,"

we could understand this, for it was in harmony with his Church and office as historically known; but when now he writes of "the sweet vision" which "aids the trembling soul"—Christ is at hand in pity; if thou be humble and ask forgiveness, (Oh, trust in Him!), He will wipe out every sin," we do not understand him, for the confession therein involved excludes him from the very Church of which he died the head.

Yes, this confession of Leo if it means anything at all, must involve the complete condemnation of Romanism and all that it stands for; the repudiation of popery and Leo's own life's work. Sincerely made by Leo, this confession of Christ as the only Refuge and Hope, required the abdication of his throne in a penitence that the world could not mistake. And yet, Leo died pope of the Roman Catholic Church, the Church that has set its anathema upon the very doctrine which Leo declared his dying comfort. Leo died without one known word of warning against the idolatry of his Church, in which it appears he himself at the last could find no real comfort. These are simple facts. We refrain from drawing conclusions. In a matter of such great importance and such perplexity we deem it sufficient to point to the inconsistency of Leo's profession with Leo's position.



Speaking of the difficulties that beset our parochial schools, a friend of the writer—a parish school teacher in the German Missouri Synod—mentions also this (we quote by permission): "Another cause that tends to make the teacher lose heart is that the modern public school is usually fitted out with all the necessary equipment for teaching, while our schools often cannot show the most essential helps in this line, and if the instructor dares to remind the congregation of this condition of things, the members turn the cold shoulder on him and close their pocket books more tightly." Speaking of his own experience the teacher in question says that he has been very fortunate in this respect. Perhaps his experience will serve as a spur to other congregations, so we will let him relate it: "In this respect I have been in good luck for the last few years. Several years ago a member handed me checks for \$100, saying, 'There, use this for purchasing what you need in your school.' Some time ago I took up a collection for the 'New International Encyclopedia,' that netted some eighty dollars, the same man contributing \$7.50 for this purpose. Now he keeps prodding me to go ahead and get what else is needed, and only this afternoon he promised me \$25.00 more. This makes a total of \$132.50 from this one

man, and—the end is not yet. I am going to get a collection of minerals now for about \$25." We hope this noteworthy example will find many imitators!



The relation between doctrine and a pious life is well shown in the following:

"To be Christians, we must hold doctrines, and we must live a life. Believing and living, like faith and works, go together. Our doctrines are our principles, and our lives are those principles put in practice. We believe there is a God, and we live as though we believed it. We believe in the Lord Jesus Christ, and in the Holy Spirit, and we live under the inspiration of such a belief. Such is the theory of a divine life. No doubt we fall infinitely short of the reality of such a life. But it is well for us to remember what possibilities there are to the Christian. It may stimulate us to a larger growth in spiritual experience and attainment. One reason why we are so stationary in our religion is that we hold our doctrines as dry definitions—mere forms of words. They are like separate, isolated pieces of machinery, all very well and perfect in their way, but of no practical use. Let those pieces be properly adjusted to each other, and let some motive power be applied, and their use and efficiency will at once be manifested. So with our doctrines and principles. They must be not only correct in themselves, but they must be adjusted one to the other, so that there shall be a positive connection holding all together, and then, under the power of the divine Spirit, they will work out the grand results for which they were made. It is for us, therefore, to understand what we believe, and then to try and carry out our belief into every-day life. This is practical religion; the religion which makes us lights in the world—living epistles—witnesses of the Lord Jesus."

Purity of doctrine and of life must necessarily go together. The former without the latter is "dead orthodoxy," the latter without the former is impossible. Purity of doctrine is the foundation upon which the superstructure of godly living must be reared. Let us zealously guard both of these treasures.



Occasionally one of our secular journals has something to say on a religious topic, from which some of our religious leaders may learn a much-needed lesson. The great fad in religion just now is, you know, the unification and amalgamation of the different Christian denominations, regardless of the doctrinal differences that separate them. Following this fad, the late Christian Endeavor convention at Denver proposed a union of the various denominational young people's societies with the C. E. Society. Of this proposed union the "Chicago Tribune" says:

"There is good sense in what Dr. Berry says in disparagement of the proposed union between the Christian Endeavor society, the Epworth League and the Baptist Young People's Union. The denominational young people's so-

ciety is as logical as a denominational church or Sunday school. A certain kind of theological literature pours oil on water and not on fire. It tries to eliminate differences, not to accentuate them. It assuages; it does not irritate. This is nice and pleasant. Also, it is dangerous. While removing all those things which separate Christian sects you are likely to remove some of the things which make Christianity worth having. Why bring all Christian sects together if, during the process, you are obliged to tone down, or even to dissolve the essential doctrines on which the members of those sects have built their spiritual lives? There could be one situation worse than the present kaleidoscopic disunion of the Church. That situation would be a reunion which resulted from the abandonment of all vital tenets and the adoption of a common platform which consisted of nothing but hazy platitudes. Nothing can be gained, therefore, by pushing the work of reunion beyond the point marked by a real identity of theological beliefs. Don't cry peace, peace, when there is no peace. Let the young people's societies continue their present competitive existence—which, from the fact that it is competitive, may have some merit—till a real reunion can be accomplished.

"A real reunion will not mean the construction of a system which, because it asserts nothing, can offend no one. It will mean a gradual convergence on the part of all Christians to central, immutable truths. These truths may be few, but they will not be neglected or minimized."



The Elks have again held a convention and scandalized another community by a carnival of libertinism. The rapid growth of this lodge, the motto of which is the lust of the flesh, and the lust of the eyes, and the pride of life, belongs to the signs of the times. But a pastor of the Lutheran General Synod—God save the mark—the Rev. Dr. L. M. Zimmerman, of Baltimore, where the convention was held, dignified these men with commendatory mention in a sermon which the press has, of course, lauded highly. Said he:

"The chronic critic, whose chief aim in life is to look for the faults in others rather than for virtues, may have jotted down in his diary during the past week a number of things against the visiting Elks, for the world sees in them only the rough exterior—the burr and not the sweet kernel, the kind heart and spirit of benevolence and charity. And yet the gathering of that large body in our city helped to make many for the time forget their sorrows and turn over another of the sad pages of life to begin with new hope and cheer life's struggles and battles. Not a few of God's people might learn from them the power of a smile and the uplifting influence of good fellowship and good will."

Now it is true that the Lord holds up the unjust steward as a wise and prudent man in taking care for his future, and he says: "The children of this world are in their generation wiser than the children of light." But never does

the Lord screen wrong doing and commend the wrong-doer in such a way as to commend sin. This preacher, however, speaks of the mischievous lodge of the Elks in such a way as to gloss over wrong-doing and advertise what he regards to be the virtues of the Elks. Anyway, the man who can be made to forget his sorrows and "turn over another of the sad pages of life to begin with new hope" only through the carnival of frivolity inaugurated by the Elks is in a woful plight indeed. Shame upon such preaching.

★

The charge of pessimism is easily raised and glibly made against those who cannot join in the chorus that the world is growing better. But no great degree of enlightenment is required to see that the times are out of joint, that the works of darkness are prevailing to an alarming degree. It is true that we are not saved through works; but where there is saving faith in the hearts there must be a struggle against sin and a striving against every transgression of the holy Law of God. Evil prevails to-day because we are living in the times of little faith. Well does the "Presbyterian" portray existing conditions when it says:

"As we scan the face of society, we are greatly impressed with the prevalence of evil. Sin has always dominated, but at present it confronts us in its grosser forms. It appears more extensive and corrupting. It erects its hydra-head more boldly and shamelessly. It stalks forth from its secret place into broad daylight. It assumes divers shapes and manifestations, and finds glaring and surprising personifications. It is interwoven in the very woof and textile of the social fabric. It shows itself in a deterioration of public morals, a lessening of family restraints, a weakening of marital bonds, a defection in official station, a purchasable quality in men supposed to be above reproach, a corruption in politics, a disregard of principle, a lowering of the standard of rectitude and probity, a sacrificing of religion to selfish aggrandizement, a failure to fulfill the measure of religious and moral obligations, a relaxing of the bonds of honor and purity, an undermining of the foundation of human well-being, a departure from the old landmarks, an excessive greed, a devotion to pleasure, a levity in sacred pursuits, and a forgetfulness of God and his Kingdom. Intemperance threatens to bind the nation hand and foot. There is an increasing disregard of authority, social, domestic, civil and ecclesiastical. God and man are largely repudiated as controlling powers. Self-assertion, pride of individual opinion, and independence of personal restraint, are rife. Profligacy, extravagance, murder, theft, adultery, covetousness and profanity were never more numerous in our national history. Vice seems rampant. The press teems with its recitals, and the community groans under its atrocities.

"Living amidst this prevailing wickedness, God's people must not look on

with unconcern, or keeping their own skirts clear, wash their hands in innocence; but, awake to the dangers which beset our free institutions, our Christianity and humanity, must seek to avert the catastrophe by setting in motion the proper counteractives. Sin's progress must be arrested by growing holiness. The Gospel must leaven the corrupt mass. Christianity, the sole effective preservative of law, order and virtue, must exert a wider and more potential sway."

★

"Go and teach all nations," is the command given to all disciples. What have we done? We think of what has been done in the past, we think of what is being done to-day. Though great things have been accomplished in spreading the glad message of salvation, we cannot as a whole say that we have done what we could. We may not be ready to endorse all that Dr. Pierson says in his burning zeal for the cause of missions, but his fervid words cannot leave us untouched. In how far does the following indictment condemn us?

"The Church of Christ, with forty millions of members in her Christian and Protestant communions, and with eight or ten millions of pounds sterling in the treasuries of British and American Christians alone, at the opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not once yet carried the proclamation of her King to the ends of the earth; and there has not been one generation since Christ ascended, in which every human soul could be said to have had even one hearing of the Gospel message. I solemnly affirm before God that this is a burning shame to the Christian Church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—with the Gospel, if the Church would but awake to her duty." R.

Contributions.

BIBLE STUDY A PREREQUISITE TO AN APPRECIATION OF LITERATURE.

The following article by William L. Felter, Ph. D. in the Christian Advocate (N. Y.), is offered here as another evidence of the spreading conviction of the need of more than the now generally prevalent courses of instruction for the youth of our churches, respectively our country:

"At the meeting of the National Educational Association, held at Minneapolis in July of last year, President Nicholas Murray Butler, of Columbia Univer-

sity, delivered a strong address, in which he made a plea for a larger knowledge of the English Bible as a work of literature. Owing to a series of causes operating over a considerable period of years, knowledge of the Bible, he declared, is passing out of the life of the rising generation, and with this knowledge there is fast disappearing any acquaintance with the religious element which has shaped our civilization from the beginning. Continuing the thought, he laid down this thesis: "The neglect of the English Bible incapacitates the rising generation to read and appreciate the masterpieces of English literature from Chaucer to Browning, and it strikes out of their consciousness one element, and for centuries the controlling element, in the production of your civilization and mine. It is to be understood that President Butler speaks not about religion or theology, but about literature and life.

Had the distinguished speaker taken the time to enumerate the causes for this disappearance of a knowledge of the Bible, he might have included the exclusion from ordinary school readers of selections from the Scriptures. Time was when parables from the New Testament were to be found in these books, as well as pages dealing with the lives of Old Testament worthies. But the Jews are here in large numbers, and apparently there is fear lest they be offended; and now only brief reckoning is taken with the greatest book in the language, or no reckoning at all. He might have included among the causes the plan of the schoolbook publishers not to make quotations from the King James version of the Scriptures, for that might be a rock of offense to Roman Catholic pupils; nor to quote from the Douay version, lest Protestants be offended. Then, too, there are agnostics who cannot be overlooked.

"Dr. William H. Maxwell, City Superintendent of the New York schools, in an address recently delivered before the University of Chicago, shows an inclination to place the responsibility for this lack of knowledge of the Bible upon the Church and Sunday school. He deplores the fact that the Church is lacking in the field of purely ethical instruction. The Sunday school reaches only a small percentage of the children. To quote from his address: 'Even the most obvious form of ethical instruction—knowledge of the English Bible—is not well disseminated by the Churches and Sunday schools.' Accurate, sympathetic knowledge of the Scriptures, once characteristic of the American people, he says, is fast disappearing. He quotes a distinguished professor of English literature at Harvard as saying that a Harvard student with the slightest appreciation of the biblical references in Shakespeare is a *rara avis*.

"It is unfortunately too true that the Sunday schools reach only a small proportion of the younger generation, and it is equally true that these schools do not devote as much time to the study of the Bible, including the memorizing of

passages, as was given two decades or more ago. If any superintendent fancies that the large majority of his boys and girls are showing solid results in acquiring a knowledge of the Bible, let him subject them to a brief test. Let him ask for ten proof texts, or ten passages from various portions of the Scriptures, say two each from Genesis, Exodus, Proverbs, Psalms, St. Matthew, or ten questions such as, Who led the Israelites across the Red Sea? or, Name the temptations to which Jesus was subjected in the wilderness. To be of any value the test must be conducted exactly as a test is given in the day schools which the pupils attend.

"There can be no doubt of the prevailing general ignorance of the Bible among students. Any teacher of literature knows and laments the prevalence, for it means the necessary teaching of allusions which were once assumed as being known. For ten winters the writer supervised the work in literature of large classes of young men and women, but he was obliged to wait until the last winter before he found a student who could explain the allusion in these lines from Lowell's 'Vision of Sir Launfal':

"Daily with souls that cringe and plot
We Sinais climb, and know it not."

"If there is any doubt in the mind of the reader as to the necessity for a knowledge of Scripture as a prerequisite to an appreciation of literature, let him examine two popular poems by the genial Longfellow. He need not read 'The Merchant of Venice' nor 'Paradise Lost'; he may come nearer home, and in 'Evangeline' and 'The Courtship of Miles Standish' find abundant illustration of the need on the part of the reader of a ready acquaintance with the Bible.

"Beginning with the earlier poem, we note how numerous and pertinent are the biblical references. The crowing of the cock reminds Longfellow of penitent Peter; the waving boughs in the tempest wind, of Jacob wrestling with the angel. The story of the woman who had spent her money in vain upon physicians, but who, with the touch of faith, was healed by the Saviour, comes to his mind when, in describing Evangeline's suitors, he says: 'Happy was he who might touch her hand or the hem of her garment!' As the heroine in her happy home in Grand Pre gazes from her starlit chamber upon the sky and sees one star follow the footsteps of the moon, the thought of Ishmael wandering with Hagar from Abraham's tent comes to him. At the last service the Acadians ever held in their village church, their souls rose on the ardor of prayer, like Elijah ascending to heaven. The setting of the sun in golden vapors is like the prophet Moses descending from Sinai, for both veiled their faces. The faithful Father Felician, wandering among his afflicted people upon the seashore, is like the great apostle Paul upon Melita's desolate seashore. The trumpet flower and grapevine hung their ladder of ropes aloft like the ladder of Jacob, while the blazing comet in the heavens recalls the handwriting on the temple wall interpreted by Daniel and

foretelling Belshazzar's ruin. Gabriel, leaving the home where his loved one so soon after arrives, is the prodigal son, and Evangeline, who sleeps while her lover passes on the opposite bank of the river, is the foolish virgin. The flowers bathing the sun's rays with their dewy drops suggest the woman with the alabaster box of ointment who anointed the Saviour's feet. The Indians are Ishmael's children, staining the desert with blood. The angel of death hovering over Gabriel's dying couch brings to mind the first Passover; the lips reddened with the flush of fever are like the blood-besprinkled portals. Perhaps even these do not exhaust the list. Enough are here, however, to reveal the poet's apt knowledge of the Scriptures and to emphasize the lesson that if one would understand and appreciate the best in literature he must begin his study with the Bible.

"Turning now to the later poem, we observe how the poet has used the Bible as a means of making more forceful and beautiful his description of persons and scenes. When Alden comments upon the miraculous deliverance of Standish, he must needs paraphrase a part of the thirty-third Psalm. Even the doughty captain must begin his important speech with, 'Tis not good for a man to be alone.' Alden, after his peculiar experience with Standish and before he goes on his errand, feels that he has been 'worshipping Astaroth blindly and impious idols of Baal.' Priscilla sings the hundredth Psalm as he draws near her home. He would gladly return with his message unannounced, but the words of Luke 9. 62 come to mind, and he believes his hand is on the plowshare and he must not look backward. The only comfort he can extract is, 'It is the will of the Lord: and His mercy endureth forever.' In pleading the cause of Standish, Alden refers to Heb. 11. 25, 'With the people of God he had chosen to suffer affliction.' The beautiful sunset that met Alden's vision after he, crestfallen, had left Priscilla's home suggests to the poet the apocalyptic vision of the banished John on lonely Patmos' seagirt isle. When Alden condemns himself for his want of success in matrimonial negotiations he compares himself to David, Priscilla to Bathsheba, and Standish to Uriah the Hittite. In the bitterness of his self-reproach he imagines himself a child of bondage in Egypt, to be led out of the land of darkness through the sea. When he prays it is to the 'Father who seeth in secret.'

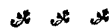
"In addressing the war council Elder Robinson spoke of the 'tongues of fire' of pentecostal memory. The little army marching against the red foes were 'mighty men of King David.' As the Mayflower departs, leaving the Pilgrims on the 'rock-bound coast,' the elder leads the company in prayer, and like Paul at the Three Taverns 'they thanked God and took courage.' The sparkle and flash of the sunshine on the ocean wave is like the spirit of God moving visibly over the waters as at creation. The scenery about the Pilgrims reminds them of Eden with its beautiful rivers. The Indian chiefs whom Stan-

dish encounters are huge as Goliath of Gath or the terrible Og, King of Bashan. When Longfellow tells of the success of the valiant captain the words descriptive of the heroes of faith come to his mind, 'Waxing valiant in fight and defeating the alien armies.' Priscilla's excellence as a housekeeper is described by quoting Prov. 31. 10-31. On the wedding day the sun comes forth as the great high priest with letters of light on his forehead. The wedding ceremony was as simple and brief as that of Ruth and Boaz, while the great clusters of grapes that greeted the newly married couple's eyes were wild and sweet as those in the valley of Eschol. As the poet looks at the happy pair he is reminded of Isaac and Rebecca of the primitive pastoral ages.

"It is not our purpose to speak of the language of the Puritans, but in passing it may not be amiss to state that the study of their one book had a most beneficial effect upon their style."

"The great educators referred to in the early part of this article are correct in their statements. There is a decadence of biblical knowledge. Acquaintance with the book of the ages is needed to understand and assimilate the masterpieces of literature. Sunday school teachers and superintendents have been neglectful too often of their golden opportunity. Let us see to it that Methodist youth at least receive this needed training."—Brooklyn, N. Y.

We add: Let Lutherans be stimulated by all such voices from without, so that our youth may ever be provided with the blessing of that training which proceeds step for step in the "nurture and admonition of the Lord." With the Old Book in its schools our Church will never fall behind in any really good thing. It inculcates the great facts and truths around which the world moves, and around which that, which if this world will abide, ever shall move. Above all, our Bible, the argument of our whole parochial school system, makes our youth "wise unto salvation." H.



LUTHER AS AN EXEGETE.

In October, 1512, Luther became Licentiate and Doctor of Divinity at Wittenberg. He announced the Scripture as the subject of his University lectures, and in 1513 began them by a course on the Psalms. November 17th, 1545, he finished a series of lectures on Genesis—the last fresh University work he did. Three months later he was dead. For thirty-two or thirty-three years he was thus publicly engaged in the interpretation of the Bible. His public life as exegete was longer than his life as a pronounced reformer.

But, indeed, he initiated a reform in exegetical methods as noteworthy as his reform in Christian doctrine and practice. For nearly ten centuries before him—since the death of the last great patristic expositors—exegesis had made almost no advance. Many of the theologians of the middle age did not study the Bible very much. Their theology was wrought out by the *a priori* methods of logic, instead of being an

THE LUTHERAN WITNESS.

August 27 1903.

outgrowth of freshly apprehended Scriptural truth. If it would not be true to say that the Bible was rejected, it was certainly given a subordinate place. Men went to it either to find arguments for dogmas already held, or to get edifying thoughts for the promotion of spiritual life. The more numerous the proofs of a cherished doctrine, the more particular and varied the spiritual suggestions that could be found in it, the better. The idea of an objective revelation preserved in writing, and of exegesis as the science whose prime object it is to simply understand that revelation, and make it understood, hardly existed at all. Still less was there a general belief in the indwelling, vitalizing power of God's Spirit, constantly present in His Word. Hence the Bible became of remote interest, and when it was studied at all the allegorical sense was made to overshadow the literal; and the mystical, the historical. There had been, indeed, some movements toward better things, particularly since Nicolas of Lyra (d. 1340), but a new era began with Luther. Luther found only faint and feeble beginnings of a true exegetical science; he left an exegetical science, still imperfect, as was natural, but avowedly based on evangelical and critical principles. He pointed out the path which the student of the Bible ought to follow, and took long steps in it himself.

His equipment in technical knowledge would now be called very slender, and its limitations cramped him a good deal. He had begun to pick up Hebrew at Erfurt, and possessed a Hebrew lexicon of some sort there. But he expounded the Psalms in 1513 from the Vulgate version, with only occasional references to the original; for most of these he was indebted to Reuchlin. In Greek he would seem to have been even worse off at first. We have no knowledge that he studied it in Erfurt, and he shunned the society of those who might have taught it to him there—the Humanists. It was quite natural that his lack of Greek should increase his difficulty in understanding the Pauline doctrine of justification. The Vulgate translation obscured the truth. Even after he began to study Greek earnestly, it was some time before he was at all at home in it. He owed much to his friend and brother-monk, Johann Lange, who was a fine Greek scholar, but as late as 1518 he wrote to him—addressing him as “Lange, the Greek,”—with a question about two Greek words—saying that he himself could not draw the Greek letters. In this same year, however, Melancthon began to lecture on Homer in the university, and this gave Luther a new impetus and opportunity, and later, under the pressure of his greatest scholarly undertaking, the translation of the Bible—first the New Testament and then the Old—with the opportunities afforded by the repeated demands for new editions, he succeeded in making of himself, according to the standard of the time, a tolerable scholar in the original languages of Scripture, so that although he sometimes spoke slightly of these attainments he was

able, as he once said, “to meet fairly well a Hebrew or a Greek.” The tremendous energy with which he thus fitted himself for his exegetical work while he was doing the work itself, is one of the many remarkable things in his life.

The exegetical principles which Luther finally reached were based, of course, on his great doctrines of the supreme authority of Scripture, and the right of private interpretation. These two fundamental positions limited and supplemented each other. The most important of these principles were the following:

1. The Scripture must be looked at *objectively*. The great desire must be to learn exactly what the Scripture says—simply to understand.

The observance of a principle like this—even the attempt to observe it—was an immense step in advance. The endeavor—not to find that the Bible means what we have been thinking, and would therefore like to have it mean, but to know precisely what it does mean—honestly to receive God's message to us out of it; it is a far-reaching principle. To have recognized the absolute necessity of it is one of Luther's chief claims to our respect, in his exegetical work.

2. The simple, literal sense has the prime value. “The single, right, chief-meaning, which the letters give,” Luther called it. . . . When any doctrine was at stake he was close and literal.

3. Closely allied with the preceding was his insistence on the historical sense. He tried, in many cases, to determine and to portray the historical background of the particular Scripture in hand. Thus he would have his reader to make sure “whether the words are addressed to thee or to some one else.” It was true of him, on the whole, that he strove after the historical sense, and in this, also, he was the forerunner of the better exegesis of to-day.

4. Scripture is to be interpreted by Scripture. Texts are not to be explained in isolation, but in the light of the whole. This is a most valuable principle if rightly applied, but it is subject to peculiar dangers. The doctrines themselves, to which he clung with the intensest belief, were derived from a candid study of the Scripture.

His great exegetical works illustrate the points above mentioned. His second course of theological lectures at Wittenberg was on Romans—when he expounded the difference between the righteousness of works and the righteousness that comes by faith. His third course (in 1516) was on Galatians, and the contrast between Law and Gospel. This was revised and published in 1519, and republished, after a new revision and delivery, in 1535. A sound exegesis lies at the core of this famous book, and yet it is, in the main, a powerful dogmatic treatise. It was largely this characteristic of it which gave it so direct an influence as an evangelizing force, not only in Germany, but, since 1575, in many editions, in an English dress, and among English-speaking people. John Bunyan was among the many who have

been under the deepest obligations to this book, in which, whatever an ideal exegesis might stamp as imperfections of detail, the heart of men was brought into close contact with the living truth of God.

In this and many other published commentaries, in countless sermons and letters, by the force of Luther's example and through the adoption of his methods elsewhere, the influence of the new exegesis made itself felt. But the translation of the Bible was Luther's greatest exegetical work—and an exegetical work it emphatically was; the one in which his faults are least apparent, and his splendid qualities as an exegete most prominent. It was a marvel of conscientious, persistent toil. To understand and to make understood were his steady aim. For days and even weeks he would labor over a single word. But there was no pedantry in this. He took infinite pains to find the exact words which would best convey the meaning to the people. Having learned Hebrew and Greek, he set himself not merely to learn but to create the German language. He took as the best basis, within his reach, a form of diplomatic German, which was cold and meagre enough, but which he warmed and enriched. On the one hand, he borrowed a spiritual vocabulary from the Mystics of a former age. On the other, he elevated and adapted to a sacred use the vulgar speech which he heard around him. He listened to children at their play, and common people at their work. As he travelled he was on the lookout for the peculiarities of dialects. He made a butcher slaughter a sheep for him, and name to him all the internal organs, that he might have the correct expressions in translating the laws of sacrifice. With this prodigious and patient industry, under the guidance of his ripening principles of exegesis, it is no wonder that the result was a masterpiece.

FRANCIS BROWN
at the Luther Celebration in Union Theological
Seminary, New York City, 1893.

W. D.

Church News and Comment.

AT HOME.

New York.—The English Lutheran Conference of New York met in regular monthly session at Golgotha English Lutheran Church, Rev. J. Schiller, pastor, on the last Monday in July.

In the morning session Rev. J. C. Fritz read a sermon on Is. 55:10-11. In the afternoon session various matters of interest were taken up and discussed. At the last session of Conference held in June, it was resolved to publish a paper devoted to the interests of our congregations in Greater New York and vicinity. This matter was again taken up and discussed. The name of the paper shall be “The New York Lutheran.” Rev. Dallmann was made editor-in-chief, and Rev. Fritz, business manager. The first issue, it is hoped, will appear on the 1st of September. It will appear thereafter every month.

Conference also busied itself with the question, “How can we get the young people of our various churches to form a closer relationship with one another, and to stimulate a greater interest among them in their church and its work.” To accomplish this purpose it was resolved to call a general convention of the young people of all of our

English churches in New York and vicinity; to meet in the Church of the Redeemer, Rev. Dallmann, pastor, on the 24th of September, when further steps will be taken.

It was also resolved to call a Sunday-School Teachers' Convention, to meet in the Sunday-School rooms of the German Evangelical Lutheran Immanuel Church, Rev. Wm. Schoenfeld, pastor, on the 20th of October. The calling of this convention was decided upon because the need is felt by both pastors and Sunday-School teachers for a closer study of the Sunday-School and its work and usefulness. Rev. Braeuer will read a paper, setting forth "The Object of the Convention." Rev. Schiller will read a paper on "What is to be taught in the Sunday-School," and Rev. Dallmann will read a paper on "The Ideal Sunday-School Teacher."

The next session of Conference will be held at Trinity Lutheran Church, Grantwood, N. Jersey, on the last Monday in August.

R. P. O.,
Secretary.

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The Rev. Oscar Kreinheder, of East St. Louis, Mo., has accepted the call to St. Paul, Minn.

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The Rev. A. G. Voight, D. D., of Wilmington, N. C., has accepted the call to the Seminary of the United Synod in the South, at Charleston, S. C. He will take the chair of Systematic Theology and be Dean of the seminary.

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Humberstone, Ont., Canada. Holy Trinity Lutheran Church conducted its first Mission Festival on August 9, 1903. It was conducted in a beautiful grove. Though the weather looked very threatening in the morning, a number of worshippers ventured out. Gradually the clouds dispersed and the genial sun gave us a glorious day, which brought out a large gathering in the afternoon. In the morning Rev. H. P. Eckhardt and Rev. M. Toewe preached; the latter in German.

In the afternoon the pastor of Holy Trinity, Rev. Huegli, and also Rev. Eckhardt preached. It was a Mission Festival which will be remembered by the people for many years to come. The collection amounted to above \$30.00, part of which goes to the Mission Board.

THEOD. J. A. H.

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United Presbyterian Missions and Education.—The Board of Home Missions of the United Presbyterian Church expended \$94,482 last year, granting aid to 241 stations, from which 18,917 communicants, 20,153 attendants, 1,512 additions by profession, and contributions of \$23,126 to the boards and \$24,318 for salaries of pastors and supplies were reported. The appropriations were considerably increased at the last meeting of the committee. The Board of Church Extension for the first time had been compelled to borrow money for an enlarging work and on account of the increased cost of building. The Board of Education reported to the General Assembly on the condition of three theological seminaries, which had \$190,000 of real estate, less \$17,000 debt, and \$589,275 of endowments; and 7 colleges and 2 academies, with \$463,690 of real estate, less indebtedness of \$15,807, and \$493,805 of endowments. The contributions of the Church for the boards were \$146,772 for Foreign Missions, \$87,531 for Home Missions, \$47,418 for Freedmen's Missions, \$17,842 for education, \$1,839 for publication, \$6,039 for the Assembly's Fund, \$41,028 for Church Extension, and \$7,596 for Ministerial Relief. The appropriations for the ensuing year were increased \$70,935.—Ex.

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The Pacific Coast Congregational Congress.—The Pacific Coast Congregational Congress, held at Seattle, Wash., May 8-17, was a very important event to the denomination in the States of that region. It was attended by about 200 Congregational ministers from a district about 2,000 miles long and 400 or 500 miles broad, and was a dis-

tinctly religious assemblage, in which two hours were spent every day in Bible study, under Dr. G. Campbell Morgan. About 50 formal addresses and papers were presented on topics grouped under the general headings of "Education," "Christian Nurture," "The Church and Journalism," "Preaching," "Foreign Missions," "Home Missions," "Theology, Sociological and Practical Themes," and "Congregationalism."—Ex.

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The Spiritualists' Association at Chesterfield Camp, Indiana, lately adopted an orthodox text to distinguish the true medium from the false prophet. The true mediums are those persons who can put their feet in a pan of flour, fill both hands with rice, and still call up the shades of persons long dead. The test was provided by a committee appointed to decide who shall be allowed to operate at the camp.

Mrs. Mary McCoy, who says she is a materializing medium, arrived from Cleveland, O., and asked permission to begin business, and the committee applied the test. When Mrs. McCoy had been placed in a cabinet and provided with a sufficiency of flour and rice to make the test work, the seance began.

One of the committee asserts that men, women and children materialized in the light, and that an Indian spirit became slightly obstreperous. Mrs. McCoy was then pronounced genuine.

And the world still moves!—Lutheran Observer.

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The statements of living and up-to-date conservative thinkers are useful against the evolution infidelity that runs riot in the press of the day and among people of the more ignorant and unthinking sort. Says George Macloskie, L.L.D., D.S., Professor of Biology in Princeton University, in an article in the April number of "Bibliotheca Sacra:"

"Whatever may be the possibilities or probabilities, there is no difference of view among the scientists as to the matter of fact, that evolution of man is not yet scientifically established. If anybody can show otherwise, let him bring out his proofs and he will be famous. It is still true, as was written by Claus in his Zoology about twenty years ago, that the view of man's evolution is only a deduction from the theory as applied elsewhere. This year the subject was discussed in Washington at the Zoological section of the American Association, by eminent specialists who believe that man has been evolved, but who do not pretend that they have proved their case or even that they know the line of man's evolution would probably consist in the production of a single pair of ancestors. If Adam and Eve and Paradise were not historical, our scientific friends would insist upon them as prehistoric realities. In fact this is what Bible-repudiators have already done."

Dr. William Hallock Johnson says in an article in the July number of the "Princeton Review:" "On top of the critical attack upon the theory of natural selection have come the experiments and inference of Prof. Hugo de Vries, of Amsterdam. Variability, De Vries holds, is not unlimited, and always returns to its starting point. Thus the sugar beet in Germany, while it has been improved and its sugar-producing capacity increased by many years of artificial selection, yet without the utmost care will soon lose all that has been gained and revert to the original type.

Natural selection, he claims, has nothing to do with the origin of species. . . . 'That the evolution theory is settled once for all,' says Prof. T. H. Morgan, 'no scientist who knows the history of scientific theory and its significance would wish to claim.' . . . In the citadel of its strength—the biological field—it renounces in its most recent form, all attempt to explain the origin of species; that is, to assign a true cause for the appearance."

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New Hampshire is one of the few States in whose fundamental law is imbedded, like

a fly in amber, a relic of the old Puritan intolerance. It specifically provides, in the State Constitution, that no laws shall be made "against the Protestant religion." This provision dates from 1779. Section 6 of its Bill of Rights gives the protection of the law to "every denomination of Protestant Christians," and these words still remain in the Revised Constitution of 1889. The Toleration Act of 1819 limits its liberality to "Christian sects." Recently a proposition was submitted to the voters, as it has been on several previous occasions, to substitute "all religious sects and denominations" for "Protestant." The returns show 16,611 votes in favor of the amendment and 15,727 against it. To pass it needs a two-thirds majority and the rock-ribbed "Protestantism" of New Hampshire still remains.—Congregationalist.

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The growth of alcoholism among classes of people hitherto little affected by it, is a menacing evil. A disguised and therefore exceedingly dangerous source of infection is pointed out by "Health" in these words:

"Among the many objections urged against patent medicines, none is more serious than the latest one advanced—namely, that it panders to the vice of alcoholism. From an analysis made by the Massachusetts State Board of Health, we learn that Peruna was found to contain 23.46 per cent., by weight, of alcohol; Vinol, 15.33 per cent.; Lydia Pinkham's Vegetable Compound, 16.77 per cent., and Swamp Root, 5.87 per cent. Strange to say, the proprietors of Peruna claim that among its friends Peruna can count many of the leading temperance workers in the country, who give it unstinted praise, which may account for the case that is cited of a young lady who has been taking large doses of this compound, and found it so exhilarating that she has become a sort of walking advertisement for it. Many of the advocates of Peruna would no doubt shrink in horror if asked to indulge in a cocktail; yet it is a positive fact that the majority of cocktails do not contain as large a percentage of alcohol as this much-lauded remedy, endorsed by temperance workers. It has been frequently asserted that the drinking habit is on the increase among the women of this country. Is it to be wondered at, when their taste is vitiated and their will power undermined by having alcohol surreptitiously administered in excessive quantities, under the guise of a beneficial medicine? It is the meanest kind of hypocrisy to practise liquor selling, and to evade the license fee by calling it a remedy, and although it is necessary in many of these preparations to employ alcohol to preserve them, it should be the duty of the legislature to limit the percentage that should be used, so that this snare and temptation should be removed from the path of the young and unsuspecting."

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The self-styled "Fra-Albertus," in everyday life, Elbert Hubbard, the shrewd litterateur of East Aurora, near Buffalo, who has been cutting a pretty wide swath lately as a social and moral philosopher, and critic of revelation and the Church, has been divorced from his wife on her complaint of his unfaithfulness. She received \$1,500 a year alimony, as she showed the court that this "poor" man has accumulated \$250,000 worth of property. Evidently the Ten Commandments are not fundamental in the life-scheme of the editor of "The Philistine."—Lutheran.

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A trial-sermon by means of a phonograph: Certain Hungarian Jews of Chicago wanted a rabbi, so they wrote to a rabbi in Hungary about it. They stipulated that the man must come on trial and would be permanently engaged only if he proved satisfactory. The distance being so great, the rabbi had the candidate to speak into a phonograph and the record was sent on to Chicago. It proved very satisfactory and the candidate was immediately called at a handsome salary. No doubt this opens up a field of great possibilities for the phonograph.

What a fearful accusation against higher criticism is contained in the following dialogue, which is reported by the "Advance" as having really taken place:

"How did you like the clergyman who was in your pulpit last Sunday?" "Mamma liked him very much." Yes? She enjoyed the sermon?" "O yes! She said it did her heart good to listen to a preacher who has nothing to say against the Bible."

It is indeed a paradox: a minister of the Gospel, called to expound and defend the Word of God, criticizing and denouncing it instead!

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The American Bible Society at a recent meeting of its Board of Managers made an appropriation of \$1,000 for Bible work in the German and Swiss Conferences of the Methodist Episcopal Church for the year ending March 31, 1904.

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The American Unitarian Association.—At the annual meeting of the American Unitarian Association report was made of the erection of nine new church buildings, while thirteen societies were building or about to build; of fourteen churches which had paid their debts in whole or in large part; of eleven societies added to the list and five removed from it, making a net gain of six, and a total of 466 churches. Summer preaching had been successfully maintained at 25 or more places, chiefly in New England. The Southern Missionary Council had been established during the year. The Church Extension Society of Boston and vicinity had ceased to exist. A "Chautauqua" was maintained at Lithia Springs, Ill., and a kind of settlement, with evangelistic work, had been carried on at Chautauqua, N. Y. The Japan Mission was prosperous, and the Cuban Mission was growing. The publication department had printed 300,500 tracts. Twelve books had been added to the list of publications. Fifteen persons, including President Eliot, were expecting to attend the meeting of the International Conference of Unitarian and other Christian Workers at Amsterdam in September. This conference was thought to be an important body, as affording the vital point of union "wherein the liberal religious forces of the world will find such a possibility of co-operation as will greatly increase their efficiency." The Church Building Loan Fund had a capital of nearly \$141,000, and had granted four loans amounting to \$6,440. The library had received additions of books, pamphlets, engravings, and photographs of Unitarian divines, which, coming unsolicited, indicated a growing interest in it. Among measures marked out for future consideration or referred were the appointment of not less than six women on the Board of Directors; a report assigned to the president, upon the opportunities and methods of missionary work among people of foreign birth who have become permanent residents of America; and proposed schemes for ministerial relief and old age pensions. The committee to confer with the Universalists was continued. A change of the name of the "Year Book" to "Year Book of Unitarian and Affiliated Churches" was requested.—Ex.

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The headquarters of the General Conference of Seventh-day Adventists are now being removed from Battle Creek, Mich., to Washington, D. C. The college has been moved to Berrien Springs, Michigan. R.

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ABROAD.

Our brethren of the Free Church in Saxony held their synodical convention July 16-21. There were present 35 pastors and lay delegates, also several visitors from the Missouri Synod. The time was devoted largely to the doctrinal discussions on our certainty of salvation. W.

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According to the religious census of Germany, just published, the members of the State Church number 35,231,104, or 62.5 per cent. of the population; the Roman Catholics 20,327,913, or 36.1 per cent. In addition

there are 203,793 "other Christians," i. e., Free Church Lutherans, Methodists, Baptists, etc., and 586,833 Jews, the latter constituting 1 per cent. of the population. Outside of the Jews there were 5,938 persons in the empire who declared that they were not Christians. Of course large numbers who have enrolled themselves as Protestants and Catholics, are only nominally such. The northern portion of the empire is predominantly Protestant, while in the southern provinces Roman Catholicism is strongest. Neither one of the two great churches has either made material gains or suffered serious losses during the last twenty years. L.

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The Greek Catholic Church, just like its step-sister, Roman Catholicism, has a large number of saints. A new one, St. Seraphim, was lately canonized and his bones enshrined at Saraff. At the ceremony, which was witnessed also by the Czar, from 300,000-600,000 people are said to have been present. A number of miracles were wrought. At the sight of the relics the blind were made to see, the lame to walk and many were cured of incurable diseases. But there was much suffering among the pilgrims, since owing to the isolated situation of the monastery, the food supply gave out. This leads the "Independent" to remark:

"This illustrates a serious defect in the Russian character, which has often been mentioned by travelers, a certain lack of practicality, especially in matters pertaining to religion. What the saint should have done under the circumstances was to have fed the five hundred thousand. We do not wish to say anything to injure the prospects of St. Seraphim, who otherwise seems to have made a very creditable debut, but a saint who has not a sufficiently large repertoire of miracles to give a complete change of bill on an emergency like this is not what the twentieth century has a right to expect. We hope we will not offend the saint by this criticism, which is kindly meant, but we do feel it our duty to call his attention to the desirability of cultivating this particular miracle of feeding the hungry, even if he has to neglect the blind and the lame, for we are told that in the Russian Empire there are one or ten million people—again we must acknowledge a little uncertainty in the figures—who are on the verge of starvation. If St. Seraphim could do a little something for them he would deserve to be regarded as he was by the Holy Synod, an especial favor granted by Heaven on the Czar and Russian people on account of their orthodoxy and religious zeal, referring, we assume, to the recent striking manifestation of this zeal at Kishineff." L.

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Proposed Migration of Jews.—The Jews are proposing to migrate from Russia in such numbers that the Minister of the Interior has instructed the Governor of the Province of Kherson to prohibit all meetings of Zionists, and to forbid collections and subscriptions in aid of the Zionist cause. This Zion is not the Mormon Zion nor the Dowie Zion, but Palestine, and the Zionist movement is one proposed to repopulate that country with Jews. From the Province of Kherson many Jews are coming to this country. During the month of July from ten to twenty families left the country daily.—Ex.

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"The countless literary finds made of late, especially in Egypt, that pertain to the period of the New Testament writings, have often surprised scholars by furnishing data in perplexing Biblical problems. One of the latest contributions of this sort comes in a special pamphlet from the pen of Baron F. von Aefele ('Die Ausgaben der Berliner Planetentafel,' P. 8279), which throws new light on the 'Star of Bethlehem.' The leading facts are as follows:

"Kepler, on the basis of his discovery of the course of the planets, made the discovery that after the year 7 B. C. there occurred the rare *conjunctio maxima* of the constellation of Jupiter and Saturn—the sign of the Ram. The leading star of this constellation, Jupiter, he declared to have been the

star of Bethlehem. This claim secured all the more recognition by the further discovery that the traditional chronology of the New Testament, as worked out by Dionysius, was incorrect, and that Herod the Great had died in the fifth year before Christ, so that Christ would then have been born 4 B. C. at latest. The suggestion of Kepler, nevertheless, met with a good deal of doubt, the story of the star being considered rather in the light of a myth than of historical fact.

Recently, however, there has been discovered in Egypt and brought to Berlin a list of the positions of the planets from the year 17 B. C. to 10 A. D. In this list this *conjunctio maxima*, which the mathematical calculations of Kepler had worked out, is mentioned as a fact, and is described with all possible details as a phenomenon that had on this occasion appeared for the first time since the days of Alexander the Great. A demotic description accompanies this papyrus table, which agrees throughout with the main facts as reported in the second chapter of Matthew. In fact, the agreement is surprising in its extent. It is said, for example, that the star "stood" over Bethlehem, and in this Egyptian account it appears that the expression "stood" is the astronomical technical term used to designate the *conjunctio maxima* of Jupiter that occurred on the 26th of December, 6 B. C. This latter fact explains, too, why the primitive Church appointed December as the Christmas month; not because this or that Roman or Greek divinity had been celebrated on that day, and his service was adopted by the Christian Church, but because the early Christians knew that Christ was born in December."—Ex.

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The archbishop of Graz in Syria in a "pastoral" letter demands of the members of all Roman Catholic churches in the province to prove their loyalty by refusing shelter to the Protestants and by not returning their greetings on the street. R.

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According to a Bombay newspaper, ten Mohammedans have been baptized during the last eighteen months. One of them is a physician and will go to Persia as a missionary. W.

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The census returns from India for 1901 are just out. They show that there are 866,985 native Christians in the great land. The Roman Catholics, members of the Syrian Church and undenominationals, number 1,797,374. The total number of Christians is therefore 2,664,359, as against 1,976,778 in 1891. This means an increase of about 35 per cent. during the decade. And yet there are many people who tell us that foreign missions do not pay! The chief Protestant bodies rank as follows in point of members: Episcopalians, 305,907; Baptists, 216,743; Lutherans, 153,768.—Ex.

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The Church Union movement is having a remarkable development in Australia. Following the coming together of the various Methodist bodies comes the announcement that in Melbourne the Presbyterians and Methodists are holding conferences with the purpose of union. An Australian Wesleyan paper speaks of it as a wonderful movement, especially as the Presbyterians have taken the initiative. It will be a curious union—Calvinism and Arminianism—if it is ever effected.—Ex.

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Viscount Watanabe, of Japan, a prominent statesman and a Buddhist, warns Christians against the idea that Christianity must be modified to meet the needs of Japan. One reason for the deterioration of Buddhism, he says, has been its modification to suit Japanese ideas. His conclusion is a striking testimony to the religious decay of his own faith, "I do not say that Buddhism is not a religion, but when I ask myself how many modern Buddhists there are that have religious life in their souls, I answer, None."—Ex.

THE GOOD SOLDIER.

There was a law existing among the Romans that no one should come to the Emperor's tent in the night, on the pain of death. During a certain war, however, a soldier dared to approach. He was seized at once, and taken away to be executed.

"I have a petition for the emperor," he cried.

"You have broken the law, and must die," was the reply.

News of the affair came to the emperor. "Bring the man to me," was his command; "if the petition be for himself, he shall die; if for another, he shall live."

Then it was found that the man had come to entreat that the lives of two fellow-soldiers might be spared, men who had been found asleep on watch. The emperor, delighted with the generosity that could thus risk life for another, forgave all three.

Jesus not only risked, but gave up his life, not for His friends, but for His enemies. Was there ever love like His? Do we appreciate His love as we ought? L.

Miscellaneous.**NOTICES.**

All those pastors intending to be present at the next free conference of Lutherans to be held September 9th to 11th in Milwaukee, should announce themselves to the undersigned at once. Quarters will be provided only for those announced before the first of September.

JOHN SCHLERF,
415-24½ Street,
Milwaukee, Wis.

Concordia College, Conover, N. C., will open September 9. Catalogues for the asking.

GEO. A. ROMOSER.

ACKNOWLEDGEMENTS.

Received with thanks from St. Mark's Church of Detroit, \$7.75, for student E. S. GEO. A. ROMOSER.

Received for Mission Treasury from committee in charge the sum of \$52.15, realized from Joint Mission Service of the three English Evangelical Lutheran Churches of Cleveland, O., held at Puritas Springs August 16.

FR. W. SEBELIN,
Treasurer Mission Board.

INSTALLATION.

By authorization of the Venerable President of Synod, Rev. Prof. A. W. Meyer, Rev. Theod. J. A. Huegli was installed pastor of Holy Trinity Church, Humbertstone, Ont., Canada, on April 19, 1903, by

REV. C. H. RUESSKAMP.

CHANGE OF ADDRESS.

The Rev. J. A. Detzer,
345 St. Aubin ave,
Detroit, Mich.

Rev. Theod. J. A. Huegli,
Humbertstone, Ont., Canada.

The Reviewer.

15 SYNODALBERICHT DES MINNESOTA UND DAKOTA DISTRICTS. Concordia Publishing House.

The conclusion of the Ten Commandments was discussed. The report on Home Missions shows that the extensive work of this district Synod in this field has steadily grown during the past biennium. R.

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✠ ✠ ✠

"DIE ABENDSCHULE," the well-known German journal, published by the Louis Lange Publishing Co., of St. Louis, is entering upon its fiftieth volume, and the first issue of that volume appears as a jubilee number. It contains, in addition to the regular contents, a reprint of the first number of the paper, an excellent portrait of the late Louis Lange, Sen., for many years its publisher, and a number of beautiful colored illustrations. "Die Abend Schule" is now the most widely circulating German family journal in America, and has readers on every continent of the globe. Thus in Australia it has over 3,000 subscribers. May it continue to furnish pure and wholesome reading material for Christian families, and may its circle of usefulness ever increase in the future as in the past. L.

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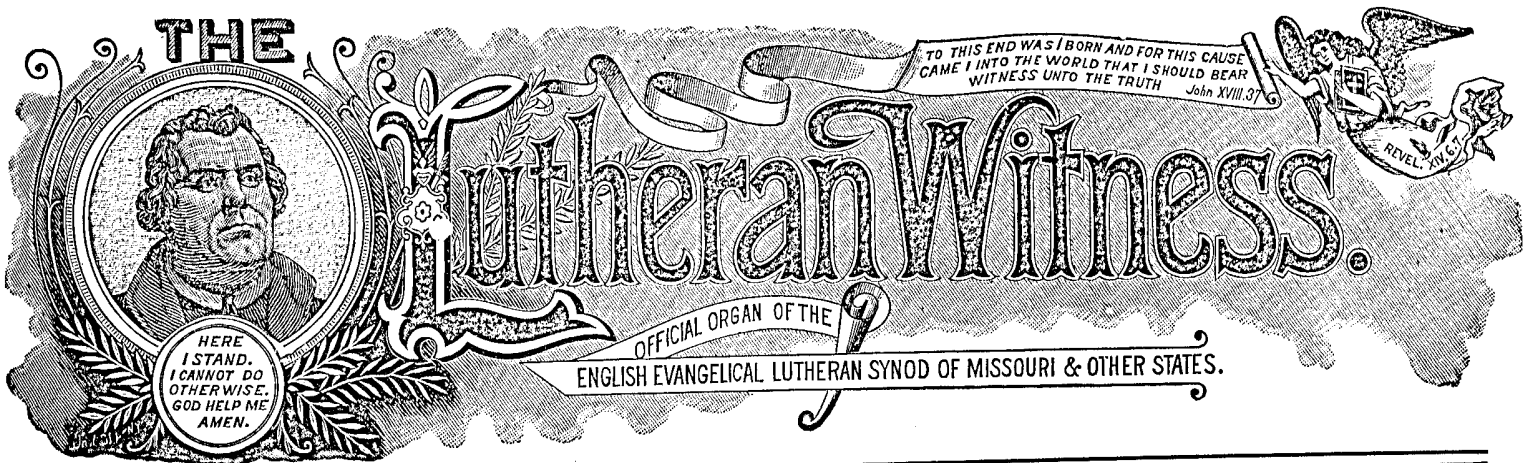
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Vol. XXII.
No. 19.

PITTSBURG, SEPTEMBER 10, 1903.

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IN ADVANCE.

AN INFINITE GIVER.

Think you, when the stars are glinting,
Or the moonlight's shimmering gleam
Paints the water's rippled surface
With a coat of silvered sheen,—
Think you, then, that God the Painter
Shows His masterpiece divine?
That He will not hang another
Of such beauty on the line?

Think you, when the air is trembling
With the birds' exultant song,
And the blossoms, mutely fragrant,
Strive the anthem to prolong,—
Think you, then, that their Creator,
At the signal of His word,
Fills the earth with such sweet music
As shall ne'er again be heard?

He will never send a blessing
But have greater ones in store,
And each oft-recurring kindness
Is an earnest of still more.
If the earth seems full of glory
As His purposes unfold,
There is yet a better country,—
And the half has not been told!

—Eugene Clifford Foster.

Editorials.

We sometimes wonder why men make no greater progress in the narrow path than they do. They seem to be thoroughly in earnest, and are, perhaps, not fully aware themselves why their progress is so slow. But if they will examine themselves closely, they will usually find that there is some sin which still binds them to this earth, some cherished sin which others do not see and which they are not quite ready to renounce. But we cannot serve God in such a partial manner; our offering is not acceptable to Him unless we are ready to renounce all sin.

★

A vast amount of lowly service is needed in this world. While there are a few Christians whose work is performed in such a way as to become known of all men, thousands upon thousands are working away just as diligently with no one to herald their achievements. It is lowly and humble service, but is not to be despised. We do not always know who performs it, or how, or when, but we see it going on all around us. We enjoy the blessings which flow from it, and do not always stop to think of the benefactor. But there will be a final reward for every such labor of love. The world takes it for granted that these humble servants of the Lord possessed no ability for greater things, but this is a mistake.

The very highest ability, consecrated to the service of God, may at times, be found doing the humblest work in His Kingdom.

★

A secular journal, the "Inter Ocean" of Chicago, touches upon one of the sore points in our modern Church life when it says: "The laymen see the average minister tiptoeing around the great questions of life and death instead of marching straight up to them, looking them in the face, and giving them the answers of positive faith." This is a strong indictment. It ought not to come from a secular journal, of course, and overstates the matter somewhat; but after making the necessary allowance, there is still enough left to think upon. It is true, the layman has a right to ask of his pastor that there shall be no dodging in matters of faith, no compromise with sin and error. If the pastor cannot fulfill these expectations he should be honest enough to say so. There are cases on record in which pastors did this. There is without doubt some cause for the complaint which the secular journals and the laity make now and then. But there is another side to the question. If the laymen must be heard, the pastors have the same right. We fear that much of our modern preaching simply follows the law of demand and supply. Laymen demand a certain kind of preaching and there are pastors who are willing enough to furnish it. Surely, then, laymen will not think of grumbling. Again, it is not strictly true, that laymen are so much concerned with the great questions of life and death that they are always willing to accept a faithful pastor's teachings. They are willing enough to hear the Law and the Gospel preached, but they do not always want to have it applied. We of the Lutheran Church, for instance, hold that secret societyism is just one of these questions that concern a Christian's faith, and our pastors as a rule face this problem courageously; nor do our laymen protest. But take the various churches round about us, and you will find that the pastors have very little to say about the lodges, because their laymen do not care to hear. That is the way the matter stands. We do not want to excuse the pastors, for we know that many of them are remiss in their office as teachers. But we do want to insist that laymen be a little more ready to accept the truth when it is presented to them.

W.

There can be no doubt about it that one of the crying sins of our nation is the levity with which marriage is entered into and dissolved again in numberless cases. A vigorous protest against this national sin was recently made by an Arkansas judge in open court. He said that, in a great majority of cases coming before him, the parties seeking for divorce had been married by a justice of the peace, or similar official, and not by a minister of the Gospel. There was thus no solemnity or sanctity in the marriage ceremony, and, when the bond was so lightly entered into, there was too frequently the feeling that the marriage tie itself was an insignificant matter and might be dissolved at the pleasure of the contracting parties.

The judge is no doubt right. These secular officers, who are authorized to solemnize marriages, generally go through the ceremony in a very perfunctory manner, which is little calculated to inspire the contracting parties with a due regard for the sanctity of the estate they are entering upon. Christians should avail themselves of the opportunity granted by the State of having their marriage ceremony performed by their pastor, so that this solemn step may be sanctified by the Word of God and by prayer.

★

Not a few people, Christians not excepted, get virtuous by "fits and starts." Every now and then they form a number of resolutions to abdiccate this vice and that, to do better in certain things than they have been doing in the past, and to cultivate certain virtues which hitherto they have neglected. But their good resolutions are of no very enduring quality. In a few weeks, and possibly a few days, they have entirely forgotten them and have sunk back again to the level of their former life. Then after some time they take a new start, with the same result. Now such spasmodic virtue is as bad as none at all. Of course, we all, even the best of us, need an occasional renewal of life, need to take a look backward at our past life now and then and see where we have failed, and make special efforts at amending our sinful lives. Such times, when we ought to institute a particularly searching scrutiny of our past life are when we go to Holy Communion. But we should guard carefully against allowing these periodic examinations of our life to be the only ones and, against

drifting back into our old shortcomings when these times are past. No, we should daily strive to overcome our faults and to amend our sinful lives, our "old Adam should daily be drowned and die with all sins and evil lusts," as Luther puts it. Only by such daily effort can we ever hope, by the help of God, to overcome the many weaknesses of our sinful nature and to grow continually in holiness of life.

L.



In an address delivered before the annual meeting of Orthodox Friends in New York on May 29th, Dr. Newell Dwight Hillis gave his impressions of present social conditions in the following words:

"We are raising pampered sons and daughters, surrounding them with every luxury and idle satisfaction of desire, and they are rotten before they are ripe. I repeat it, they are rotten before they are ripe, and the boys in many cases are sinful before they are bearded.

"Sabbath has to a great extent ceased to be a day of worship. Men rise at 10 o'clock, drive until 12, eat a dinner of twelve courses and in the evening hold a reception for their friends. The women and children follow much the same plan. And on Monday morning the men go to their business and try to get ahead of their neighbors before their neighbors get ahead of them.

"They practice the ten commandments with the 'nots' left out. I cannot pick up a paper but that I see the four hundred of this city engaged in divorce suits. Even the oldest families of Boston are in the divorce courts, and last week I read of three old families of Philadelphia at one time engaged in divorce litigation.

"I want to say that we all go to the devil on \$50,000 a year—at least a great many men I know are going to the devil on that sum—and very few are escaping it. Once a man has an income of that much money a year he is apt to forget, in the same way that a man forgets to say grace after he has dined."

All this is only too true, wherefore we advise the Doctor, to waste no more time by preaching from the words of celebrated novelists and others.

★

The classes to which such texts are supposed to cater need words from another source; that source, namely, which recognizes among men, whatever their monetary earthly condition may be, but one class, to wit, sinners. The "four hundred," need the Word of God, Law and Gospel, as much as the lowliest of the lowly, the meanest of the mean. The class of wealth, of education, of power, or what not, is such only incidentally; by nature, they are flesh born of flesh, and must be born again by the Word from above. Let them have it; let all the people have it.

★

The New York "Freeman's Journal," (Roman Catholic), has the following to say anent the election of Cardinal Sarto, (Pius X) to the papal seat.

"The eagerness with which the nations of the world have been awaiting the announcement of the name of the successor of Leo XIII. shows what an influence the Holy See exerts everywhere. He who sits in the Chair of St. Peter wields a power greater and more far-reaching than the combined monarchs of the world, backed though they are by mighty armies and marines. National boundaries do not limit it. Race distinctions do not circumscribe it. The fifty thousand souls who assembled last Sunday in the Plaza of St. Peter's, waiting to learn who would take up the work of Leo XIII., but typified the millions in all countries whose thoughts at the same hour were centered on the Conclave assembled in the Sistine Chapel."

If the public press of our country is a safe index of the world's pulse, the Journal may be right. We hope and believe however that it is not. Nevertheless, Rome will bear watching.

H.



The "Lutheran" says—"The National Educational Association devoted one of its sessions, a most important one, to a discussion of religious education. Dr. W. T. Harris, United States Commissioner of Education, during the session made a vigorous speech, in which he contended that the public schools are unable to give religious instruction, that religious education is different in kind from other education, and requires a special environment and special spiritual qualities for effectiveness, which can not be expected in the public schools. It was admitted that the school ought to teach some kind of ethics, but religious education as such it could not and ought not to be expected to give. All of which only adds emphasis to what we have often maintained, viz: if we are to train up a God-fearing people to inhabit this land of ours, and stamp upon its civic life an indelible Christian character, the only way in the world to accomplish it is to insist on Christian Church schools of highest character and grade, not to supplant the public schools, but to supplement their work in the sphere which they cannot occupy, and on correct pedagogic principles give to the rising generation a thorough knowledge to essentials of religion and the foundations of faith."

To the foregoing should be added that Dr. Harris pointed out that religious and secular education require different methods, adding that the principle of religious instruction is authority; that of secular instruction is demonstration and verification. "It is obvious," he said, "that these two principles should not be brought into the same school, but ought be separated as widely as possible."

The United States Commissioner of Education *ought* to know what he is talking about and we believe that he *does* know—a truth that we would not be so free to predicate of many who are actively engaged in the modern educational movement.

The dramatic season has opened again and the bill-boards are showing the attractions that the theatres have to offer to those who frequent these houses of amusement. Certainly, there will be the same old claim about the moral and uplifting power of this or that play so that perhaps even some Christian people will be brought to believe that there must be some truth in a claim so persistently put forth. But sober investigation has never proved this claim to be true and Christians should consider carefully before lending their support to an institution that does not make for good morals. This the "Witness" has said time and again, and we would now add testimony from another source. The "Presbyterian" says:

"We have been hearing, for some time past, that the theatre, as a teacher of morals, by far surpasses the church; that in a play the bad are always punished, or always become repentant, while the good attain their righteous desires, and 'are happy ever afterward.' One exponent of the theatre as a moral teacher, not long since declared publicly that 'wickedness is always denounced on the stage, far more generally than in real life.' Cyrus Townsend Brady, well-known author and preacher, has been investigating these statements during the past season. He attended twenty-one plays of which thirteen were found to be objectionable, eleven being decidedly so. Speaking of these eleven, Mr. Brady says: 'Every one of them treated of an episode in some woman's life which could not be mentioned in polite society, and hardly in any society.' A little further on he says: In every one of the eleven plays there were liars, scoundrels, adventuresses—who did not come to grief; on the contrary!—and divorces were as numerous as they are in high society. In only one of them was there a reformation of the offending individual, and, sadly enough from a dramatic standpoint, that particular play was the poorest in the lot; while from a moral standpoint, nine-tenths of the play was absolutely beastly. As the observer limited his investigations to 'first-class' theatres alone, it is evident that the community that depends on play-houses for its moral instruction, will need a new Decalogue, remodelled after theatrical ideals."

★

At the annual communion of Christian Scientists, held in Boston in the latter part of June, about twelve thousand Christian Scientists are said to have been present. It was necessary to divide this large gathering into three companies, and three meetings, with identical exercises, which were held in succession, one for each company. In the message from Mrs. Eddy, read at each meeting, these sentences occur: "My Beloved Brethren: I have a secret to tell thee and a question to ask. Do you know how much I love you, and the nature of this love?"

"My beloved church will not receive a message from me this summer. For my annual message is swallowed up in sundries already given out. These

crumbs and mounds will feed the hungry, and the fragments gathered therefrom should waken the sleeper—"dead in trespasses and sins"—set the captive sense free from self's sordid sequela; and one more round of old Sol give birth to the sowing of Solomon."

The following are from her message of 1902:

"The wise builders will build on the Stone at the head of the corner; and so Christian Science, the little leaven hid in three measures of meal,—ethics, medicine, and religion,—is rapidly fermenting and enlightening the world, with the glory of untrammelled truth." "Meekness is the armor of a Christian. He entertains angels, who listens to the lisping of repentance seen in a tear-happier than the conqueror of a world." "Thus Christ bringeth us into the desired haven, the Kingdom of Spirit; and the hues of Heaven, tipping the dawn of everlasting day, joyfully whisper,—No drunkards within, no sorrow, no pain; and the glory of earth's woes is risen upon you, rewarding, satisfying, glorifying thy unfaltering faith and good works with the fulness of divine Love."

These "eddyfying" deliverances—as some one has called them—are clear enough to show the well nigh blasphemous nature of the false doctrine which they proclaim. Aside from the fact, one would have to hunt long to find a more confused jumble of incorrect grammar, barbarous rhetoric and false logic. Dr. Hudson says that Christian Scientists lack a fine appreciation of humor, a keen sense of the ridiculous." We fear that in order to do justice to the case one would have to say that Christian Scientists have lost about all their senses, a fact that strongly emphasizes the language of 2 Thess. 2:10-11: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." This holds good also of those Christian Scientists who stand in the front rank among the learned and enlightened of our time. R.



DE-CHRISTIANIZING THE PUBLIC SCHOOLS.

[The following article we clip from "The Sentinel" of August 13, 1903. It will interest our readers to note the present bewildered state of mind respecting the schools which are to some the bulwark of our liberties. The lesson which all such exhibitions teach is very plain:—The better citizen must be the product of a better school, the school in which the intellect is educated and the soul consecrated by agencies with which the State as such has nothing to do.]

"Although it holds that secular instruction alone can be furnished by general taxation, and that 'religious instruction in the public schools is prohibited by the constitution of the State of New York and can only be made possible by the amendment of that fundamental law,' the New York Sun

seems to be of the opinion that the public schools ought to, or at least do, inculcate Christianity, and are of such a character that they can be "dechristianized." An editorial printed on June 23, which seems to have been based on this idea, has called forth this very appropriate comment from an editorial writer on the Chicago *Israelite*:

"The New York Sun recently indited an editorial styled 'Dechristianizing the Public Schools.' I wonder if the writer of this editorial ever stopped to think that our public schools never were Christian, so that they never could be dechristianized. If he did not, it is about time that he were beginning now to do a little thinking on this subject. Our public school has nothing to do with religion, with Christianity, Buddhism, Mohammedanism or Judaism. It is perfectly neutral on this question. It takes the editorial writers of the New York Sun a long time to find this out. What the writer of the above-mentioned editorial meant when he spoke of the dechristianizing of the public schools was that the Jews were demanding their rights in urging the exclusion of everything Christian in the conduct of our public school system—this and nothing more. He says:

"At the convention of the Union of Orthodox Jewish Congregations, on Sunday, it was reported that this movement to influence the school policy had been carried to the extent of objection to anything in the public instruction savoring of Christianity distinctively. It was complained that the by-laws for the opening of the schools with the reading of a few verses in the Bible had been interpreted in some cases to allow the reading of verses from the New Testament. And, again, that among the songs taught the children were included Christian hymns, that at about the Christmas season more especially, plays, hymns, and other exercises of a distinctively Christian character are taught and recited."

Commenting on this the editor of the *Sun* says:

"The report says that when these complaints were made to Superintendent Maxwell he assured the committee that the board of education would instruct teachers that it would not countenance the practise. That is, the old Christian demand that the secularization of education should not go to the extent of excluding the reading of the Bible in schools has been succeeded by Jewish demand for their dechristianization. New York can no longer be regarded as a Christian City.

"Perhaps the editor of the New York Sun never knew that New York never was a Christian city. If its morality is taken into consideration, it certainly never was a Christian city, and when viewed from the public school question it never should have been, if it ever was. What the Orthodox Union demanded at this late date should have been demanded long ago. It was wholly in accordance with the spirit of the Constitution of these United States. It is simply acting as Washington, Jefferson, Madison and the rest of those lofty spirits

would have had them act. 'Religion is not within the purview of our government' said one of our great statesmen, and he knew what he was saying. If removing Christian hymns and other Christian exercises from the program of the public schools is a dechristianization of the public school system, then let the dechristianization go on. But it is not this. It is simply removing from the schools what has been wrongly foisted upon them." H.

Contributions.

DOES IT MAKE ANY DIFFERENCE WHAT A MAN BELIEVES, IF HE ONLY BE SINCERE?

I.

Not a Few Hold It Does Not.

A most absurd and in the highest degree harmful idea has gained currency in the proverbial saying, that "it makes no difference what a man believes, if he only be sincere." Protestantism, Catholicism, Buddhism, Brahmanism, Mohammedanism, and other isms are considered by many to have equal rights of existence. And while there are those who will not go to this extent in their assertion yet they will not concede an essential difference between Protestantism and Catholicism and between the various branches of the Protestant Church. As long as a man is sincere in his belief, they say, it makes no essential difference at all whether he be a Protestant or a Roman Catholic, or whether he be a Baptist, or a Congregationalist, or a Methodist, or an Episcopalian, or a Lutheran, for they all will finally meet in heaven if only each one is sincere in what he believes to be the truth.

This is a sentiment which is not only held and expressed but which is also reduced to practice. A very glaring example we had but recently when not a few so-called Protestants paid their homage to the Roman Antichrist, the Pope, that "man of sin and son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2. The Roman Popes, Leo XIII, Pius X, and all who have gone before them and will follow, are the biggest enemies of Christ and His Church which the world has ever had and will have, and yet in spite of this, so-called Protestants of our day make obeisance unto them, so that even the secular press speaks of a "lessened religious conviction." All this is, of course, in strict accordance with that abominable notion of man's depraved heart, that, "it makes no difference what a man believes, if he only be sincere."

We assert that this is a most absurd and in the highest degree harmful teaching, destructive in its very nature to man's best interests, for time and eternity. It is a notion which is born of hell and which is intended to bring to the very depths of hell all those whom the Devil can induce to follow it

out to its very intention. If any man believes falsehood, it will prove detrimental to all his interests, for time and eternity, and the more sincerely man believes falsehood, the more detrimental will it prove unto him. On the other hand, if a man believes the truth, it will prove beneficial unto him and the more sincerely he believes the truth, the more beneficial will it prove for his temporal and eternal welfare.

II.

What Common Experience Teaches.

"It makes no difference what a man believes, if he only be sincere." If ever an abominable falsehood was uttered, this is certainly one. Our own experience as to our temporal and social interests will even so stamp it.

A man comes to your door. He represents himself to be an agent of a firm with which you deal. He asks you to place an order. You put full confidence in him and sincerely believe all to be as he represents it to you. You place your order. You pay a deposit to prove that you are acting in good faith. He asks you to introduce him to your neighbor. You do so. Your neighbor also places an order and pays a deposit. The man departs. The goods do not arrive. You write to the firm. They answer that your order together with the deposit did not reach them. You conclude that you have been deceived. And, my friend, you were sincere and acted in good faith. But we ask you, did it not make any difference what you believed? If you would not have believed the rascal, then you certainly would not have placed your order and paid your deposit, and you certainly would not have introduced the villain to your neighbor and helped him to get rid of his money.

A young maiden comes to one of our larger cities with the intention of working as a servant in some respectable family. Her parents were foolish enough to let her undertake the journey alone. Upon her arrival at the station she is met by a stranger, who offers his "kind" services. The poor girl has not yet learned to know the ways of the world. She sincerely believes all the man says. She follows him. He takes her to a den of vice. She is ruined. We ask you, did it make any difference what that girl believed? Had she not believed that man, her honor and, perhaps, her soul would have been saved.

Do not these examples, taken from every-day life, prove unto us how absurd and harmful it is to assume, that "it makes no difference what a man believes, if he only be sincere?"

III.

What the Bible Teaches.

What has been said also holds good—only in a much higher degree—with regard to man's *religious belief*. Here the soul is at stake. Here, if anywhere, it is of utmost importance that man be not only truly sincere in what he believes but also not in the least indifferent as to that which he believes but *absolutely certain* that he is in possession of the truth and nothing but the truth.

The truth we can know, because God has revealed it unto us. The Bible is

the Word of God and as such it is *the Truth*. Those who assert that it is impossible to know the actual truth with regard to spiritual matters make this assertion in flat contradiction to the Savior's words, who says, "If ye continue in My Word, then are ye My disciples indeed and ye shall know *the truth*." John 8:31, 32.

And the Holy Scriptures being those writings, "which are able to make us wise unto salvation" (2 Tim. 3:15), it can not be a matter of indifference whether we believe them or no. To err here, may prove fatal to body and soul.

For this very reason God so often warns us in the Bible not to be ensnared by false teachers and not to be led away from the truth by false doctrine. Through John the Holy Spirit expressly says, "Beloved, believe not every spirit (i. e. every teacher), but try the spirits, whether they are of God." And the reason given is, "Because many false prophets are gone out into the world." 1 John 4:1. According to these words it does make a difference what a man believes. It is a matter of truth and of error. V. 6. Truth alone is conducive to the soul's welfare. Error will eat as doth a canker and is death unto the soul. Alone the words of truth are spirit and are life. John 6:63. Alone of the word of truth it is said, that it is a lamp unto our feet and a light unto our path. Ps. 119:105. Alone the word of truth can quicken the sinner who is dead in trespasses and sins. Ephes. 2:1. Alone of those who continue in His Word does Christ say, that they are His disciples. John 8:31. It was because man hearkened unto the false teaching of the devil that he was led away from God and brought sin and death into the world. Gen. 3. It was because the Galatians hearkened "unto another gospel, which is not another," that they were "so soon removed from Him that called them into the grace of Christ." Gal. 1:6, 7. It is because so many obeyed not the truth that the many different sects came into being.

"And wide has falsehood's spirit spread,
And error boldly rears its head."

Shall we likewise become indifferent over against the truth and depart from the Gospel which we have received, wherein we stand, and by which we are saved? God forbid! His grace prevent it! We pray!

"Those haughty spirits, Lord, restrain,
That fain would o'er Thy Christians reign,
And always set forth something new,
Devised to change Thy doctrine true."

"Thy Word doth move the inmost heart,
Thy Word doth perfect health impart,
Thy Word my soul with joy doth bless,
Thy Word brings peace and blessedness."

Let us take heed unto the Savior's warning, "Beware of false prophets, which come to you in sheep's clothing but inwardly they are ravening wolves." Matt. 5:15. Again He says, "Take heed that no man deceive you, for many shall come in My Name, saying, I am Christ, and shall deceive many." Matt. 24:4, 5. Again He warns us, saying, "If any man shall say unto you, Lo, here is Christ, or there, *believe it not*; For there shall arise false Christs

and false prophets and shall shew great signs and wonders, *insomuch that, if it were possible, they shall deceive the very elect*." V. 23, 24. Let those who think it a matter of small import what a person believes hear also the words of Paul, writing to the Galatians: "There be some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, *let him be accursed*. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, *let him be accursed*." Gal. 1:8, 9. Yea, the Lord says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book." Rev. 22:18, 19.

To believe falsehood will lead a man wrong and to believe truth will lead a man right. Christ expressly says to His disciples, "The time cometh, that whosoever killeth you *will think that he doeth God service*." John 16:2. And He adds, "These things will they do unto you, because they have not known the Father, nor Me." V. 4. When Saul (who after his conversion was called Paul) did many things contrary to the Name of Jesus of Nazareth, shutting up the saints in prison, giving his voice against them when they were put to death, punishing them oft in every synagogue and compelling them to blaspheme, being exceedingly mad against them and persecuting them even unto strange cities, he acted in sincerity, for, as he himself said, he was "zealous toward God." Acts 22:3. Yet what he did were most damnable sins and Saul had to be converted on his way to Damascus before he could enter into the Kingdom of heaven. In view of his former life, though at the time he was acting in sincerity and good faith, he said, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am." 1 Cor. 15:9, 10.

The heathen mother will conscientiously throw her infant into the Ganges and thinks thereby to do God a service, but just this very act makes her a murderess in the sight of God and calls down His wrath, for the Lord says, "Thou shalt not kill."

It does, indeed, make a great difference what man believes. The Scriptures plainly teach, "By grace are ye saved through faith . . . not of works." Ephes. 2:8, 9. The man who believes, though he be sincere in so doing, that he can be saved by his works, will be eternally lost, will have to suffer for it in hell. If salvation is "by grace then it is no more of works." Rom. 11:6. "As many as are of the works of the Law are under the curse." Gal. 3:10. That no man is justified by the Law in the sight of God, it is evident: for, "The just shall live by faith." V. 11. The man whose hope and comfort in the hour of death

is based on the reflection of a "virtuous" life, will be damned. And there will be just this difference with regard to what he believed: instead of awakening in heaven he will lift up his eyes in hell. We hold that this is a very marked and painful difference.

We could proceed and show what actual difference exists in the teaching of the different churches and how the man who believes error deprives himself of the divine blessings. But what we have said proves, that it does make a great difference what man believes and may this suffice for the present and lead each one to examine himself as to what he believes and may we all "earnestly contend for the faith which was delivered to the saints." Jude 3.

May God, who, in His grace and mercy, has given us His Word pure and unadulterated, grant that we ever abide by this doctrine and suffer all, even death itself, if needs must be, rather than fall away from it. May God let indifference be far from us and may He establish and sustain in our hearts the conviction that *His Word is the Truth*.

JOHN H. C. FRITZ.



THE LORD'S SUPPER.

I.

There are two *Holy Ordinances* or *Sacraments* ordained and instituted of God, as means of obtaining God's *grace* and *eternal salvation*.—These are *Baptism* and the *Lord's Supper*. No Christian who hopes to be saved, dare wilfully neglect these! By the Sacrament of Holy Baptism we are restored to the favor of God, inasmuch as Baptism "works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare." But as we often sin after Baptism, and constantly will stand in need of God's grace and assistance, to enable us to resist the temptations of the devil, the world, and the flesh, and to do our Christian duty in that state of life unto which God has called us; we are called upon to partake of the other Sacrament,—that of the Lord's Supper, which gives us renewed assurance of the grace of God, by which we are graciously preserved unto eternal life and happiness.

Take care, therefore, dear Christian, that you well and thoroughly understand *why* and *how* you go to the Lord's Supper. For if you go to the Lord's Supper unprepared, and without considering what the Lord's Supper is and for what purpose it has been instituted—without seeing the great necessity and blessing of a Savior, you will be unfit and unprepared, and return without benefit.

In order to prevent this, you must seriously consider what account the Holy Scriptures have given us concerning the condition we are in, both with regard to this life, and the life which is to come. That is,—that we are wicked by nature and born sinners; and that as such, God, who is not a God that hath pleasure in wickedness, neither shall evil dwell with him, can-

not take pleasure in us:—And that if we die, before we are restored to the favor of God, we shall be separated from Him, and be miserable for ever. For the ungodly shall not stand in the judgment, and their way shall perish. This will lead you to enquire how the nature of man came to be thus poisoned, polluted, and prone to all and every evil; for you must not think, that God, who is infinitely good and holy, created man in such a state of corruption, as he now is in, but that he must have fallen into this wretched condition, after he came from the hands of his Creator.

And so the Holy Scriptures inform us. In the second and third chapter of Genesis, we have the following account of the state or condition of man, *before*, and *after*, the *sad fall* into sin:—That Adam and Eve, from whom sprang all mankind, *were created in the image and likeness of God*, that is, in true and perfect righteousness and holiness. In this glorious condition God placed them in Paradise, *in a state of trial*, with the express command and warning, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—

Notwithstanding this command and warning, they, through the subtle temptation of the devil, transgressed the command of God, eating the *forbidden* fruit; and by doing this Adam and Eve did not only forfeit their own happiness, but also the happiness of all their *posterity*." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that all have sinned." Rom. 5, 12. "There is no difference; for all have sinned, and come short of the glory of God." Rom. 3: 32.—

There could not be a condition more deplorable than this:—man in his fallen state was utterly incapable to make his peace with God, and remedy his own miseries. Could not the good angels do this? By no means! It was utterly impossible for any mere creature, though ever so pure and holy, to render satisfaction for the offence committed by man in the manner the Divine justice required, or to obtain for him the grace he had lost by sin. None but God himself could apply an effectual remedy to so great an evil.

This, therefore, gave occasion to God to manifest another of His most glorious perfections, that is, His *loving kindness* and His *infinite mercy*.

For God, who, foreknowing and foreseeing the lamentable condition of our first parents by reason of their having transgressed His commandment, out of His incomprehensible justice, was pleased to pursue the fallen angels with immediate punishment, but had pity and compassion on fallen man, and provided a *Savior* for him. Who is this Savior? It is Jesus Christ, the Son of God, true God and true man, whom the Father promised to send into this world in the fulness of time, to remedy all the evils of their fall.

But what was it that moved God to

provide such a Savior for lost men? It was the effect of His pure divine love and mercy towards us. He was not obliged to do it; He might have pursued us with all the rigor of His justice, if He had been pleased to do so, as He did the fallen angels; but He had compassion upon our miseries, and, of His own free will, out of pure love to us, provided the Savior for us. Thus the Son of God himself declared, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."—

What did Christ, the Son of God, do for us? He, died for us, and shed His blood for us on the cross for the forgiveness of sins, as we confess in the explanation of the Second Article: "I believe that Jesus Christ has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death." And how do we know this? From the holy Gospel and from the words of the Holy Sacrament of the Altar, and by his body and blood given us as a pledge in the Holy Sacrament. Therefore, we ought to receive the Lord's Supper frequently, and thus show and remember His death and the shedding of His precious blood, as He himself taught us: "This do, as oft as ye do it in remembrance of me." Why ought we to do this? That we may learn to believe that no creature could make satisfaction for us and our sins, but Christ, true God and man; and that we may learn to look with terror at our sins and to regard them as great indeed, and to find joy and comfort in Christ alone; and thus be saved through such faith.

Consider this seriously:—And you cannot but express your heartfelt thankfulness after such manner as this:

Blessed be God, our heavenly Father, for ever for this instance of His divine love to fallen mankind, in committing the woeful case of His unhappy creatures to no less a person than his only begotten Son! We are not worthy of the great love which Thou hast shewed Thy servants. Grant, O God, that this wonderful love may not be lost upon us: But, that knowing our sad condition, we may be truly convinced of the necessity of a Savior; and that we, with a heart full of gratitude, show our gratitude by keeping in remembrance what Thy dear Son has done and suffered for us. "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies. O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

Amen.

J. C. AMBACHER.

Missionary Column.

READ! PONDER! ACT!

The Mission Board recently received the following letter from one of the brethren: "We are glad to say that we have received and used the subsidy of \$10.00 per month for our parochial school to very good account during the past year; and we hope that the donors may be blessed for the gift. We have secured a new teacher for the coming term on the very meagre salary of \$20.00 per month. Now my people are obliged to ask for a renewal of this subsidy for the coming year. The cause of the parochial school is a very serious one with us." So far the brother. It is evident, that this congregation needs help and must have help, if its school is to continue. And how much money does it need? The request is for ten dollars per month—a small sum, is it not? "Well," you will say, "why don't the Mission Board give that congregation this small amount out of the parochial school fund and say no more about the matter?" Yes, why don't we? I shall tell you. The parochial school fund has a deficit of \$16.99! How can we support a school out of a deficit? This puzzle we have not succeeded in solving up to the time of going to press. The only way we can figure it out is this: Help our depleted parochial school fund! And then the Board can help the above mentioned school. Brethren, shall we jeopardize the existence of that school on account of ten dollars per month?

We earnestly hope that our brethren of the Synodical Conference will help our young Synod in its effort to establish and maintain parish schools. Every dollar sent to the treasurer for the Parochial School Fund will be devoted to that purpose and that purpose only. And so we pass around the empty hat. Who will be first to drop in it a contribution?

H. P. ECKHARDT.

Church News and Comment.

AT HOME.

Winfield, Kan.—Our printed minutes will soon be out. One of our larger congregations will take sixty copies and discuss the proceedings from beginning to end in congregational meetings. This is certainly commendable and worthy of Christian emulation. A fact, well-known and yet worth repeating, is the one brought out at the late Kansas District meeting, namely, that a copy of the proceedings should find its way into each family connected with Synod. The reasons for this are so obvious as not to need mentioning.

One way of doing is for a congregation simply to order the number of minutes equivalent to their number of families. The few cents a copy can usually be collected with ease when distribution is made, and if not, the congregation will not regret the investment.

A. W. M.



Winfield, Kans.—The Kansas District Synod met at Sylvan Grove August 19-25. Vice Pres. Rev. C. C. Schmidt preached the opening sermon.

The total number of synodical members (pastors, teachers and delegates), is now 160.

Morning sessions were, as customary, devoted to doctrinal discussions, the paper being on Church Attendance, by Rev. F. Pennekamp. The subject was timely and evoked an animated discussion. Special efforts will be made to spread the printed proceedings.

Missions occupied a prominent place in synodical deliberations. Oklahoma especially was shown to be a very fruitful field, a number of pastors being already placed there and additional fields being continually opened.

The "language question," to be considered by next Delegate Synod, was presented and explained by Vice Pres. C. C. Schmidt. No action was taken.

Writer was given the floor on the proposition of our Synod offering St. John's College

to the Kansas District. Upon a full presentation of affairs, a committee was appointed whose report was adopted, to wit, that while the District did not see its way clear to assume St. John's College, the congregations are advised to lift collections in order to meet the expected deficit in the treasury of St. John's College. This relation is to continue until the meeting of next Delegate Synod. The committee's report referred to St. John's territory as being very promising.

A. W. Meyer.



Conover, N. C.—As you travel from Conover over the road going southwest for about two miles you will suddenly come in sight of a peculiar old building standing on the right side of the road, just opposite a large grave-yard. Were it not for this cemetery, a stranger passing by would undoubtedly think that the weather-beaten building to the right were a mill which years ago had ceased to run, rather than a church, for it looks more like a mill than a church. Yet this four-cornered two-story building is said to be the oldest church-building in the county, as it is surely, one of the oddest. For many years it has been known as St. Paul's church. There is another thing peculiar about this church. On every Sunday in the month a different congregation worships there. On the first Sunday in every month the small St. Paul's congregation which was received into our Synod at its last session at Pittsburg, worships there with its pastor, Prof. Romoser. On the other Sundays there is "Ohio" preaching, "Tennessee" preaching, and "Reformed" preaching. But August had an extra Sunday, and it was on this fifth Sunday that the people from far and near came to St. Paul's. They came to attend Conference; for Augustana Conference was meeting with the people of St. Paul's. This Conference gets its name not from the hottest month of the year, in which it generally manages to hold its meetings, but from the Augustana, or Augsburg Confession. In addition to the four professors and four ministers from Conover, there were present five of the missionaries that work among the colored people in North Carolina, and also Rev. J. B. Rodgers from Knox Co., Tenn. Prof. Hemmeter and Rev. Rodgers were received at this session, so that there were present fourteen ministers. Also Rev. A. L. Crouse of the Tennessee Synod, and Rev. Hunt, of the Ohio Synod attended a few sessions. The seven congregations in the county that belong to our Synod had each sent a lay-delegate. In addition to these many others attended. On Friday morning and afternoon the Rev. J. Ph. Schmidt, of Concord, led in the discussion on the Ninth and Tenth Commandments, and also on Saturday morning. The discussion was both interesting and instructive to the people. On Saturday at eleven o'clock services were held in which Prof. Luecke preached the pastoral sermon. On Saturday afternoon Pastor Bischoff, catechised a number of children on Redemption; Pastor J. C. Schmidt spoke on the duty of children to their parents; Pastor Geo. Schutes on the duty of subjects to their government; Prof. C. A. Weiss on the duty of hearers to their pastor; Pastor P. Engelbert on the duty of servants to their masters; Pastor J. B. Rodgers on the duty of the young in general to the old. The congregation was very attentive throughout. Sunday morning at ten o'clock communion services were held in the church, Prof. Romoser delivering the Confessional address. The regular services were held out in the grove. In the morning service Rev. Rodgers preached the gospel sermon. The afternoon service was opened with an anthem sung by the choir of Concordia Church. After the congregation had sung, "From Greenland's icy mountains," Pastor P. Engelbert preached the mission sermon. The collections taken up amounted to thirty-seven dollars. Short addresses were then made by the Pastors J. C. Schmidt, Geo. Schutes, and N. J. Bakke. Pastor Bakke spoke on Mission work among the colored people, after which a collection for this mission was lifted. Not only on Sunday, but also on Friday and Saturday dinner was kindly served by the ladies of St. Paul's congregation in the grove near the

church. In its private sessions held on Monday in the College chapel Conference listened to an exegetical treatise by the undersigned on Acts 19: 1-7, and also discussed a paper on insurance prepared by Prof. Luecke. At five o'clock Conference adjourned, to meet next year with St. John's congregation, three miles northeast of Conover.

Paul Bischoff.



The New York and New England Ministerial Conference of the Evangelical Lutheran Synod of Missouri, Ohio and other states, in meeting assembled in Utica, New York, August 27, 1903, adopted the following resolutions, sent copies to President Roosevelt and Secretary Hay and have made efforts to have this protest appear in the German and English press of the country. The brethren suggest that a similar protest should be made by our people in different parts of the country and forwarded to the President. The resolutions read:

"Whereas, The spirit of our American institutions and the very letter of the constitution of the United States in its first amendment, demand a clear and clean separation of church and state;

"Whereas, The principles always upheld by the Roman papacy are diametrically opposed to those our governmental principles and were maintained by Leo XIII as consistently as by any of his predecessors, as appears from his encyclicals, to wit:

"In his encyclical 'Immortale Dei' of November 1, 1885, he condemns freedom of thought and of the press; and in his encyclical 'Libertas' of June 20, 1888, on page 56, said: 'It appears then from the foregoing that it is in no wise permissible to demand, defend, or grant freedom of thought, speech, doctrine, and indiscriminate religious teaching, as though all these liberties were simple, natural rights.' And that the late pope maintained this position unto the end, he clearly shows in his last encyclical of March 19, 1902, beginning: 'Annum ingressi.' In fine, it is evident that Leo XIII in his official manifestations denounced the doctrines of the Reformation as heresies and as being in their consequences the source of terrible abominations; that he pronounced matrimony—which is the foundation of our entire social structure, and which in our country requires naught but the sanction of the civil law—concubinage, when not consecrated by his Roman priests; and that he in general condemns our most precious rights and principles as irrational and ungodly evils, the defense of which is not to be tolerated; and,

"Whereas, The late pope furthermore made it the sacred duty of all his followers in this country to combat these rights and privileges; and, moreover, all members of the Roman hierarchy, those of America as well as those of other countries, are required upon the assumption of their respective offices to swear that they will uphold and make effective all these principles and claims of the papacy; and,

"Whereas, It is clear to our mind that the President in officially sending condolences to the papal secretary of state on the death of Leo XIII and other officials in similarly paying their respects, have taken it upon themselves, without any authorization whatsoever, to speak in behalf of all Christianity of this country without distinction of confession, and have thereby actually and practically denied the aforesaid governmental principles for which the fathers of our country bled and died, have abused their office and violated the trust and confidence reposed in them by the people; and,

"Whereas, We feel ourselves in duty bound, as citizens of the United States and as Lutherans, to safeguard the inviolable principle of religious liberty and separation of church and state, which is the greatest treasure vouchsafed to all the citizens of this country and the strangers coming to its shores, and which has been the most potent factor in the upbuilding of this nation; therefore, be it

"Resolved, That we, satisfied that in this we are voicing the sentiment of all loyal Americans, do most earnestly and emphatically protest against any action taken by the President and other public officials with ref-

erence to the demise of the late pope whereby they accorded official recognition to the papacy. And furthermore do we protest against any act or move on the part of government officials, high or low, irrespective of party affiliation, whereby the traditional lines separating church and state might be obliterated and the very pillars on which rest the glorious liberties of this country be shaken.

"Finally, considering that all Leo's official sayings and acts were intended to be effective even after his death, that he at the same time knew how to play the part of friend and protector of all the nations of the earth, we must, aside from much that we as Lutherans, as the church of the Reformation, might here add in arraignment of the papacy, declare that during the last twenty-five years the world has seen no more bitter or dangerous foe of Christianity in general and American Protestantism and citizenship in particular, than the late Roman pontiff, Leo XIII."

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The Board of Education of the General Synod has unanimously decided to elect a field secretary, who is to canvass the congregations in behalf of the educational work.

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The Board of Directors of Pennsylvania College, Gettysburg, Pa., met on August 10 for the purpose of electing a president, to fill the vacancy created by the resignation of Dr. McKnight. Owing to a disagreement in the nominating committee no election resulted, and Dr. McKnight will continue to act as president the coming year. A new nominating committee was appointed and another effort is to be made later.

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The Lutheran Synod of Nova Scotia was organized July 10 in Zion's Church, Lunenburg, N. S., with Rev. J. S. Maurer, president; Rev. Weaver, secretary; and Rev. Beck, treasurer. It consists of six pastors and the congregations belonging to it aggregate a membership of 2,500 communicants. It will join the General Council.

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Augustana College Endowment.—"Word comes from Sweden that 100,000 crowns have been subscribed for the Rock Island institution to be paid if twice that amount is raised here, making in all \$100,000. They now have \$50,000. At the last meeting of the Synod \$250,000 more were decided upon, making a grand total of \$400,000 when all is in hand."

—Ex.

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ABROAD.

The missionaries of the German Synod in Brazil have determined to found a school for training workers for the mission-field. In the start the most attention is to be given to educating teachers since these are urgently needed. But young men are to be prepared also for the ministry. This conference of missionaries also publishes a paper. R.

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Mr. Booth, of the Salvation Army, says in a book recently published that over 30 per cent. of the inhabitants of London—exactly 1,292,734 human beings—are in abject poverty, many thousands of them being not far removed from a state of starvation. Yet with the consent of London's representatives in Parliament more than \$1,000,000,000 has recently been spent in a war of conquest in South Africa.—Ex.

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Not Desired Even by Switzerland.—Members of the various orders expelled from France have settled in Switzerland. The Swiss government, however, has provided that only members of those orders which already had settlement in that country could avail themselves of Switzerland as a place of residence. Lazarists from Lyons attempted to open a school at Geneva but under this law were not allowed to do so, and a body of Carmelites who settled a few months ago

in the Canton of Freyburg have been ordered to leave the country. What corresponds to our States in Switzerland are Cantons.—Ex.

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"Stringent Marriage Laws.—The Austrian Supreme Court will not allow a Christian and a Freethinker to marry. A case in point was recently decided where an Austrian married in London an Englishwoman named Anna Home. The Austrian said he was a member of no particular creed and the woman said she was a Protestant. Three Austrian courts have now declared their marriage illegal. In that country marriages between Jews and Christians are prohibited by law. It would be a good thing for Christians not to marry Freethinkers—meaning by the word "Freethinker" an unbeliever in the Creator—for in one instance where the Christian leads the Freethinker to Christ there are ten where the Freethinker, sooner or later, either eradicates the Christian's faith or reduces it to a very hurtful weakness."

Yes, and it would be a good thing if only they who are of like mind in all respects religious would marry. There are more evils in the wake of a mixed marriage than those of losing the faith entirely, though this is of course, the most momentous.

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The Freed from Rome movement in Austria is hardly more than four years old, but when it is considered that it is working in a region where religious stagnation has prevailed for 300 years, its results have been remarkable. Since the Thirty Years' War there has been in this region hardly any change of religious allegiance. During the last four years, however, regular Protestant services have been conducted in 120 towns and villages for the first time since the counter-Reformation, while intermittent services have been held in 100 other places, and 53 churches built, as witnesses to the permanence of the movement. In Bohemia, in 1899, there were 18 Protestant parishes. Now there are 50. In Styria 18 new stations were established in the first six months of 1903. It is thought that in all some 34,000 adults have renounced the Roman obedience, and that of these about three-quarters joined the Evangelical bodies, the others the Old Catholics.—Churchman.

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The native Christians of Japan are establishing at Tokyo a training school for Christian workers among the Japanese in Hawaii, and they purpose to keep sixty such missionaries employed there.

L.

Hearth and Home.

FROM VOICES OF RAIN.

REST.

There is a little grove beside the hill
Where aspens shake and thrill,
With silver stems beneath their glimmering green
Against the pines' dark screen.
And all day long the rain unceasing weaves,
Ripples of light among their tremulous leaves,
And all day long the moss against their feet
Tufted, and starred, and sweet,
Flashes in flickering splendor with the crown
Of diamond drops swept down.

Through pillared arches of the forest aisles,
Sacred untrodden miles,
The voiceless throngs in this God's temple dim
Bow to the rain's soft hymn;
Walls on whose pile nor ax nor hammer wrought
The master Builder's thought,
Unchiseled font and granite altar stair
Wait on the wordless prayer.
And overhead against a brooding sky
The priestly pine trees high
With lifted hands invoke on vale and crest
Infinitudes of rest.

CONSOLATION.

Hast thou forgotten God who gives the rain?
Plenteous and merciful the long showers pour
On parching fields where dust and drought were sore:
Yet will thine eyes watch out the night again?
Peace on the shadowed hills and sky is deep;
Shall not thine heart be comforted with sleep
As earth is comforted and lulled of pain?
Before thy prayer the heavens are brazen still,
Nor yet to cool thy thirst the fountains fill.
Nevertheless His word shall not be vain.
What hope had earth, gasping at yesternoon?
What hopes hast thou, whose comfort shall be soon?
Are ye not in His hands for bliss or bane?
Tomorrow, where the upland fields lay black,
Thou shalt go forth and look on life come back;
Harvest shall follow seedtime yet again.
Tomorrow, where thy heart lay withering,
Fountains of love before His feet shall spring;
Peace shall repay thee sevenfold for pain.
Hast thou forgotten God who gives the rain?
—Mabel Earle in "The Atlantic."

✠ ✠ ✠

TRUST.

A good woman was visiting among the poor in London one cold winter's day. She was trying to open the door of a third story-room, in a wretched-looking home, when she heard a little voice inside say, 'Pull the string up high—pull the string up high.' She looked up and saw a string; she pulled it, when it lifted the latch, and the door opened into a room where she found two little half-naked children, all alone. They looked cold and hungry.

'Do you take care of yourselves, little ones?' said the good woman.

'No ma'am, God takes care of us,' replied the elder of the children.

'You have no fire this cold day. Are you not very cold?'

'Oh! when we are very cold, we creep under the quilt, and I put my arms around Tommy, and Tommy puts his arms around me, and we say, 'Now I lay me,' and then we get warm,' said the little girl.

'And what do you have to eat, pray?' asked the visitor.

'When granny comes home she brings us something. Granny says we are God's sparrows, and He has enough for us; and so we say, 'Our Father,' and 'daily bread,' every day. God is our Father.'

Tears came into the eyes of this good woman. She had sometimes felt afraid that she might be starved; but these two little 'sparrows,' perched alone in that cold upper room, taught her a sweet lesson of trust in the power of God, which she felt that she could not soon forget.—Selected.

✠ ✠ ✠

RUSKIN'S ANALYSIS OF MUD.

"What dirty, dreadful, disgusting stuff!" exclaimed a man regarding that peculiarly unpleasant compound, the mud of London streets.

"Hold, my friend," says Ruskin. "Not

so dreadful, after all. What are the elements of this mud? First, there is sand, but when its particles are crystalized according to the law of its nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallized perfection forms the diamond. There is but one other—water. And water, when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose.

“So, in the muddy, lost soul of man is hidden the image of his Creator; and God will do His best to find His opals, His sapphires, His diamonds, and dewdrops.”

Miscellaneous.

CORRECTION.

In the issue of August 27th, p. 140, 3 column, 52 line from top, read “which of this world” instead of “which if this world.”

H.

INSTALLATIONS.

By authorization of the venerable President, Prof. A. W. Meyer, Candidate A. Haentzschel was ordained and installed pastor of Calvary Church, Cleveland, O., on the twelfth Sunday after Trinity, Aug. 30th, 1903, by the undersigned assisted by the Revs. O. Ungemach, H. Sauer, W. Dale.

H. P. Eckhardt.

By the authority of President of Synod, Prof. A. W. Meyer, the undersigned, on the 11th Sunday after Trinity, installed Candidate F. L. Stottliemyer as pastor of the Church of the Redeemer, North Tonawanda, N. Y.

H. Borcharding.

The Reviewer.

PROTESTANTISCHER NACHRUF ZUM GEDAECHTNISS PAPST LEOS XIII. Von A. L. Graebner, Price 5 cents. Concordia Publishing House, St. Louis, Mo.

From an examination of the encyclicals issued by the late pope, the author of this pamphlet, Professr Graebner, reaches the conclusion that “the old man who died on July 2, 1903, in the Vatican, in Rome, was the most bitter, the most dangerous and the most pernicious enemy whom we Protestant Christians and American Protestants and citizens had on earth during the past twenty-five years.”

This is a terrible indictment against a man whose praises have been sung by Romanists and Protestants alike; but the charge is proved out of the mouth of him who hated and cursed our religious and political liberty—even Leo XIII. It is to be hoped that this pamphlet will be spread broadcast.

R.

AN ADVENTUROUS QUEST. A story of three boys. By Laura Scherer Copenhagen. Lutheran Publication Society, Philadelphia, Pa. Price, \$1.25.

A very readable and recommendable book, though tainted somewhat with a false temperance sentiment and marred by the inaccurate statement that “Wycliffe, Luther, and every other great teacher” were “evolutions” of their age.

H.

NOTES AND NEWS about BOOKS and PERIODICALS

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Lutheran Witness.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



PITTSBURG, SEPTEMBER 24, 1903.

PRICE, \$1.00 PER YEAR.
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Vol. XXII.
No. 20.

"I SHALL BE SATISFIED."

"I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.

Not here! Not here! Not where the sparkling waters
Fade into mocking sands as we draw near;
There, in the wilderness each footstep falters,
"I shall be satisfied," but, O! not here.

Not here, where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us bitter floods of memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know;
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flash infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words: "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love which here meets no returning—
The inspiration which no language finds.

Shall they be satisfied—the soul's vague longing,
The aching void which nothing earthly fills?
O! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending;
Savior and Lord, with Thy frail child abide!
Guide me toward home, where, all my wanderings ending,
I shall see Thee, and then be "satisfied."

Editorials.

The duty of a pastor to his people is both simple and complicated. He is to "preach the preaching" that God bids him, and there is no doubt as to what that is. Law and Gospel, he is to deal out to a sin-beaten and sin-doomed humanity. Could his duty be more simple? However, doing this, he is "rightly to divide the word of truth," which he declares. No matter what some self-important person here or there may think

about it, the duty is divinely laid upon the minister to feed the flock, the whole flock, dividing to everyone according to his need. The minister is to select the food convenient for his people. And what zealous pastor does not realize that this is complicated, very difficult? How much thought and study, prayerful searching, this duty does entail.

Every pastor therefore always deserves the highest consideration and the most fervent prayers. In his communion with the Great Shepherd, in his walks from house to house, and in his ministrations from the pulpit, he is God's ambassador on earth, the holder of the most difficult, the most responsible position that man can hold. It is for us to consider him as such and to treat him as such.

It is a fact that our Savior did not confine Himself to the giving of instruction as to how to preach, but that He also, and very frequently, impressed on the auditors, how to hear. The Savior Himself did not preach to entertain, or to furnish intellectual treats, but to teach with authority. Those who heard Him only to have their ears itch, received His scorn, and the critics and those whose ears were stopped, food that fitted them. Even the disciples were warned: "Take heed how ye hear."

"Take heed how ye hear," the Good Shepherd calls even today to every congregation that hears His words. To hear *only* is not enough; to hear *any* way will not do; we must hear *rightly*.

It is only too natural also for us who would be Jesus' disciples, to hear through ears prejudiced in our own favor. We are inclined to take from His words what pleases us most or what jars us least. When God's minister comes to us and condemningly says: "Thou art the man," we are inclined to cavil at it, or even to resent it. We may therefore well ponder the instruction of the Savior again and again: "Take heed how ye hear." How much depends on this.

A pedestrian, who would find that a little stone had gotten into one of his shoes and who would be too lazy or negligent to remove it, thinking it to be small and insignificant, would soon find that he had acted very foolishly, for it would make his foot sore and

cause him to limp, impeding his progress or perhaps making it impossible for him to proceed any further. Just so it is with "little sins." A Christian cannot safely indulge in these. They will cripple him spiritually. They will impede and eventually stop his progress entirely, if persisted in. Beware of "little sins," they are dangerous enemies of the soul!

"It is more blessed to give than to receive," said our divine Savior Himself. Have you learned this secret of happiness, dear reader? To give is godlike. God gives unceasingly and abundantly. Every blessing we enjoy comes from Him. Yea, He gave His only begotten Son for us. His greatest delight is in giving to His creatures. And if you would taste something of His bliss and happiness, you must learn to give, to give your money, your time, yourself to the service of your God and your fellowman. Selfishness and avarice are sure to blight your life and render you miserable. The Dead Sea is a picture of selfishness and avarice. It keeps on taking up into its bosom the waters of Lake Gennesaret and the Jordan River, and it never gives out any of the water which it has received. But it only adds to its own bitterness, while the water of Gennesaret, which incessantly pours out into Jordan, is sweet and pure. Learn to give, it will make you sweet and happy. Did you ever know a large-hearted, liberal giver who was morose and bitter? But show me a miser, and I will show you a man whose disposition is soured by his grasping greed and selfishness.

The main reason, which infidels and agnostics generally urge for their non-acceptance of the Bible and the Christian religion, is the fact, that the teachings of Christianity must all be taken on faith, that they cannot be proved by tests that will appeal to the senses. What a foolish objection that is! Don't we have to take a great deal on faith also in temporal, earthly matters? In our business transactions, in our dealings with our fellowmen, must we not continually take things on faith. The merchant, who "trusts" his customer, does so because he has faith in the honesty of the man and believes that he will pay him. I write somebody a check for fifty dollars,

and he accepts it on faith, being assured that I have a sufficient deposit at the bank to cover the amount of the check. Or you wish to make a voyage across the ocean. You know nothing of the art of navigation, nothing of the course the ship must be steered, nothing of the reefs and sandbanks to be avoided; but in spite of all this you enter the ship without any misgivings as to the probability of reaching your destination. You have faith in the ability of the captain and his crew to take you safely across the Atlantic and land you at the place you wish to reach. And so many other instances might be cited. Human society could not exist without such faith of men in one another. Now if we have to take so many things on faith in matters pertaining to our life in this world, why then, is it not the height of folly to refuse to take anything whatever on faith when dealing with spiritual matters and the world beyond the grave? Yes, the Psalmist is right when he says: "The fool hath said in his heart, 'There is no God.'"

★

A great deal is now being said and written about the epidemic of mob violence and lynch-law that is deluging our country. And not infrequently one meets with good citizens, and even with Christian citizens, who excuse or even justify this crime. For a crime it is and remains, no matter what the provocation may be, no matter either how great may be the probability that the criminal in question will escape punishment. Lynching is a sin against the Fifth Commandment, it is murder pure and simple, and he that takes part in it, is a murderer in the sight of God, even though no jury can be found in the country to convict him and no judge to send him to the penitentiary or the gallows. Such Christians as are inclined to excuse lynching need to study prayerfully the first half of the thirteenth chapter to the Romans. There we are taught that we owe obedience to the government that we live under; that this government, whatever its form may be, is ordained of God, and that he who resists the government, resists therefore the ordinance of God. And among the functions there mentioned as belonging to the government is also this, that it "bears the sword" and is "a revenger to execute wrath upon him that doeth evil." In other words, to punish criminals, to execute murderers and ravishers, is the function of the government. It is such also here in our country where the people themselves elect the public officials. And for the people to take this function out of the hands of the proper authorities into their own hands is "to resist the ordinance of God," is anarchy, is an abolishing of the God ordained manner of punishing criminals. "And they that resist shall receive to themselves damnation." Yes, woe to that man who tramples God's ordinance under foot! God will not let such a man go unpunished.

L.

An article in the "Atlantic Monthly" for September takes up the question which is vexing so many nowadays, whether or not the Bible should be taught in the public schools of our country. The writer of the article, Mr. Herbert W. Horwill, presents arguments, which, as Christians and American citizens, we cannot gainsay. It is contended by the advocate of the movement that the Bible is to be read merely as literature, but he points out—correctly, we hold—that it is almost, if not altogether impossible to teach the Bible as literature without bringing in questions of the Higher Criticism and other controverted matters. Furthermore he sees this danger, that if the Bible is treated as literature, it will be neglected in later life by those who have so used it, that is, they will shelve it or store it away with their other school-books. If the advocates turn about and say that they want the Bible in the schools also for its religious teaching, Mr. Horwill goes on to show that undenominational teaching, the only kind practical at public expense, would not satisfy a large number who want to have religion taught dogmatically. We might take issue with him here by saying that the State should offer no kind of religious teaching whatever, though he points out later on that the teaching of religion is the work of the Church and not of the State. We agree with him entirely when he demands that the churches look to themselves, and "cease hoping to obtain assistance from Caesar in the establishment of a kingdom which is not of this world. It is open to the churches, without offence to the principle of religious equality or injury to their own independence, either to supplement the secular instruction of the public school by religious instruction given by their own teachers at their own expense, or to establish and maintain for the benefit of their own adherents, and others who may prefer that type of education, distinctively denominational schools, which will be free from public control, because they will do without public assistance. In any case, it is absurd to suppose that the provision of instruction for an hour or two on Sunday can be regarded as a sufficient discharge of the churches' obligation for the training of their own children." We present this man's views, not because there is anything new in them, but to show that others beside ourselves know where the difficulty lies. We value the Sunday-school as a missionary agency, but those who think that it does not provide all the religious instruction needed, are making a sad mistake if they clamor for that instruction in the public school. It is the duty of the Church to furnish it all and to control it all.

* * *

In connection with the foregoing and in amplification of what was said in a late number of the "Witness," we would quote again the United States Commissioner of Education, Dr. W. T. Harris. He writes:

"The principle of religious instruction is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible. Religious truth is revealed in allegoric and symbolic form, and is to be apprehended not merely by the intellect, but by the imagination and the heart. The analytic understanding is necessarily hostile and skeptical in its attitude toward religious truth. The pupil is taught in mathematics to love demonstration and logical proof, and he is taught in history to verify the sources and to submit all tradition to probabilities of common experience. The facts of common experience dealing with the ordinary operations of causality are not sufficient to serve as symbols of what is spiritual. They are opaque facts and do not serve for symbols; symbols are facts which serve as lenses with which to see divine things. On themes so elevated as religious faith deals with, the habit of thinking cultivated in secular instruction is out of place. Even the attitude of mind cultivated in secular instruction is unfitted for the approach to religious truth. Religious instruction should be surrounded with solemnity. It should be approached with ceremonial preparations so as to lift up the mind to the dignity of the lesson received. Christianity is indeed the religion of the revealed God, but there is no revelation possible to the mind immersed in trivialities and self-conceit. In religious lessons, wherein the divine is taught as revealed to the human race, it is right that the raw, immature intellect of youth shall not be called upon to exercise a critical judgment, for at his best he can not grasp the rationality of the dogmas which contain the deepest insights of the religious consciousness of the race."

"The bare enumeration of Christian doctrines in language partly secular," continues Dr. Harris, "is sufficient to show the impossibility of their introduction into the curriculum of schools supported by public taxes."

"Even the doctrine of the existence of God implies a specific conception of Him, and the conception of the divine varies from that of the finite deities of animism to the infinite deity of East Indian pantheism and the Holy Bible. It varies from the pantheistic Brahm, whose concept is that of negation of all attributes, to the Jehovah of the Bible who is self-determined and personal, but elevated entirely above nature. Mere deism is opposed to all of the creeds of Christendom. When we come to teaching a live religion in the schools, we see that it must take a denominational form, and, moreover, it must take on the form of authority and address itself to the religious sense and not to the mere intellect."

"The Church has through long ages learned the proper method of religious instruction. It elevates sense-perception through solemn music addressed to the ear and works of art which represent to the eye the divine self-sacrifice."

fice for the salvation of man. It clothes its doctrine in the language of the Bible, a book sacredly kept apart from other literature, and held in such exceptional reverence that it is taken entirely out of the natural order of experience. The symbolic language of the psalms, the prophets, and the gospels has come to possess a maximum power of suggestiveness, powerful to induce what is called the religious frame of mind. The highest wisdom of the race is expounded before the people of the congregation in such language and such significant acts of worship as to touch the hearts of young and old with the effect.

"We must conclude, therefore, that the prerogative of religious instruction is in the Church, and that it must remain in the Church, and that in the nature of things it can not be farmed out to the secular school without degenerating into mere deism without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction."

Of course, we do not believe in the "efficiency of secular instruction;" we fear that the results of such instruction will not be found to be very encouraging even by the most zealous advocates of the system. The interest that sober Protestant Christians should have in the question, aside from the doctrine and principle involved, is this, to seek the welfare of the state and of our republican institutions. Those Protestants who are all but moving heaven and earth to bring religion into the public schools are the most potent allies of the Romanists for handing over our religious liberty to the tender mercies of the pope at Rome, the sworn enemy of the separation of Church and State.

★

While Bible Christians lament, the present decay of the consciousness of sin, the modern prophets of unbelief hail this result as one of the achievements of the "new thought." Prof. George A. Coe, of Northwestern University, has written a book with the title, "The Religion of a Mature Mind." In it he writes:

"From the days of Paul until now the Christian conception of life has been to a remarkable extent dominated by the thought of deliverance from sin. The fall of man and his bondage to evil have been looked upon as the ultimate reason for the whole Christian scheme. The life and death of Christ, the whole history of the chosen people which preceded, and the whole spread of the kingdom of God which followed, have been conceived as a remedial process, a method of restoring what had been lost. Under this view the destiny of each man is simply escape or failure to escape from sin and its consequences. Here has been found the motive and the method of the Christian propaganda in both heathen and Christian lands. The basis of Christian experience has been found in a previous experience of alienation; and personal religious culture, even the religious nurture of children,

has been controlled by the all-pervading thought of sin."

The time has come, says Professor Coe, to ask why the conception of sin should be allowed so dominant a place in Christian thought. "Certainly the religious instinct of mankind at large, as shown in the history of religion, gives to the sense of sin no such place as this. Religion does not arise through consciousness of guilt, nor is this the chief factor in the religious development of the world; nor did the teachings of Jesus give it this place of prominence." The writer continues:

"With Paul, however, we find a rich development of the idea of sin—its entrance into the world, the ruin wrought by it, the sense of alienation and despair, the need of reconciliation, the work of Christ as deliverer and reconciler. This is not the place for undertaking to account for this phase of Paul's thinking, except in a rough, general way. It is sufficient to note that his training as a Pharisee, his personal experience, the natural reaction of a temperament like his in contact with the sins of the ancient world, would tend to produce a specially keen appreciation of divine law, transgression, condemnation, and justification.

"That the same attitude should be characteristic of theology for many generations was no less natural. For the contrast between the pure teachings and the life of Jesus and the moral decay of the Roman world, together with the persecutions which the religion of love endured, could not but create a sense of intense contrast between sin and righteousness, a deep realization of the world's sinfulness, and vivid insight into the need of Christ because of sin. Add to this that the omnipresent, organizing genius of Rome begot a habit of thinking personal relations under legal and judicial forms, and it will not appear strange that Christian thought consolidated so firmly about the notion of sin and violated law."

"The Christian consciousness is moving toward a point where the supreme question of life will be not, 'Am I saved?' but, 'What am I good for?' Not, 'Does God pardon and accept me?' but, 'How can I contribute most to the progress of the kingdom of God?' . . . What the Christian world needs is a new sense of guilt, a realization on the part of each of us that I am taking part in the sin of the world, that I am responsible for its misery to the extent to which I might prevent the one and relieve the other. Is there evil in my family? I can not help bearing the burden of it. We must come to a similar sense of solidarity with respect to all the larger groups to which we belong. Is the government of my city corrupt? I must carry the burden of this corruption on my own soul. Is there wrong-doing and misery anywhere within my reach? I must say to my own soul, 'That, too, art thou!' The guilt is mine as long as I have talents, time, gold, which I might devote to the bettering of conditions. Thus it is with all our human relations: We have just one thing to do

in life, and that is to build up the kingdom of God. There is no other measure of success, no other measure of responsibility, no other measure of sin."

We have given this long extract in order to show again, beyond a doubt, that these "modern" teachers have done away with the First Table of the Decalogue, are preaching an altruism that has no basis or foundation—for love for the neighbor must flow from love and fear of God—, have eliminated the merit of Christ's atonement for sin and are leading men to trust in a pharisaical religion of works. Small wonder that sin and iniquity are abounding when those who should be preachers of righteousness can make so light of sin, the violation of the Holy Law of God. Besides, this rank heresy, has not even the doubtful merit of novelty; Satan has ever accomplished his purposes by misleading men into believing that the matter of disobedience to the expressed law of God is of but small moment. R.

Contributions.

STATE AND CHURCH.

The doctrines of State and Church are two distinct and at the same time very important doctrines. Every Christian ought to know what the Bible teaches on the subject. As citizens, we are members of the State; as Christians, we are members of the Church. Unless we have a clear conception of the relation which the two bear to each other, we will be apt to commit grave blunders. Such blunders are continually being committed to the detriment of both State and Church. The undue respect which in these days is again being paid to the Romish hierarchy, is a very fair sample of misconceived notions and in part of great stupidity in this matter.

A few brief remarks will therefore not be amiss.

I.

Both are of Divine Origin.

Both State and Church are of divine and not of human origin. The State is an institution of God. Concerning it Paul says, "There is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. . . For he (i. e. the government) is the minister of God." Rom. 13:1-4. According to these words every government, be its form that of a republic or a monarchy, is an institution of God, for the Apostle expressly says, that "the powers that be, are ordained of God." There are certainly such rulers (as, for instance, the Sultan of Turkey), who abuse their rights and privileges. Inasmuch as they do this, they are of course not God's ministers, for according to God's ordinance, rulers are to be "not a terror to good works, but to the evil," yet inasmuch as they are rulers and as long as they are rulers, they are to be respected by their subjects as God's ministers.—In the days of His visible presence on earth

Christ Himself also testified to the divine origin of the powers that be. Being asked by the Pharisees, who tried to entangle Him in His talk, "Is it lawful to give tribute unto Caesar, or not?" He answered, "'Shew me the tribute money.' And He saith unto them, 'Whose is this image and superscription?' They say unto Him, 'Caesar's.' Then saith He unto them, 'Render therefore unto Caesar the things which are Caesar's.'" Matt. 22:15-21. Yes, Christ Himself paid tribute-money. Matt. 17:24-27.

On the other hand, the Church is also a divine institution. When Christ testified before Pontius Pilate, saying, "My kingdom is not of this world," He spoke of His kingdom of grace, or the church, the communion of saints, the aggregate of believers. He calls it *His* kingdom. It is His in a peculiar sense. He is not only at the head of it, but He called it into existence, He obeyed and suffered and bled and died to establish it. Paul exhorts the ministers of Ephesus to "feed the church of God, which He hath purchased with His own blood." Acts 20:28. When Peter had answered and said, "Thou art the Christ, the Son of the living God," Jesus answered, "Upon this rock I will build My church." Matt. 16:15-18. All those texts in the Holy Scriptures which tell us what God did to save a sinful world, bear witness to the divine origin of the Church.

II.

Each Has Its Own Distinct Purpose.

Whatever God has ordained, He has ordained for a purpose. The State has its distinct purpose. "The rulers are not a terror to good works but to the evil." . . . He is the minister of God to thee *for good*. . . . He is the minister of God, a revenger to *execute wrath* upon him that doeth evil." Rom. 13:3, 4. Here we have the purpose mentioned for which the government has been ordained by God. Since the Fall man is rebellious, not only against God, but also against his fellowman. Man is naturally selfish and looks only to his own interests. In order that the common interests of life and honor and property be guarded some form of government is an absolute necessity. For this reason we find that all nations and tribes of men, even the barbarians and savages, have their rulers. The powers that be, are to insure us the exercise of human rights. They are to keep man from infringing upon the rights and privileges of his fellow-beings. Those who do good are to receive praise of the government, those who do evil are to receive punishment, even to the loss of their life, for it "beareth the sword not in vain." In short, the government's purpose is to establish and promote peace and order in a community. The government has been ordained that "we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

The purpose of the Church is an altogether different and a higher one. The Church is not merely to promote outward, civil righteousness. The pur-

pose of the Church is to give unto man the righteousness of God, to elevate him to that high position from which he has fallen, to change his heart, to make him a new being, a Christian, a child of God, in short, to save man from eternal death and damnation, from an eternity of suffering in hell. "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Ephes. 2:25-27. The Church's purpose is to call the sinners unto repentance and unto faith. Acts 2:38. Through the Church Christ yet preaches upon earth, in order that "he that believeth and is baptized shall be saved." Matt. 16:16.

The Church's purpose is not only different from that of the State, but is also a much higher purpose. The State's purpose is of a mere bodily and temporal nature, that of the Church is of a spiritual and eternal nature.

III.

The Weapons Used in Accomplishing Their Purpose.

Because of the different purposes which State and Church serve, the weapons used in accomplishing their purpose are, of course, not the same. The State is to establish and preserve outward peace and order, and must to this end use force, if it needs must be, and thus compel man to obey its laws, whether he wants to or no. Therefore God has given the sword unto the ruler, and "he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4. Because the State, the government of this world, has the power of the sword, Christ said before Pontius Pilate, "If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews." John 18:36. The State has the right and the duty to use force in demanding obedience to its laws. It has the right to imprison and to punish with death. It has the right to wage war with guns and swords and cannon.

But not so the Church. The Church also has the right and the solemn duty to wage war. But its warfare is of a spiritual nature. It "wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephes. 6:12. Since the Church's warfare is of a spiritual nature, her weapons must be in keeping therewith. The Church battles against sin and the powers of hell. These are mightier enemies than those with which the State must contend. Consequently the weapons of the Church must be mightier than fire and sword. The weapon with which the Church fights its battles and gains its victories is "the Sword of the Spirit, which is the Word of God." Ephes. 6:17. The Church does not gain its purpose by fire and the sword, but by

the preaching of the Gospel. This is, indeed, a most powerful weapon, for "the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts of the heart." Hebr. 4:12. The State may with the sword force man to comply with its laws, but it cannot change his heart; in his heart he may nevertheless continue to be a rebel. But the Church with the power of the Word changes the very heart of man, its weapons "are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. Leading His Church out to wage its warfare and conquer the world, the Lord gives her the weapon of the Word, for He says, "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. We Christians sometimes forget what a powerful weapon God has placed in our hands, wherewith to wage our spiritual warfare over against the Devil, the world, and our own flesh and blood, and then, of course, fail to gain the victory. Those who substitute other means of doing the work of the Church, casting aside the Sword of the Spirit, which is the Word of God, will suffer deplorable defeat. But those who put on the armor of God, having their loins girt about with truth, having on the breastplate of righteousness, having their feet shod with the preparation of the Gospel of peace, and above all taking the shield of faith and the helmet of salvation and the Sword of the Spirit, which is the Word of God, shall be able to stand in the evil day against the wiles of the Devil and quench all the fiery darts of the Wicked and triumph in victory and go on making conquest after conquest, scorning the enemy and saying,

"Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.
This world's Prince may still
Scowl fierce as he will;
He can harm us none,
He's judged; the deed is done;
One little Word can fell him."

IV.

Church and State Are to Be and to Remain Separate.

It is certainly desirable that the rulers of a nation be Christian people for "as a roaring lion and a ranging bear, so is a wicked ruler over the poor people. The prince that wanteth understanding is also a great oppressor." Prov. 28:15, 16. At the hand of wicked rulers the Church does not fare well. But this does not mean that State and Church ought to be united. Christ expressly teaches that State and Church are two separate kingdoms, which are to remain separate as long as the world stands. State and Church have different purposes to accomplish and are to use different

Christ said, "Render unto Caesar the things which are Caesar's and unto God the things that are God's," Matt. 22:21, and this dictum of the Savior has never been revoked. The Church is in the State, but it is not identical with the State. Inasmuch as the members of the Church are citizens of the State, they are also subject unto the State, and being Christians, they are of course the best citizens which the State has. Christians obey the laws of the State; pay their taxes; cast an honest vote at the poles; if in office, faithfully do their duty; and, in general look to the welfare of the commonwealth. This they do as citizens of the State. On the other hand, Christians lead a holy and godly life, as becometh saints who are believers in Jesus Christ, support the work of the Church with free-will contributions, preach the Gospel, care for the Christian instruction of the young, build churches and schools and colleges to

Missionary Column.

I continued the research among the statistics on this subject and I found that some of the sectarian churches had an average of forty cents, others fifty cents and more. Then I felt positively ashamed of our figures. They looked very small, I thought, "Considering

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H. P. ECKHARDT.

Church News and Comment.

AT HOME.

Milwaukee, Wis.—The Inter-Synodical Conference met in Lincoln Hall, Sept. 9 to 11. It was a great gathering of about 700 ministers and professors of the Lutheran Church, some of them coming a great distance to take part in this meeting. Every chair in the spacious hall was occupied and many were seated in the galleries. Several elderly laymen also were present who had been looking forward to this meeting with keen anticipations. The paper for this Conference was read by the Rev. Allwardt, D. D., of Lebanon, Wis. A lively discussion followed, participated in by leading theologians of the Synodical Conference, the Ohio, and the Iowa Synods. It had been agreed at the Watertown meeting in April that those passages in the Scripture which deal with Election, should be taken up at this session and treated exegetically. Dr. Allwardt in his paper explained some of the main passages and gave a comprehensive exegesis of these, especially of Matt. 22, 1-14, with a view, however, to show that the particular election must not be severed from the general will of God to have all men saved, but must be included therein. Objection was made on the part of the members of the Synodical Conference against this mode of exegesis and it developed that the two parties did not foot on the same basis in interpreting the Holy Scriptures and that there were different views as to what is meant by the "analogia fidei," the analogy of faith. The discussions were to be limited to the interpretation of Matt. 22, 1-14, and both parties gave their explanation of the passage, but in the heat of the debate the discussions took a wide range. Dr. Franz Pieper was asked by a member of the Iowa Synod to state what was his attitude toward those who held that the election was in view of faith and sincerely denied that there is any cause of salvation in man. His answer

was that he did not consider this term "in view of faith" admissible in theology, that it was misleading and had no foundation in the Scriptures, still if any one was sound in the doctrine of conversion and did not connect false ideas with this term, he would not call him a synergist. Attention was called to the fact that this was not a new declaration, but that statements to the same effect, and many of them, are to be found in publications of the Synodical Conference. Likewise Dr. Stelhorn was asked to state his views as to a theologian's duty in interpreting the Scriptures, which he consented to do in writing. At times the speakers used strong language against their opponents, but on the last day the sentiment prevailed that good results had already been attained and that a better understanding may be reached if another conference is held and the discussions are continued. You could read joy on all the faces when unanimously the resolution was passed to meet again in 1904. On motion of Dr. Stelhorn, Detroit, Mich., was chosen as the place of the next convention and the time was fixed for Wednesday after Easter. A committee was elected to meet before that time and to prepare a programme or fix the points to be discussed at the next meeting. The chairman of this committee is Dr. Hoenecke and the rest of the members are: Dr. Allwardt, Dr. Stelhorn, Prof. Aug. Pieper, Dr. F. Pieper, Prof. H. Stub, Prof. Beer, Prof. Aug. Graebner, Dr. Ernst of St. Paul, Minn., Rev. Geo. Fritschel, and Rev. Wischan, of Philadelphia. Besides, the arrangement committee is to appoint another man of the Iowa Synod and to see that every Synod is represented which takes part in this Conference. The same committee which was appointed in Watertown is to make the necessary arrangements for having a session in Detroit. The members are: Rev. J. Strasen, 1630 Brown St., Milwaukee, Wis., chairman; Rev. H. Doermann, Rev. Wenz, Rev. Jaeger, Rev. Grabau, Prof. Beer, Prof. Larsen, Dr. Nicum, Rev. H. Sieck, and Rev. Seifert, these representing eleven synods.

H. Sieck.

South Sodus, N. Y.—St. Mark's Evangelical Lutheran Church celebrated its first Mission festival on Sunday, Sept. 6th, with two services. In the morning the undersigned pointed out the great need, and the plain duty of Christians to bring the Balm of Gilead to wounded and dying souls, as shown in the story of the good Samaritan. Rev. Wm. M. Czamanske of West Henrietta, N. Y., preached in the evening. In the course of his sermon he depicted the sad condition of those without the saving knowledge of Jesus Christ and showed that the only way to help them and dispel their ignorance was to "Go into all the world and preach the gospel to every creature." The special offering for the Mission Treasury amounted to \$6.24. May God bless this Festival and show us all how we can do greater things in this work.

A. T. B.

On the 12th Sunday after Trinity, Calvary Church, Harrisburg, Pa., celebrated the third anniversary of the dedication of its church building. The morning sermon was preached by the pastor, the Rev. Edward Paar, the sermon in the evening by Pastor O. Kaiser. The congregation lately became self-supporting and made improvements in the building.

O. K.

The Rev. S. S. Keisler is preaching to about fifty souls at Fredericktown, Mo. A class of five is being catechised for confirmation. The people interested in this mission wish that a few additional Lutheran families might settle among them, there being good farm land at reasonable prices in their vicinity, and because this would help to complete a church organization.

T. D. B.

Concordia College, Milwaukee, has enrolled this year the largest number of pupils in

its history, namely 255. Of these, 82 entered this fall.

The United Norwegian church has come into the possession of two valuable pieces of property. From Pastor E. J. Homme, who died a few months ago, it received the new Orphans' Home and Home for the Aged, together with 120 acres of land, at Wittenberg, Wis., valued at \$40,000. The other gift is the Norwegian Lutheran Deaconess Home at Chicago, with which there is connected a fine new hospital. This piece of property is worth about \$55,000.

The Swedish Augustana Synod has organized an emigrant mission in Boston, Mass.

L.

One of the Western organs of the Protestant Episcopal Church boasts of the spread of high ritualism in that denomination during the last twenty years. It declares that during that time the number of churches, which have a confessional box, has increased from two or three to thirty; that there are nine places in Chicago alone where the "Holy Sacrifice of the Mass" is offered daily; and that the prayer of the Rosary is used by many Episcopalians. Very little seems to be needed to make these people Roman Catholics than the recognition of the pope's authority, and having swallowed the bait, they might as well swallow the hook also.

L.

A "Bible League" has been organized in the Methodist Episcopal Church with the avowed purpose of "driving out destructive higher criticism." Its president is Bishop Mallalieu, and the promoters hope to establish branches in every Methodist conference in the country.

R.

The order of Jesuits, the most deadly and withal the most insidious enemy of Protestant Christianity, is reported to number 15,231 members of whom 6,743 are priests, 4,542 students of philosophy, and 3,946 laymembers.

L.

In a paper read before the American Federation of Catholic Societies at Atlantic City, recently, the Rev. H. G. Gantz stated that out of two hundred and seventy thousand and Indians in the United States one hundred and six thousand are Catholics.

R.

Ever since the Doukhobor outbreak a year ago, when over 2,000 fanatics started off on a pilgrimage in search of Jesus, only to be called to a halt by the Canadian mounted police, run into a corral and bundled off to their homes in closely-guarded trains, the religious excitement has been smouldering in the far-away villages of the colony of this strange Russian sect.

Several times it has blazed forth in small crusades, but the presence of the police on guard and the growing influence of the more enlightened of the Doukhobors have prevented a repetition of a crusade of equal magnitude.

Several weeks ago a woman agitator named Sophia Sterboloff managed to secure a following in one of the settlements behind Swan river.

The men were away at work in the fields some miles from their homes, and in their absence she wrought up the women to such a pitch that they all discarded their clothing and prepared to follow her on a journey to Christ.

Word was sent to the men at work and they followed the women to bring them back. Words were of no avail and resort was had to force. The men used the whips they had for their horses and oxen, and the ranks of the women were soon broken and in homeward flight.—Ex.

At the new Nixon Theatre at present in course of construction at Pittsburg, Pa., the

formality of "laying a cornerstone" was enacted as follows:

DRAMATIS PERSONAE.

The Rev. W. F. Dawson, P. E., Great Principal.

The Rev. Lucius W. Shey, P. E., Great Assistant.

PROGRAM

Reading Ps. XXIV. The Rev. W. F. Dawson.

Prayer, The Rev. L. W. Shey.

What a travesty!

What a shame!

Luther would unquestionably say in tersely commenting on such blasphemies, "Pfui dich, Dawson; pfui dich, Shey!"

W. P. S.

ABROAD.

Another higher criticism bubble bursted! The "Lutheran World" reports:

"The peculiar theory of Prof. Schmiedel, in his article on the Gospels, published as part of the 'Encyclopædia Biblica,' has received a drastic exposure at the hands of Prof. Jannaris, the eminent Greek scholar, in an article in the current 'Contemporary Review.' Dr. Jannaris completely pricks the Schmiedel bubble regarding the Fourth Gospel, by showing that the passage from Eusebius, upon which the latter bases his opinion, has been incorrectly translated by him, and that Eusebius says the exact opposite of what is attributed to him. Of course, the foundation of the critical error concerning the Fourth Gospel is thus destroyed. It is, no doubt, most humiliating for one who has been lauded to the skies by an 'advanced' section of critics to be caught tripping in a simple matter of translation. It should be a greater humiliation for any man to reflect that he has tried to build up a system on so slender a basis as a stray sentence. Thus one by one the critical bubbles get punctured at the hands of competent scholars, all of which teaches us to be a little slow in accepting new opinions that are hostile to the Gospel. Airy notions can hardly pass muster in the long run for solid facts."

L.

The Christian World says: "Some time ago we made the statement that the Rev. R. J. Campbell, the successor of Dr. Parker, is a Universalist in his belief. The religious journals of the country lauded him to the skies as a new force in Christendom. That he is a Universalist is no longer a matter of doubt. The editor of The Universalist Leader sent the London preacher an article which claimed to set forth his views on Universalism, and asked him whether the article represented him properly. He received the following reply: 'Chicago, July 17, 1903, Frederick A. Bisbee, D. D., editor Universalist Leader, 30 West Street, Boston, Mass. Dear Sir: I regret not to have seen and answered your letter sooner. Allow me to thank you for it and to say that I believe you are quite right in everything you have said in the enclosed article, with the exception of your too kind estimate of my own work. Very sincerely yours, R. J. Campbell.' This seems to settle the matter. Unless proof to the contrary is adduced, we are forced to regard this rising London preacher as a Universalist in belief.—Presbyterian.

"Protestant pastors at work in Rome are writing to journals in England and in this country expressing their surprise and disappointment that Emperor William of Germany, President Roosevelt and other Protestant rulers were so sympathetic at the time of Pope Leo XIII's death, and that the tenor of Protestant comment in England and in this country has been so kindly. 'If this deference to popery is allowed to go on, where will it end? Is it not manifest that Protestantism has become effeminate?' asks Rev. William Burt, D. D., at the head of the Episcopal schools and missions of the Methodist Episcopal Church in Rome. Doubtless those who live nearer the Vatican see men and events from a different standpoint from those who

live in the United States, but the man who lives near by is as likely to err in his way as the man who is remote. For ourselves we have tried to take a broad, comparative view of recent events in Rome, taking into consideration facts that are modern as well as ancient, American as well as Italian, good as well as bad."

We sympathize with the Rev. Burt and others who are trying to counteract the work of Rome. We can imagine that the fulsome eulogies bestowed upon the late pope will help materially to make their work more difficult among those whom their American brethren sent them out to win. We hold that they have just cause for complaint. The remarks of the "Congregationalist" we allow to stand for the purpose of showing that American Christianity as represented in some quarters, is perfectly indifferent in such a matter even when the evil effects are pointed out. It is going to be large-hearted and liberal, when it pleases, no matter what the consequences may be.

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According to the Church Standard, the reign of the late Pope Leo, which the American press has called so brilliant, is not considered so by the Italian church, because "every year of Leo's pontificate was characterized by the loss of thousands to the church in Italy." According to this authority the Italian church is becoming more and more opposed to the enforcement of the rule of celibacy; besides which there is "an increasing opinion that confession ought to be made voluntary," since "one of the least evils" of the confessional "is where a bad or foolish priest endeavors to learn all family affairs, and then uses such knowledge to further his own comfort or schemes."

In Italy and other Catholic lands the people have a view of the papacy at close range, with the result that in those countries that church is steadily losing ground. In America "distance lends enchantment to the view," and the result is otherwise. But what the papacy has been in those lands which are now ridding themselves of its yoke, it will prove to be in this country when its hold upon the nation has been made sufficiently secure.—Review and Herald.

Hearth and Home.

A NEGLECTED TREASURE.

It is a distinct and serious loss to the intellectual capital of our time that so few young men and women are familiar with the phraseology of the Bible. To say nothing of the ethical and spiritual misfortune, the decline in ability to appreciate or to use biblical allusions makes literature poorer and less classic. How widespread the ignorance is few except teachers realize. Here are a few examples, collected from actual experience:

A class of eighteen-year-old girls in a large Boston school had never heard of Lot's wife, although they understood an allusion to Orpheus in the same connection. Another class of twenty girls were hopelessly confused as to the meaning of the words "Shekinah" and "shibboleth," with a vague idea that they were names of Old Testament characters. A class of boys and girls made no distinction between St. John the Apostle and John the Baptist, and could with difficulty be persuaded that they were actually two men. Not a member of another class could tell why Whittier called his poem on Daniel Webster "Ichabod." An instructor in a great univer-

sity, hearing some one remark of a certain man who was ignored where he had formerly been advanced, "Another king has arisen; who knows not Joseph," replied, "Brown's name isn't Joseph; it's Charles." Most striking and melancholy of all, a large elective class in Harvard University, in a recent recitation, had not one student who could explain an allusion to Calvary.

The alarming feature in all these cases is that among considerable numbers of young men and women there should not be even one who has the knowledge which every schoolboy of two generations ago had. The loss of the wealth of allusion contained in the Bible is a calamity far worse than would be the loss of the Greek or Roman classics. It is like the closing of a great, beautiful region, open for centuries for the delight of humanity, and abandoned because of sheer indifference to its beauties.

The British and Foreign Bible Society celebrated recently its centenary in London. It reported an amazing body of work during the past hundred years. It has circulated one hundred and eighty millions of copies of the Bible or parts of the Bible. It has secured translations of the Bible into nearly four hundred languages. Over against those achievements, it reported that there are still in the world four hundred and fifty millions of people who have never yet had the chance to read the Bible in the only language that they can understand.

To the task of enlightening them, the society, or at least the Christian world, must add the even more difficult work of inspiring the coming generation of English-speaking boys and girls to a reverent and persistent reading of the Bible. The reading which shall justify itself by its influence upon both mind and conduct must result in the student's knowing the Bible, to use a fine old-fashioned phrase, "by heart."—Youth's Companion.

✱ ✱ ✱

THE MOTHER'S MISSION.

Every mother has an important mission, but some mothers have a very difficult mission. Should these lines fall under the eye of some good woman who has an unbelieving, scoffing husband, she may find suggestion and hope in the following selection:

There were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers bitter as himself were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs.

Long accomplished her difficult task—by what means she neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked her to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Savior had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."

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VALUE OF KIND WORDS.

A man came one day to Lord Shaftesbury, bringing a note from the governor of Manchester jail, saying that the bearer was absolutely incorrigible, and had spent twenty years of his life in prison. Lord Shaftesbury talked kindly to the man, and found certain marks of humanity left in him, and he said: "John Spiers, shall I make a man of you?" "Yer can try, but yer can't do it," was the discouraging reply; "though I'll try to." Lord Shaftesbury placed him in a reformatory for men, where the discipline was severe, but good, and in three days' time went again to see his protegee, asking: "Shall we go through with it and save you?" "If yer can," was the answer this time; and Lord Shaftesbury placed his hand lovingly on the poor fellow's shoulder, saying, "By God's help we will," and by the conversation that followed John Spiers was completely broken down. Two years after he was met by a friend of Lord Shaftesbury's, clad in good clothing, and filling a trusted, honored situation. "Ah!" he said, "it was all the earl's kind words did it. That was new. Why I've never had a kind word or a loving look given to me in my life before, or I might have acted very differently."

Miscellaneous.

CHILDREN'S DAY AND REFORMATION FESTIVAL.

Our Sunday-schools will observe Reformation Festival by holding Children's Day exercises on November 1st. or 8th.

As it has done in past years, so now again the Mission Board comes to our congregations asking that offerings be gathered on this day for our mission and church extension work. Considerable interest has been shown by our Sunday-schools in this work, in the past. The need is now greater. The contributions must therefore be larger. The Lord is giving us more work to do. Are we ready and willing to do it? The Mission Board will send envelopes to our Sunday-schools for this collection, without cost. Send your order to the Publication Office, Pittsburgh.

The Sunday-school Literature Committee has prepared an excellent and elaborate program for this festival, announcement of which you will find in another column of this issue. Since this program is more expensive than those published heretofore and distributed gratis, the Board suggests that our Sunday-schools pay half price for the programs ordered, and thereby relieving the

mission treasury to some extent. This, however, is only a request. If desired, the programs will be sent gratis as heretofore.

Wm. H. Dale, Secy. Miss. Board.

ACKNOWLEDGEMENTS.

Received with thanks from the Ladies' Aid and Sewing Society of Grace Church, Cleveland, O., Pastor Eckhardt, Twenty Dollars for student, A. T.

Geo. A. Romoser.

Conover, N. C.

Received of J. M. Sias, through Prof. H. B. Hemmeter, ten dollars for College repairs.

C. A. Weiss.

Conover, N. C., Sept. 16, 1903.

CHANGE OF ADDRESS.

Rev. John Schiller,
911 Cauldwell Ave.,
New York City.

The Reviewer.

CHURCH GOING, by William Dallmann. Third Edition, Revised. American Lutheran Publication Board, Pittsburg, Pa. Price, 5c, 50c a dozen, \$3.50 a hundred.

This is the sixth thousand of "Church Going" that has been printed. We feel sure that the four thousand or more purchasers of the pamphlet have been benefited by its perusal. Those who know its value can do good service by seeing that it is brought to the notice of those who might likewise be edified by it.

DIE GRUNDDIFFERENZ IN DER LEHRE VON DER BEKEHRUNG UND GNADENWAHL. Concordia Publishing House, St. Louis, Mo. Price 25c, \$2.40 a dozen.

This is the paper read by Professor Pieper before a free conference of Lutherans at Watertown, Wis., last April. The author shows conclusively that there was and is a real difference with regard to the doctrines of conversion and election as taught in various branches of the Lutheran Church. He presents the Scripture proof and the necessary passages from our Confessions to show who is right and who is wrong in his views. If laymen want to learn more of this controversy, they will find all that they need in this pamphlet, presented in such a way that they need not offer the excuse of being unable to understand.

The spirit of unity and unionism is in the air nowadays, and no doubt there are Lutherans who hope for a grand reunion of the various branches of their Church as a result of conferences like these. We all desire unity, but there is a caution that we must observe. Professor Pieper has added to his address an appeal to American Lutherans. In it he shows that we should work for true unity, by facing and removing our differences not by ignoring and covering them up. He also asks that Missouri be no longer judged by the writings of her opponents, but by her own publications in such matters as the one which is now again being agitated. Another free conference has just been held in Milwaukee; our readers can see from this issue what progress was made.

W.

38. SYNODALBERICHT DES OESTLICHEN DISTRICTS. Price 20 cents. Concordia Publishing House, St. Louis, Mo.

Contains a timely doctrinal paper on the Person and Work of Christ.

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MY COMFORT.

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without the rest?
'Tis better to unlock the day,
And as the hours swing open, say,
"Thy will be best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel His hand, I hear Him say,
"My help is sure."

I can not read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough. This covers all my want,
And so I rest.
For what I can not, He can see,
And in His care I sure shall be
Forever blest.

Editorials.

When the Savior says of His heavenly Father, "The Father hath not left me alone, for I do always those things that please Him," He speaks a truth to which Christians do not pay enough attention. If we live and work according to the will of God, we may rest assured that God is with us. Every good gift is vouchsafed to those who are obedient and submissive. It is only the rebel with whom God will not walk.

★

If we trust to our senses to tell us of Christ, they can only say that He is absent; but if we ask faith, it invariably speaks to us of a Christ, who is present. This should teach us a lesson. When we think of Christ as afar off, unmindful of our woes or joys, we are trusting too much to our senses. This, in turn, often reacts upon our faith, which becomes weak and wavering. Therefore we ought to learn to look upon Christ as present now and at all times. One to whom we can go at once with our burdens and perplexities.

★

Hand in hand with the prosperity of our country in general there goes a greater degree of prosperity and comfort for the individual. There is no doubt that even the poorer classes are enjoying more of the good things of this earth than at some former times.

This in itself is not wrong, but there is great danger that, to secure creature comforts, men will sacrifice other things which they ought not to neglect. To imagine that a little ready money, or a competency, or wealth, can in themselves produce true happiness, is a sad mistake. And to think that poverty in itself means unhappiness, is no less a mistake. But this is the view which a great many hold and express. It is all because they do not believe that "Godliness with contentment is great gain." Mr. Carnegie said some years since: "There is more happiness, more satisfaction and a truer life, and more obtained from life, in the cottages of the poor than in the palaces of the rich." We do not mean to make a virtue of poverty, or a vice of riches, but merely desire to point out that riches tempt us to forget God. It is an actual fact that many of our people have fallen into this very snare.

Dr. Amory H. Bradford, the moderator of the National Association of Congregational Churches, has recently been saying that though the Bible were taken from us piecemeal, we should not greatly suffer in our religious needs, because we would still have left what is far better, our "Christian experience."

It is difficult to see how there could be any "Christian experience" without Christianity. For that is what Dr. Bradford's statement amounts to. Christianity cannot exist without the Bible; for the Bible is the source of all Christian knowledge and life. We cannot know the true God nor the true religion without the revelation we have of both in the divine Word. It alone is "the light that shineth in a dark place;" extinguish this light, and we would again be plunged into the darkness of heathendom in which our forefathers groped. What, then, would become of that boasted "Christian experience," or as the modern theologians of Germany style it, "the Christian self-consciousness?" There would be none and could be none. All this modern rant about Christianity without the Bible is merely another snare of the devil with which to catch the unwary. It is flattering to the self-righteous heart of man to be told that it has the fountain of Christianity within itself. But it is one of the most wicked falsehoods that the father of lies ever invented.

Of course there is still another side to this question. "Christian experience," even where it exists, is a very unsafe guide in spiritual matters. To trust in your "Christian experience" and ground your faith upon it would be like building your house upon sand—there would be no foundation to it. For one day the "experience" is of one kind, and another day of another kind. Now your "experience" makes you feel a happy and confident that you are a child of God, and then again it would lead you to believe that you are a cast-away. In times of prosperity and happiness, when the sun shines brightly overhead, your heart will feel like leaping out of your bosom; but when the clouds of adversity gather thick and dark, then it would sink to the ground. Indeed there is nothing so fickle as the human heart, nothing so unreliable as "Christian experience." Woe us, if it were the guide we had to follow in spiritual matters. But thank God! it is not. We have a better guide, we have "a more sure word of prophecy," we have the Word of our God, which shall stand though heaven and earth pass away. It is as unchangeable as God Himself, its promises are the same at all times, upon it we can build our faith in times of despondency as well as in times of buoyancy. Let us cling to it; it will guide us safely through all the shoals and cliffs of the storm-tossed ocean of life and land us safely in the haven of eternal rest.

★

Says "Harper's Weekly":

"There is ground for thinking that the disposition of civilized mankind to desire the upholding of Catholicism as a force conducive to the commonweal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet-anchor of society."

There is, no doubt, a good deal of truth in this. "Civilized mankind," even the greater portion of Protestant Christendom, no longer recognize what a bitter and inveterate foe Catholicism is, not only to Protestantism, but also to the "commonweal." And all this, too, in spite of the object-lesson furnished by Catholic Spain, Cuba, South America, etc. The more it behooves us Lutherans, who have not yet stricken from our creed the tenet that the Pope is the anti-Christ, to expose the dan-

gerous character of the papacy. God pity our country if Rome ever becomes its "sheet-anchor of society." That will be the end not only of our religious, but also of our civil liberty. That will mean ignorance, poverty and bigotry. May the day never come!

★

The teaching of Holy Writ that the woman is subject to her husband is a veritable eye-sore to the "enlightened" and "advanced" editor of the "Independent," wherefore he ever and anon feels called upon to denounce this teaching. Here is his latest tirade on the subject:

"A Vermont girl the other day refused to be married by her rector because he would not consent to leave out the word 'obey' from the promise in his marriage service. But why should the fact be published? There have been thousands of such cases, and the retention of the word is a relic of barbarism, fit for Unexplored Africa. It is already omitted in all sensible services."

The apostle Paul, nay, Allwise God Himself, is here branded as a barbarian, fit only for Unexplored Africa! It is difficult to imagine a more wicked blasphemy than this! But that is where higher criticism of the Bible leads people to. We admire the Vermont rector, who had the courage to stand up for a Biblical principle. May God give us many men of that calibre in these days in which true Biblical Christianity is at such a high premium. L.

During the Commencement at Yale University last June, the Honorable Andrew D. White, late Ambassador to Germany, in an address on education and public life, recommended the establishment at our foremost institutions of learning, of professorships in comparative legislation, comparative administration, international law, history of civilization and history of the United States. Mr. White made these recommendations in answer to a question by Mr. Carnegie some time ago, as to the best use a rich man could make of his money, the purpose, of course, being to serve man, and thereby the State, in the best and most effective way.

The proposition of Dr. White has been largely discussed and the question has been raised even by the secular press, whether men can be educated to be honest, honesty being admittedly a rare quality among men considered as citizens, especially as office holders. So the "Hartford Times" said:

"Although what Mr. White proposes is admirable in itself, there remains the doubt whether it does after all get at the root of the evil it is intended to remedy. . . . A popular government rests on the honest and intelligent use of the power of the individual voter. It is more important that he should be honest in his voting than that he should be honest, but is it possible to make him both? Proper training in childhood is the means to that end, and the way to provide this in an effective form, a form that will really and per-

manently affect children of parents who care nothing about it, is the great problem. The giving of the right early training may develop a sense of political morality. Every child should have it at home, but it is perfectly well known that great numbers do not have it. On the other hand, extensive learning does not tend necessarily to promote civic virtue. Some of the most unscrupulous of the large politicians are as well equipped with political learning as if they had completed with honor all the five courses Mr. White suggests."

The New York "Evening Post," discussing the same point, said that if a man "can be equipped with knowledge of this kind much will be gained, but unfortunately not all. How shall he be prepared to meet the shocks of political battles, or moral temptations in the political field? And if he stands sturdily before the one and resists the other, how shall he be sustained and upheld? We need men trained to efficient public service, but far more do we need a trained, devoted citizenship."

Reviewing these statements the "Christian Statesman" remarks:

"We would not disparage the value of such special training as Mr White suggests. His proposed courses open a noble field for investigation and would greatly help to qualify men for the tasks of law-making and administration. The country suffers much from the work of ignorant and untrained men in public station, but immeasurably greater are the evils due to the presence of unscrupulous and unprincipled men. The evils which degrade and pollute our politics are moral evils. It is not well-meaning, incompetent men who do us harm, but smart men who are 'for their own pockets all the time' or for other equally unworthy ends, and who are altogether reckless as to the means by which those ends may be attained. The way to counteract this evil is to teach positively, directly, strenuously, the Commandments of God and the certain consequences to men and nations of disobedience, and so train up to these Commandments, a generation of citizens who will not elect bad men to office, and who, when elected themselves, will be incorruptible."

It is, of course, not necessary for the "Witness" extensively to declare itself on this matter. Its position is long and well known. To the "Statesman," however, we would say that when it proposes, as it does, to remedy matters by the introduction of the Bible into the public schools, it proposes not only a constitutional but also a Biblical wrong. So long as the terms Church and State are not synonymous, the Bible is no more the nation's than it is the world's. Only then when Church and State shall have been so welded into one as to be identical, only then will the Bible as such, belong to the State or nation as such. As long, however, as Church and State are different quantities, the Bible does not belong to the State but to the Church.

The only way in which those who believe in the Bible as the agency to

make good citizens (and we do), can legitimately and successfully aid the State, is by teaching, respectively preaching, on their part, that which they know and believe. Let the Church do this, let her teach young and old, not only about the Bible but *The Bible*, its great and saving truths, and she will prove herself to be the leavening, civilizing, refining power that she has ever been in the world. What a host of people, though indeed not all, even to-day belong to, or are within reach of the Church! If only these are made good citizens, the State will not be in danger, much less in want of defenders. H.

Moreover, aside from the principle involved in the introducing of the Bible, and eventually of religious teaching into the public schools, we fight this movement because we know pretty well what the nature of such teaching would be, should it ever gain entrance into our public schools. A symposium of such teaching is presented by the recently printed "Proceedings of the First Convention of the Religious Education Association." Dr. Harper prophesied that "a great text-book will have been given to the world when the proceedings of this convention have been published." As said, the book has now appeared and may be examined. Says the "Presbyterian":

"Our first question of interest in this movement is as to its avowed purpose. The Constitution states this to be 'To promote religious and moral education,' and it further states that the Council 'shall have for its object to reach and disseminate correct thinking on all general subjects relating to religious and moral education.' These statements might suffice if they were followed with any others defining education, religious and moral, or giving an intimation as to what constituted 'correct thinking' on these subjects. We have failed to discover any clue to an official definition of these words. That such definitions are absolutely essential will scarcely be denied; that they are not supplied is the great outstanding feature of this whole movement. The general index is full of references to education, religion, Sunday-Schools, etc., but we look in vain for any reference to faith, repentance, the new birth, heaven, hell, Jesus Christ, or even the name of God. It is assuredly a very moderate statement that a volume of four hundred and twenty-two pages on religious education should have found some place in its extended index of subjects for God."

The paper of President Rhees was regarded as one of the ablest and most brilliant productions of the convention. Professor Rhees tells us that the "modern" study of the Bible "has affected a recedence of emphasis on theories of inspiration behind the recognition of what we may call the fact of inspiration." He adds "by the fact of inspiration I mean the recognition that in the Bible the human spirit finds stimulant and instruction for those deeper movements of the soul which we call religion." "The Bible is the natural text-

book for such study of religion . . . because it furnishes the mind with the facts of the religious development of the people from whom we have our heritage, through whom there have come civilized humanity, the highest reach of the religious life and the finest culture of the spirit which we have attained. We are dealing with the highest development of religion when we study the Bible."

Prof. Starbuck adds:

"The Bible is a product of world-development and a record of race-history. Its value is in leading people to feel the movement of the Spirit—the even flow, the strife, pain, and victory—of a devout people, and to awaken in those of the present time the same stirring of soul and struggle of victory as there set forth in bold perspective." "Teach the Bible, to be sure, and such particular parts of it as will fit the child's needs; but use it as a means and not as an end. Teach whatever is the best food now for the pupil's good. . . . In youth the end may be reached by the stirring poems of Matthew Arnold and Browning, or essays of Emerson and Carlyle, or novels of George Elliot, as well as by the literature of the Bible."

Professor Sanders, the president of the association, writes an article in the "Review of Reviews" in order to enlist popular support for the movement. In defining what is meant by courses of Bible study, Professor Sanders refers to the courses given in Yale, and says:

"Such courses are absolutely without sectarian value, and are followed with enthusiasm by students of every shade of religious belief and of every form of historic faith. The Protestant, Romanist, Jew, Greek, or barbarian can find common historical ground in the class-room of an instructor trained in modern methods."

Such is the religious instruction that this movement is making for. We would ask, Why should any one want to exchange any other form of heathenism for this new-fangled type? R.

Contributions.

LUTHER'S PREFACE TO THE PSALTER, WRITTEN

A. D. 1531.

The Psalter has been lauded and loved by many holy fathers above the other books of the Scripture, and, indeed, the work itself doth sufficiently praise its author. Nevertheless, we also must utter praise and thanks for it.

In past years there was handed about almost nothing but a multitude of legends of saints, passionals, lives of saints; and the world was so filled with them, that the Psalter lay under the seat, and in such great darkness, that not one Psalm was rightly understood; nevertheless, it shed abroad such an excellent precious fragrance that all pious hearts drew devotion and power even from the unknown words, and the Book was therefore dear to them.

For my part, I think that a finer book of lives and legends of the saints has never appeared in the earth, nor ever

can appear, than the Psalter. For if one were to desire that out of all the lives, legends and histories, the best were picked out and brought together and set forth to the best advantage; why, the book thus produced would be just the Psalter we now have. For here we find, not what one or two saints only have done, but what the Head himself of all the saints has done, and what all the saints still do; how they are affected towards God, towards friends and towards foes; how they bear themselves and act in every sort of peril and tribulation—and all this, besides the divine wholesome doctrines and precepts of all sorts to be found in it.

But above all, there is this excellent quality and virtue in the Psalter, that whereas other books prate much about the deeds of the saints, but say very little about their words, the Psalter is the very paragon of books, yielding a most sweet fragrance to the reader; since it relates not only the deeds of the saints, but also their words—how they spake and prayed to God, and do yet speak and pray, insomuch that the other legends and lives, in comparison with it, hold forth to us mere dumb saints, whereas the Psalter sets before us right valiant, living saints.

Moreover, it is not the poor everyday words of the saints that the Psalter expresses, but their very best words, spoken by them, in deepest earnestness to God himself, in matters of utmost moment. Thus it lays open to us not only what they say about their works, but their very heart and the inmost treasure of their souls, so that we can spy the bottom and spring of their words and works—that is to say, their heart—what manner of thoughts they had, how their heart did bear itself, in every sort of business, peril and extremity. This is what neither has done nor can be done by the legends and lives of the saints which boast of nothing but their works and miracles. For I cannot know how a man's heart is affected, although I should see or hear tell of ever so many excellent works he has done.

And as I had much rather hear a saint speak than behold his works; even so would I yet much rather spy his heart and the treasure in his soul, than hear his words. And this the Psalter enables us to do most plentifully with respect to all the saints; so that we can be certain as to how their hearts were affected, and what was the tenor of their words, both towards God and man.

For the human heart is like a ship on a wild sea tossed by the four winds of heaven. Here it is smitten with anxiety and the dread of future destruction; there it is driven with dismay and sadness by reason of present evils. Now, there is a soft breath of hope and presumption of future welfare; again, there is a breeze of security and gladness in present possessions.

Now, winds like these make a man earnest in his words, make him open his heart and utter his secrets. For one who is shut up in fear and necessity will discourse of calamity very differ-

ently than one who swims in gladness; and one who swims in gladness will discourse and sing of gladness very differently than one who is shut up in fear. It does not come from the heart, as the saying is, when a mourner laughs and a frolicker weeps; that is, the bottom of his heart is not uncovered nor utters itself at all.

What is the Psalter, for the most part, but such earnest discourse in all manner of such winds? Where are finer words of gladness than in the Psalms of Praise and Thanksgiving? There thou lookest into the hearts of all the saints as into fair and pleasant gardens, yea, as into the heavens, and seest what fine, hearty, pleasant flowers spring up therein, in all manner of fair gladsome thoughts of God and his benefits. And again, where wilt thou find deeper, more plaintive, more sorrowful words of grief than in the Psalms of Complaint? There thou lookest again into the hearts of all the saints, as into death, yea, as into hell. How they are filled with darkness and gloom by reason of the wrath of God! So, also, when they discourse of fear and hope, they use such words, that no painter could so portray, nor any Cicero or orator could so express the fear or hope.

And, as I said, the best of all is, that these words of theirs are spoken before God and unto God, which puts double earnestness and life into the words. For words that are spoken only before men in such matters, do not come so mightily from the heart; are not such burning, living, piercing words. Hence also it comes to pass that the Psalter is the Book of all the Saints, and every one, whatsoever his case may be, finds therein Psalms and words which suit his case so perfectly that they might seem to have been set down solely for his sake; in such sort that anything better he can neither make for himself, nor discover, nor desire. One good effect of which, moreover, is that if a man take pleasure in the words here set forth and find them suit his case, he is assured he is in the communion of the saints, and that all the saints fared just as he fares, for they and he sing all one song together; particularly, if he can utter them before God even as they did; which must be done in faith, for an ungodly man relishes them not.

Finally, in the Psalter we find such safety and such well-assured guidance that in it we can without danger follow all the saints. For other examplars and legends of dumb saints bring forward works which it is impossible to imitate, and many more works do they bring forward which it would be dangerous to imitate, and which commonly engender sects and parties seducing and withdrawing men from the communion of the saints. But the Psalter protecteth thee from parties and keepeth thee in the communion of the saints: for it teacheth thee how thou mayest, in gladness, and fear, and hope, and sorrow, cherish the same temper and speak the same words, as all the saints have cherished and spoken.

To sum up, wouldest thou see the Holy Christian Church portrayed in living form and color, as it were in miniature? Open the Psalter. Thus thou shalt have before thee a fine, bright, spotless mirror, that will show thee what kind of thing Christianity is. Yea, thou shalt therein find thine own self, and the right "know thyself;" God himself also and all his creatures.

(Copied verbatim from the first volume of Standard Edition of Luther's Works in English.)

F. KUEGELE.

✱ ✱ ✱

THE LORD'S SUPPER.

II.

Some of the Most Important Names by Which the Lord's Supper is Usually Called.

In discoursing on the Lord's Supper, it will be proper, and I hope very profitable, to take some notice of the most important names by which it is usually called and known.

1. It is called *the Lord's Supper*. This is the name we commonly give it, and very properly, for so the Scripture calls it, 1 Cor. 11:20. *First*, it is a *supper*. A supper is a stated meal for the *body*; this is a supper, a meal for the *soul*, which stands in as much need of its daily nourishment as the body does. It is called a supper, because it was instituted in the evening and at the close of the passover-supper, when the *paschal lamb* had been eaten, which was a type or figure of the true Lamb of God, who was to die for the sins of the whole human race. To this St. Paul refers, saying: "For even Christ our Passover is sacrificed for us." *Secondly*, it is the *Lord's Supper*. (1 Cor. 11:23 ff.) Justly is it called the Lord's Supper; for it was first instituted by our Lord Jesus Christ, as the holy Evangelists, Matthew, Mark, Luke, and St. Paul, write. He is the Author of it. He sends the invitation. He makes the provision: *His body and blood*. In it we feed upon Christ, for He is the bread of life. In it "Christ sups with us, and we with Him."

2. It is called *the Sacrament of the Altar*. This is a name we very frequently give it, and very properly do we call it so. *First*, we call it a *Sacrament*; that is a sign, a mystery, and an oath.

(a) *It is a sign*, an outward and visible sign of an inward and invisible grace; or more particularly, a Sacrament is "a sacred act ordained of God, wherein God by certain external means, connected with His word, offers, conveys and seals unto men the grace which Christ has earned" by His bitter sufferings and death. A Sacrament is a visible sign, because the matter and form are words and actions which are seen and perceived by our senses; but it is a sign of invisible grace, because grace is not perceived by our senses, but by divine faith.

(b) *It is a mystery*; that is, a sacred or holy thing or object that lies hidden. A Sacrament is a profound secret, something which is wholly *beyond human comprehension*; and thus the Lord's

Supper, which secretly works salvation in our souls, may be properly called a Sacrament, a mystery. Yea, the Lord's Supper is a mystery, since it is far beyond human comprehension, how the true body and blood of Christ can be present in, with, and under the bread and wine, and received by every one who partakes of it. St. Paul properly calls it *the mystery of God*. (1 Cor. 4, 1.)

(c) It is an oath. That is, the ancient signification of the word Sacrament. Therefore, to take the Sacrament is to take an oath, a solemn oath, by which we bind our souls unto the Lord. It is an oath of allegiance to the Lord Jesus, by which every one who partakes of the holy Sacrament engages himself to be Christ's loving and dutiful subject, acknowledging Him to be his rightful Lord and God. An oath is a solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance, and renounces his favor if the declaration is false; or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. And something of that kind there is in the Sacrament of the Altar, for if we continue in sin while we pretend to covenant with God, "we eat and drink judgment to ourselves," as St. Paul declares. Let us, therefore, respect, yea, fear this oath; not fear to take it, for it is our duty, with all possible solemnity, to bind ourselves to the Lord Jesus Christ, but we should fear to break this solemn oath, for oaths are not to be trifled with. Let us make a serious matter of this oath, to which God is a witness. Secondly, we call it the Sacrament of the *Altar*. By the word altar, we mean the table upon which ancient Christians offered their gifts, of which such were set apart as were necessary for the celebration of the Lord's Supper, while the rest were used for the support of the ministers and for the benefit of the poor. We use altars in celebrating the Lord's Supper, and we do this because Christ has not forbidden altars, nor has he commanded the use of tables.

3. It is called *the Holy Communion*, and very fitly do we call it so; for, in the first place, in the Lord's Supper we have communion, i. e., fellowship with Christ our dear Savior, and He with us. Christ, our dear Savior, here manifests His divine love to us, and we tender Him the grateful returns of love and esteem. A kind and loving communion between Christ and our souls is kept in this holy ordinance. Christ, by His Word, abides in us; we by faith and love abide in Him. "He sups with us and we with Him." Christ's love to His own was the source of the institution of the Lord's Supper. In it Christ wished to establish unto His own the sublimest monument of His love to, and his communion with us. Let us, therefore, frequently and cheerfully partake of the Lord's Supper! But, in the second place, in the Lord's Supper we have the most intimate communion with our fellow-Christians. As St. Paul says: "For we being many are

one bread and one body; for we are all partakers of that one bread." All true Christians, who partake of the holy communion, though they are many, that is, though they are numerous, yet, as a vast number of creatures make one world, just as many distinct and separate grains of wheat, when ground together make one loaf of bread, or just as many clusters of grapes and many little berries, each distinct and separate, when pressed together form one wine; thus it is with the true Christians who partake of the Holy Communion—they all become one bread, one body and one spirit, as it were one man, one individual person. For, inasmuch as the communicants do not parcel out Christ's body and blood among themselves, each receiving a portion of the body and blood of Christ, but one and the same entire body, and one and the same entire blood, they are thereby more intimately united and knit together than are body and soul. They are of one heart and of one soul. And, therefore, we fitly call the Lord's Supper the Holy Communion!

4. We finally call it *the Holy Eucharist*, that is, *thanksgiving*. The Lord's Supper is so called,

(a) Because Christ Himself in the solemn institution of it gave thanks. Christ took the bread and gave thanks. After the same manner also he took the cup and gave thanks. Though Christ our dear Savior when He instituted the Holy Eucharist, had a full and perfect knowledge of all his bitter sufferings and shameful death, yet he was not thereby indisposed for thanksgiving.

(b) It is called Eucharist because we, in the administration of and also in the participation in it, do and must give thanks likewise. The Lord's Supper is an ordinance of thanksgiving appointed for the joyful celebration of Christ's praise. This is done in the Lutheran Church by singing and by devoutly repeating the Lord's Prayer and Christ's Words of Institution. The sacrifice of atonement Christ Himself offered once for all, and it must not, it cannot be repeated, but the sacrifices of thanksgiving Christians must offer daily, that is, "the fruit of our lips, giving thanks to His name."

Come, therefore, and let us sing unto the Lord. "Praise ye the Lord. O give thanks unto the Lord, for He is good, for His mercy endureth for ever. Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord."

J. C. AMBACHER.

Church News and Comment.

AT HOME.

The New York English Lutheran Conference has begun the publishing of a local parish paper, called "The New York Lutheran," a monthly of eight pages. Some of the objects of this paper, the editor states, are "to create a feeling of belonging together, especially among the younger members," and "to print church news of merely local interest."

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On the evening of the 24th of September there assembled in the Church of the Redeemer, Wm. Dallmann, pastor, a

large gathering of young people from our churches in New York and vicinity. The call for this meeting had been issued by our local English conference. Our conference has long deplored the fact that the young people of our many churches in this vicinity knew but little of one another and, realizing that in unity there is strength, decided to issue a call, which would bring them together. The first meeting is now past history.

The meeting was opened with the singing of a hymn. Pastor Schiller read the Scripture lesson, the undersigned spoke the opening prayer. Pastor Dallmann, in the name of the conference and his own young people's society, which had looked after the arrangements for this meeting, greeted the assemblage in a few words and extended unto all a hearty welcome. Luther's battle hymn, "A mighty Fortress is our God," was then sung. Pastor Fritz, in a well written and highly interesting paper, spoke on "The Object of the Meeting," to promote a feeling of belonging together and also to arouse a more lively interest in the work of our Lutheran church. Pastor Braeuer read a paper on "The Numerical Strength of the Lutheran Church." This paper was also very interesting. Many, for the first time in their life, heard the highly interesting news that the Lutheran church forms the largest Protestant denomination in the world. There are 140,000,000 Protestants in the world. Of this number our Church counts 70,000,000.

General discussion, participated in by all present, followed the reading of the papers. All present were heartily in favor of holding another such meeting in the near future. It was resolved to meet on the 29th of October, at Immanuel Lutheran Church, Wm. Schoenfeld, pastor. Pastor Schoenfeld was requested to read a paper on "The Relation of the L. Y. P. S. to the Pastor and the Congregation." Pastor Schiller was requested to read a paper, subject left to his own judgment.

Pastor Dallman was elected chairman of the meeting and the undersigned secretary. This first meeting was voted a success by all present. We hope that the next meeting will prove a still greater success.

R. P. Oehlschlaeger, Secretary.

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Immanuel Congregation, Charlottesville, Va., celebrated a mission festival on Sept. 20, with preaching in morning and afternoon by the undersigned. The attendance was excellent and the courage of the little band was strengthened by the consideration of the grand theme of missions. It was a great joy to see the blessed effects of a parochial school here. With great labor and pains this school was maintained but the thorough knowledge and understanding of Scriptural truths shown by the seven confirmation pupils was remarkable and an inspiration to all who are laboring for the Christian school for Christian children. As was fitting a part of the collection was sent to the Parochial School Extension Fund.

E. T. C.

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Humberstone, Ont., Can. The German Lutheran Congregation which the Rev. H. A. A. Dorn serves out in the country, celebrated a mission festival on Sunday, Sept. 27th. The Rev. Theo. J. A. Huegll preached in English and the Rev. Dorn, pastor of the church, followed with an address in German. It was a very large gathering of people who had come from far and near to attend this festival. This congregation is one of the oldest landmarks of Lutheranism in Canada, one of the oldest congregations of the Missouri Synod and one of those congregations which passed through the fire of the Grabau controversy. "Peace be within thy walls and prosperity within thy palaces—O Jerusalem."

Theo. J. A. H.

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The Quincy (Ills.) Pastoral conference of the German Missouri Synod has decided to publish an English monthly. The name of the new paper is "The Lutheran Clarion," and its purpose is thus stated by the editor in the foreword: "As a trumpet or horn is blown to call people together, so this paper

desires to aid in bringing people to church. The path is not wholly untrodden. The Warsaw 'Lutheran,' the 'Kirchenglocke,' and 'Stadtmissionar' are papers similar in scope to what the 'Clarion' wishes to be, and the splendid results accomplished by them inspire us with strong hope of success. There is, however, to our knowledge, no English publication within the pale of our church which has for its chief purpose the explanation, illustration, enforcement, etc., of the words: 'Thou shalt sanctify the holy day.'"

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On September 8 the Wisconsin Synod celebrated the twenty-fifth anniversary of its theological seminary and at the same time that of the director of the institution, Prof. Adolph Hoenecke. Every seat in the roomy chapel was taken, special seats having been reserved for a number of professors and pastors from the various synods belonging to the Synodical Conference. The Missouri Synod was represented by Professors F. Pieper, A. Graebner, R. Pieper, J. Herzer and M. Albrecht; the Wisconsin Synod by Professors Hoenecke, J. Koehler, A. Pieper, A. Ernst, Pastors J. Bading, Phil. v. Rohr and R. Adelberg; The Minnesota Synod by its president, Pastor Ch. Gausewitz; The Michigan District Synod by Pastor A. Moussa; finally our brethren of the Norwegian Synod by Professors L. Larsen and H. G. Stub. The festival address was made by Pastor Gausewitz, of St. Paul. Basing his remarks on Matth. 16, 15-19, he pointed out that there was good reason for joy on this day, since the school had for 25 years been a seminary a nursery of true theology. He expanded his theme by showing what this theology is, and concluded with the wish that God might be with the seminary in the days to come as in the past. As a token of love and esteem Prof. Hoenecke was presented by his former students with a valuable theological work and a fine watch.

But this was not all. In connection with the celebration, Northwestern University, of the Watertown, Wis., had decided to confer the title of Doctor of Divinity upon two of the prominent men present, namely upon Professor A. Hoenecke, of its own seminary, and upon Prof. F. Pieper, St. Louis, Mo., Prof. A. Ernst, in the name of the University, made this fact known unto the assembly and at the same time handed to the two men the documents in which were set forth the fact of, and the reason for, their being thus honored.

Both responded, with appropriate words, in Latin. Doctor F. Pieper then announced that the faculty of the theological seminary at St. Louis had also conferred the same title upon Dr. Hoenecke. Dr. Hoenecke once more responded in Latin. Short addresses were finally made by the other clergymen present. In the evening another festival service was held in Pastor Bading's church. Praeses Phil. v. Rohr preached the sermon. Dr. Hoenecke was remembered also by his former congregation in Milwaukee. After this service an informal social gathering was held in a large hall. During the repast that was served, several toasts were responded to. Our Praeses Gausewitz spoke on the theme: Our Seminary; Prof. Koehler: the man whose anniversary we celebrate today; Prof. Ernst: our Doctors; Dr. Hoenecke: our Lutheran Church; Dr. Pieper: the General Synod of Wisconsin, Minnesota, and Michigan; of Wisconsin, our native land; Pastor A. Prof. A. Pieper: our guests; Prof. A. Graebner: old Hoyer: our guests; Prof. A. Graebner: old times in the seminary.

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Another Lutheran Synod, that of Nova Scotia, was organized at Lunenburg, N. S., the past summer. It will join the General Council. The new synod numbers six pastors and 2500 communicants.

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Deaconess Work.—The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, Philadelphia, reports 75 members of the sisterhood, 50 of whom are consecrated deaconesses. Its department of

work comprise an Old People's Home, a Children's Hospital, a Girls' School, and a Christian Kindergarten—all within the motherhouse itself; and outstations at the German Hospital, the hospital at Easton, St. John's General Hospital and St. John's Home for Old People at Allegheny, three German congregations in Philadelphia, St. Paul's German Church, New York, and the English Church of the Redeemer, in Brooklyn. In the three hospitals mentioned 4,725 in-patients were cared for and 46,701 dispensary cases treated last year. The great need of the institution is declared to be not money nor building nor equipment, but more women willing to do the work of a Christian deaconess.—Ex.

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The Gideons—the religious organization of commercial travelers held its annual meeting in Indianapolis in July, and took measures toward a more complete organization and centralization of its work and placing itself on a good business basis. Provision was made for a national headquarters, to be located in Chicago conveniently for business men. The national secretary was made an appointee of the national cabinet. A quarterly magazine of thirty-two pages, "The Gideon," is published at Chicago as the organ of the society, and is devoted to its interests and work.—Ex.

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Chicago as a Theological Center.—From the Literary Digest we learn that the following theological seminaries are located in the great Windy City: Chicago Theological Seminary, Baptist Union Theological Seminary, Garret Biblical Institute, Lutheran Theological Seminary, and Western Theological Seminary of the Protestant Episcopal Church. There are also a number of other religious schools such as the Moody Institute. It is stated accordingly that Chicago is "the leading theological center of the country, and one of the leading theological centers, if not the leading theological center of the world."—Ex.

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ABROAD.

At Geneva, Switzerland, a monument to the memory of Michael Servetus is shortly to be unveiled. Servetus was burned by the Calvinists for his anti-trinitarian heresy in the year 1553. Calvin himself approved of the death sentence pronounced against Servetus, although he was opposed to having him burned. The monument now being erected by Calvin's disciples is to be "an expression of sorrow for the one great mistake of the Reformer's life."

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In England a new "Education Act" was passed during the last session of Parliament, the main feature of which is that it introduces religious instruction (of course of the Church of England type) into the public schools of the country. To this the non-conformists strenuously object and refuse to conformists strenuously object and refuse to pay the school-tax any longer. The government insists upon its payment, of course, and distrains, or attaches, the property of those who refuse the payment. Naturally there is quite a stir all over the country about the affair, and it is expected that the law will be rendered so odious to a large portion of the population, that this feature of it will have to be changed at the next session of Parliament. The Non-Conformists are right. And if ever religious instruction is introduced into the state schools in any part of our country, we will be compelled to pursue the same course.

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The expulsion of the Jesuits from France appears to be resulting in the multiplication of monasteries in England. From some returns recently published, it appears that, while in 1870 there were only 67 monasteries and 232 nunneries in England, this year there are 305 monasteries and 685 nunneries. Ireland is said to have 215 monasteries and

377 convents and Scotland 62 similar establishments. The effects of the expulsion of French monks and nuns is seen in the fact that forty-seven new convent schools were started in Great Britain last year. Carisbrooke House, Isle of Wight, has been secured as a settlement of nuns, who will embark from France in large numbers as soon as the house and grounds are complete. This is the third community of French nuns established in the Isle of Wight since the exodus began.—Ex.

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The "Interior" reports on the authority of Rev. Dr. Henry H. Jessup, of Beirut, that "a Moslem emir, at Cairo, Egypt, has lately published a book called 'The New Woman,' in which he advocates a reformation that would be nothing short of a revolution in Islam. He would abolish polygamy, the segregation of the sexes in the home, and the feminine veil. Although this would set up in the very heart of the Mohammedan citadel a wholly new standard of orthodoxy, the mufti of Cairo has publicly indorsed the work. Dr. Jessup baptized four Mohammedan young women a week before sailing from Syria, and spent the evening before leaving home preaching in a room crowded with Mohammedan men. It is scarcely possible to keep the printing presses running fast enough to supply the demand for Bibles in all the languages of the Turkish Empire. Dr. Jessup, having been in Syria forty-seven years, and being known to leading statesmen and diplomats of both America and England, has obtained a footing from which the Sultan himself could hardly dislodge him, and his work has reached that stage where it is secured by its roots in the hearts of the people even when unsupported by imperial firm. The 'New Turkey,' which does not seem to be so remote as our fathers feared, will be largely controlled by the graduates of the six American colleges now in operation at Beirut, Assiut, Constantinople, Kharput, Marsovan and Aintab. Those who know the doctor know that he is of all men most sober in his judgment and sane in his prophecies."—Lutheran Observer.

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Among the many brutal acts of the Russian Government few are more arrogant than the seizure of the Church property of the Armenian Church. We are not surprised that riots have followed, that revolutionary proclamations have been distributed, that priests have been arrested, that one of them has pronounced an anthem against the Russian Government, and that Chrimian, the aged Catholicos of the Armenians has sent in his resignation. The Armenian is a well-behaved Church, with some hundreds of thousands of followers in Russia, which was attending to its own business and paying its own way. Now the Government seizes its property and proposes to pay over the income and thus subsidize and control the clergy. Can it be imagined that such conduct will attach the Armenian population in Turkey to the absorption of Eastern Turkey, where most of them live, to Russia? They would rather live under Turkish rule. The Armenians had until recently about 400 private schools in Russia. Five or six years ago the Government took possession of the schools and of their property and put in Russian teachers. Part of the funds for the schools belonged to the churches, and part was annually contributed. The contributions fell off, of course, and now the Church funds are seized, and the Armenians are told that school expenses will first be paid, and if anything is left, it will be given to the clergy! But the Russian Government has no sense of religious liberty; it wants to force every Christian into the Orthodox Greek Church.—Independent.

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The first official document of Pope Pius X. was issued at the occasion of the "Feast of the Nativity of the Virgin." In it he confirms the Cardinals as a commission for the dogma of the Immaculate Conception. And it contains a prayer to the Virgin Mary, and

to every one who recites it once a day, the pope grants an indulgence for three hundred days. Following is the prayer:

"Most Holy Virgin, who pleased Our Lord and became his Mother, immaculate in body and soul, in faith and love; in this solemn Jubilee of the proclamation of the Dogma, which announced Thee to the universal world as conceived without sin, mayest thou benevolently regard those miserable ones who implore thy potent patronage! The malevolent Serpent, against which was hurled the first curse, continues, unfortunately, to combat and insinuate itself among the suffering children of Eve; mayst Thou, O! our blessed Mother, our Queen and Advocate, who since the first instant of thy conception crushed the head of the enemy, gather the prayers which, united with Thee in only one heart, we implore thee to present at the throne of God, that we may never yield to the insinuations which assail us, so that we shall arrive at the harbor of everlasting life, and in the midst of many dangers the Church and Christian society shall sing once more the hymn of liberation, victory and peace. Amen."

Our readers can supply their own comment, we imagine. L.

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The Protestant Truth Society of London reports contributions of more than \$27,000 made last year for the purpose of carrying on the work of protest against ritualism begun by Mr. Kensit. There are thirty branches connected with the London office, all under the direction of Mr. Kensit's son.

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Six orphanages have been founded in the Transvaal, South Africa, since the close of the Boer War through the instrumentality of Pastor von Bodelschwingh, the founder of the Bielefeld Colony of Mercy. L.

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"The London Daily News" has for a few months past been taking a census, under the direction of Mr. R. Mudie Smith, of the Sunday attendance in the churches of the metropolis, recording the results in a special district each week. About 400 enumerators were employed, and a system was adopted to insure the greatest accuracy practicable, and a special device was employed to ascertain the number attending both of the two services—or the "twicers." Twenty-six hundred places of worship were visited—2,538 Christian and 62 Jewish. The Established Church and the Baptists were the only bodies found in every borough. The total population of the 29 London boroughs included in the census, deducting 68,492 for inmates of hospitals, workhouses, and prisons, is estimated at 4,418,049. The number of attendants on church services recorded was 1,002,940, or 1 in 4.45 of the population. A little more than one third of these, or 45 per cent, were "twicers." Deducting these, the whole number of actual worshippers out was 850,205, or 1 in 5.25—that is, 16 per cent of the population. Supposing half the population, or 2,268,270 persons, to be free to attend church on Sunday, only 850,205 do so, while 1,418,065 do not and may therefore be supposed to be indifferent or antagonistic to religious influences. The Established Church had 490,153 attendants (143,322 of whom were children or looked under 15 years of age), and the Free Churches had 416,225, including 129,445 children. Deducting the children, the numbers would be about equal—286,831 and 286,760. The Established Church had 98,477 men and 188,354 women; the Free Churches 120,782 men and 165,978 women, among their attendants.—Ex.

Hearth and Home.

THE SIN OF COVETOUSNESS.

One often wearies of the greed and grab for gold. "The deceitfulness of riches" still lures many to the loss of everything, in their grasp for every-

thing. In this age when the getting of gain is the absorbing thought of so many, we can not too often stop and ask ourselves the question, "What shall it profit a man if he gain the whole world, and lose his own soul?" Even if it could be done without the loss of the soul, it would not "profit." More money than is meet only brings care, anxiety, perplexity and loss. It matters not how much money one has, he can wear but one suit of clothes at a time, can sleep in but one bed at a time, can with benefit eat but three meals a day; and to supply these needs does not demand the possession of the whole world, or even any large part of it.

In his book, "The King's Highway," Dr. Richard Newton narrates an incident which illustrates how so many not only lose their souls, but their health, happiness, and even life itself. Dr. Newton says: "Some years ago, there was a large ship, called the Kent, going from England to the East Indies. On her way she caught fire. The flames could not be put out. While she was burning another vessel came in sight and offered to take her crew and passengers. The sea was very rough, and the only way to get the people off the burning ship was to let them down by ropes from the end of a boom into the little boats, that were tossed about like corks by the rough waves below.

"One of the sailors, who knew that the mate had a large quantity of gold in his possession, determined to get it and take it with him. So he broke into the mate's cabin, forced open his desk, and, taking two thousand dollars in gold pieces, put them in a belt, which he fastened around his waist. His turn came to leave the burning ship. He got down to the end of the boom, slipped down the rope, and let go, expecting to drop right into the boat that was beneath him. But a sudden movement of the waves carried the boat out of his reach, and he was plunged into the sea. He was an excellent swimmer, and if it had not been for the gold he had coveted, he would have risen like a cork, to the surface, and soon been safe in the boat. But the weight of the money round his waist made him sink like lead in the mighty waters. He never rose again to the surface. Ah! as he felt the golden weight dragging him deeper and deeper down into the vast ocean, he must have understood, plainly enough, how injurious covetousness is."

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MR. SPURGEON'S PARABLE.

Mr. Spurgeon once made a good parable. He said:

There was a tyrant who summoned one of his subjects into his presence and ordered him to make a chain. The poor blacksmith—that was his occupation—had to go to work and forge the chain. When it was done, he brought it into the presence of the tyrant, and was ordered to take it away and make it twice the length. He brought it again to the tyrant, and again he was ordered to double it. Back he came when he had

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THE LUTHERAN WITNESS.

obeyed this order, and the tyrant looked at it, and then commanded his servants to bind the man hand and foot with the chain he had made and cast him into prison.

"That is what the devil does with men. He makes them forge their own chain, and then binds them hand and foot with it, and casts them into outer darkness." That is just what every sinner is doing—that is just what drunkards, gamblers, blasphemers are doing. But, thank God, we can tell them of a Deliverer. The Son of God has power to break every one of their fetters if they will only come to him.

* * *

JESUS ONLY.

An old lady, whose mind had become so enfeebled by age that her memory for the present was gone, in her youth happily had learned to love her Savior, and this faith, under all the dark shadows of a diseased mind, which otherwise would have ben burdensome, sustained her.

She had a faithful nurse, whose great desire was to see her mistress die in the faith of the Romish Church. Her daughter one day sat reading in her mother's room, and overheard the following: The old lady sighing, and uttering an exclamation of weariness, the nurse said, "Say this little prayer, Mrs. L——, and I am sure it will help you," and slowly repeated,

"Mary, Mother of Jesus, bless and save me."

The old lady repeated,

"Jesus, Lover of my soul,
Let me to Thy bosom fly."

"No," the nurse replied, "I didn't say that, but this," repeating "Mary, Mother of Jesus, bless and save me." Again the old lady said; "Jesus, Lover of my soul, let me to Thy bosom fly." Not discouraged, the nurse repeated the prayer the third time, and the third time the dear old lady repeated the verse of that beautiful hymn.

The daughter then turned and said, "Nurse, it is too late for your mistress to turn from the Savior she has loved and served over seventy years." The nurse raised her eyes and hands to heaven, and said, "Too late—too late—too late," and with deep grief depicted on her countenance left the room. She was living up to the faith she had early been taught, and the old Christian, in her second childhood, was defended from error and clung to Jesus as her only hope. So may your little ones, by faithful teaching *now*, be kept from further evil, and so may the mature Christian believe that this faith will shine brighter when earthly scenes are losing all hold upon him.

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HOW MUCH DO I COST YOU?

A little daughter, ten years old, lay on her death-bed. It was hard to part with the pet of the family: the golden hair, the loving blue eyes, the bird-like voice, the truthful affectionate child. How could she be given up! Between this

child and her father there had always existed, not a relationship merely, but the love of congenial natures. He fell on his knees beside his darling's bedside and wept bitter tears. He strove to say, but could not, "Thy will be done." It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

"Papa, dear papa," she said at length.

"What, my darling?" asked her father, striving for composure.

"Papa," she asked, in faint, broken tones, "how much do I cost you every year?"

"Hush, dear, be quiet!" he replied, in great agitation, for he feared delirium was coming on.

"But, please, papa, how much do I cost you?"

To soothe her, he replied, though with a shaking voice, "Well, dearest, perhaps two hundred dollars. What then, darling?"

"Because, papa, I thought maybe you would lay it out this year in Bibles, for poor children to remember me by."

A beam of heavenly joy glanced in the father's heart; the joy of one noble spirit mingled with its like. Self was forgotten—the sorrow of parting, the lonely future. Naught remained but the mission of love, and a thrill of gratitude that he and his beloved were co-workers.

* * *

TALKING WITH GOD.

A girl whose father was an infidel, and who lived in a godless home, went to visit a friend of hers whose parents were both Christians. While she was there the family gathered for their usual morning worship. While they were reading the Word of God she listened very attentively, but when the father knelt down and engaged in earnest prayer, she seemed amazed, and glanced all around the room to see with whom he was talking, and seeing no one looking at him she was greatly puzzled. As soon as she had opportunity, after the service was over, she whispered to her friend and asked:—

"Whom was your father talking with this morning?"

"Why he was talking with God," said her friend.

The little girl knew nothing about God, or his dealings with the children of men, so they tried to explain to her who and what God was, and then told her the "old, old story" of the cross.

To all this she listened very eagerly and when they had finished she inquired earnestly. "Can't I talk with Him too?"

"Certainly you can," said they, "for He loves little children, and has said 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'"

She seemed very happy, and when she got home that night she jumped into her father's lap and told him about

those good people that talked with God, and what they told her about Him, and then, with her little face beaming with joy, she exclaimed, "O father, they said I could talk with Him and He would hear me!"

She did talk with Him, until her father and all the family learned to love and commune with God. Surely, "Out of the mouths of babes and sucklings Thou hast perfected praise." (Matt. 21: 16).—Selected.

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A SCIENTIST'S TESTIMONY.

I am a chemist, a specialist, an anatomist; and the study of materialism through these means of research have only strengthened my belief in the soul's immortality. Go, as far as you will in scientific delving, invariably you come to the point where materialism ends, and where that subtle, impalpable, blind grasp into futurity is attempted. It is impossible to comprehend soul truth through materialistic agencies. It requires the exercise of the soul functions; and then one believes. The very failure of materialism to satisfy, proves that there is something beyond it. —Sir Edwin Arnold.

* * *

"THE FOOL, HATH SAID IN HIS HEART, THERE IS NO GOD."

An atheist had just sought to prove that man has no immortal soul, any more than the lower animals. He then asked a lady who had been listening to his discourse what she thought of his philosophy, to which she replied: "You have just proven with much acumen that you are a brute."

Miscellaneous.

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Synodical Treasury.

Received per J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri and other states	\$250 00
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G. Luecke.

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Fr. W. Sebelin,
Treasurer Mission Board.
Cleveland, O., Sept. 21, 1903.

The Reviewer.

STANDARD EDITION OF LUTHER'S WORKS IN ENGLISH. Luther's Commentary on the first twenty-two Psalms. Based on Dr. H. Cole's translation from the original Latin. Revised, enlarged, parts re-translated and edited in complete form. By J. N. Lenker, D. D., Professor of Theology in Trinity Seminary of the United Danish Evang. Luth. Church, Blair, Nebr., and author of "Lutherans in All Lands," etc. Vol. I. Pages 446. Lutherans in all Lands Co., Sunbury, Pa. Price \$2.25.

Here is a great and a praiseworthy undertaking. To publish Luther's works, or even a selection of his most important writings, is a venture which promises much and arduous labor to the man taking it in hand, and Dr. Lenker is certainly to be commended for his courage and zeal. May it please God to crown this work with success for the glory of His name and the building of His Lutheran Zion. It is an undertaking which, under the guidance of divine Providence, may prove a blessing to millions, or even to entire nations. The English world can be reached only by means of the English language and incalculable good must result if Luther's theology would become dominant in this broad land of ours. Luther preached the Gospel as no other man in modern times has, and, as prefigured by the angel with the everlasting Gospel flying in the midst of heaven, he is to preach "to every nation, and kindred, and tongue, and people." Rev. 14, 6. We therefore fully agree with Dr. Lenker when he says in his preface; "Paul's writings are circulated over the earth in the Bible, and since no writer is more Pauline than Luther, his writings should follow Paul's everywhere, as the best commentary on Paul."

This project of publishing Luther in English should certainly be welcomed by the entire Lutheran Church of America, and the true and most effective way to welcome it is to buy this first volume and to subscribe in advance for those which are to follow. This work should find the support of every well-to-do English-speaking Lutheran. Especially will fathers who have a son preparing for the ministry, or who are willing to devote a boy for the labor in the Lord's vineyard, do well to subscribe for Luther's works, knowing that in Luther's books a young man just entering the sacred office will have a reliable guide. What a grand thing if Luther's writings would begin to crowd the many unhealthful and rationalistic productions, with which the theological world is now flooded, out of ministers' libraries. From his library emanates the spiritual atmosphere which the pastor breathes in his study. Let the source be healthful and the atmosphere will be salutary, and the Lutheran pew will not fail to appreciate it.

This first volume comprises Luther's commentary on the first eight psalms. The print is clear, the book neatly bound and in a handy form. While no translation can be expected to equal the original, the language used is very good and very readable. In another column of the "Witness" we give some portions of Luther's Preface to the Psalter for a sample. As to the contents of the book

we will only say: Martin Luther is its author. Send for the book and see for yourself.
F. Kuegele.



SERVICE FOR THE FESTIVAL OF THE REFORMATION AND CHILDREN'S DAY. No. 4. Arranged for the Evangelical Lutheran Synod of Missouri. American Lutheran Publication Board, Pittsburg, Pa. Price: per copy, 5 cts.; per dozen, 50 cts.; per hundred, \$3.50.

This is the program which is spoken of by our Mission Board in the last issue of the "Witness," and which it offers to furnish to our Sunday schools at half price and, if necessary, free of charge. We hope all our Sunday schools will use it, for it is a most excellent and appropriate program. L.



TRIAL AND SELF-CONVICTION OF POPE LEO XIII. By A. L. Graebner. Concordia Publishing House, St. Louis, Mo. Price, edition with the Latin Quotations, 10 cts., without these 5 cts. per copy.

This is substantially the same as the "Protestantischer Nachruf zum Gedächtnis Papst Leos XIII," reviewed in the "Witness" of Sept. 10. It was a happy thought to get it out in English and thus make it accessible to a much wider circle of readers, and we reiterate the wish that it may be spread broadcast, so as to counteract as much as possible the false opinion regarding the late pope that has been so assiduously cultivated alike by Roman Catholic and ignorant secular and Protestant journals. L.

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HYMN FOR THE REFORMATION FESTIVAL.

Hark! Festal bells are ringing
From far-off Saxon land;
Lift up glad voices, singing
World-wide, from strand to strand,
Where'er a Lutheran song is heard,
Far over vale and mountain,
Where'er the sweet-toned Gospel Word
Opens its living fountain,
To-day we bless what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

Poor Christendom was lying
In deepest gloom of night.
God sent, her need deserving,
The Hero armed for fight.
Like lightning falls the Spirit's sword,
Aye! how the sparks are flying!
"A mighty Fortress is our Lord!"
See all his foes low lying.
Then bless to-day what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

True Witness, brave, outspoken,
To stop him men essayed;
Their sword and spear lay broken,
While he stood undismayed.
The Word! the Word! it must prevail!
Hear the melodious trilling
Of Wittenberg's bold Nightingale
Through every household thrilling.
Then bless to-day what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

Through Luther's word and teaching
God's richest blessing come—
Still wide and wider reaching—
On every heart and home.
With him, in steadfast faith, may we
Fight the good fight with gladness;
Unmoved in our confession see
Comfort and joy in sadness,
And bless to-day what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

Anonymous.

Editorials.

It is frequently urged that there are good Christians outside the pale of the Church, and that we ought not to be too severe on them. They are described as men who follow Christ afar off, who worship Him in their own way, and yet will not publicly profess their faith. What if Luther, the Reformer, had occupied such a position? No one cares to entertain the thought, but prefers to take things as they were changed through his instrumentality.

But still it would have to be granted that Luther might have stood aloof from the Church of Rome and worshiped God without caring where others stood, if the contention of these modern churchless Christians be worth anything. But no; everyone sees and understands that Luther could not

help bearing witness to the truth which God had so graciously revealed to him. We think it perfectly in order that our fathers founded the Church of the Reformation, or rather that God founded His Christian Church long ago. Why, then, lay so much stress upon the fact that a man *may* be a Christian and yet no Church member. Let us rather teach men that the Church is the place for Christians, that God calls men not that they may worship Him in their own way, but rather as He teaches them through His Church. If a Christian is not member of a Christian congregation, it should always be the case that he is providentially hindered, but never that he is unwilling to take the step.

★

It is becoming a little tiresome to hear the missionaries blamed for every insurrection and act of violence. When foreign missionaries first began their work, two hundred years ago, the cry was raised that they were helping to make the natives dissatisfied with their rulers and surroundings; instead of being helped in their work, they were only too often hindered. Ziegenbalg, for instance, who labored in India for twelve years with a zeal rarely manifested, once had to spend four months in a foul prison. Why? Because the East India Company had sent instructions to the commander in India to oppose the work of the missionaries. It seems that the people at home did not look upon the conversion of the heathen as a good business proposition. And thus it goes on; every now and then some man who ought to know better, will bob up to condemn missions in general, or the missionaries in particular. Even a theological journal does not hesitate to print an article with the title: "The Failure of Christian Missions in India." Just a few days ago the Turkish Minister at Washington is reported to have said that "but for the missionaries, the present insurrection would not be what it is. But what crimes have the missionaries done that they should be thus spoken against? We shall ask in vain. There is nothing that can be laid at the door of a true missionary of Christ to justify such criticisms. Every country to which they have yet gone has been immensely benefited, even in a material way. We can see in it all nothing but open or ill-concealed enmity toward God and His Anointed. Knowing this we need not fear for

Christian Missions and missionaries, for God has promised us that He will put to shame all those who oppose His Word and work. We shall ponder again in these days the glorious work of the Reformation. Let us not forget to pray for the missions and the missionaries of the Church. W.

The need of a determined agitation of the principle of the complete separation of Church and State is becoming more and more imperative. Whilst on the one hand sectarian influences are agitating the introduction of the Bible into the public schools, our public officials here and there seem to be vying with one another in their homage and deference to the Romish Church and its dignitaries. As another instance of the latter we quote the following:

"Thursday (at Baltimore) was full of beauty and freshness, an ideal day for a home-coming, and that of a 'prince of the church,' Cardinal Gibbons. They were all there, the officials of the city and the dignitaries of the church, with thousands of citizens, assembled at Mount Royal Station. From the cars his eminence, clad in a long black robe, tall silk hat, low shoes with gilt buckles, passed into the waiting room, where Mayor McLane gave him the 'wider welcome' of Baltimore, and Judge Heulsler declared that 'the great American people rejoiced and were glad that their well-beloved cardinal was come back to them. *** *Caed mille faillie*—a thousand million welcomes.' The carriage of the cardinal was preceded by carriages of the mayor, members of the City Council, and 200 priests. They passed through the open lines of the Catholic societies, that extended all the way to the cathedral, and his eminence was greeted with mighty shouts and cheers. Before reaching the cathedral steps the cardinal put on his cappa magna and robes. From the foot of the steps to the portico, with open order, stood young girls gowned in white, with bows of cardinal ribbon worn in the hair, and as the cardinal, now in red robes, reached the portico the girls waved little American flags. In the yard on either side were hundreds of seminarians in black cassocks and white surplices and acolytes in red garments. The color effect was beautiful, as the cardinal, with such surroundings, sat on the porch, with the mayor and City Council, watching the parade as it passed before him.

The scene in the cathedral was imposing when his eminence took his place on the throne, with the cross-bearer on one side and the censer-bearer on the other, and the high altar ablaze with lights. The address of the cardinal was simple and fitting. After the services the city officials were invited to a luncheon at the cardinal's residence. This is Baltimore's friendly official recognition of Romanism."

This is, indeed, very irritating reading for us Protestants. Those sectarians, of course, who are working might and main for the introduction of the Bible into our public schools, irrespective of Roman Catholic pleasure or displeasure, not to mention others, and who consider it a service to God, when preachers are hired to open and to close the meetings of our legislatures, and to minister to convicts and others, have no just right to complain at such maneuvers as those of the public officials at Baltimore recently. Such sectarians seem to consider it right to impose on the Roman Catholics and others when they have the might, and if this is so, then the same must be conceded by them to the Roman Catholics, when these have the influence and the power.

There are, however, others. There are Protestants who believe in and insist on the complete separation of Church and State; who heartily deplore not only such acts as do violence to the rights of Roman Catholics, but also such as that witnessed lately at Baltimore; who denounce them as contrary to the spirit and the letter of the Constitution of our country, and a growing menace to our cherished liberty and institutions under it.

Or what is the significance of such acts? To wit, also when the President sent his condolences on the death of the pope? Or, when his predecessor addressed the Ecumenical Missionary Conference at New York, some time ago? Are our public officials, perhaps, as a rule, wont to take gratuitous pains to please the ordinary preacher, or church bodies of ordinary importance? Is it their custom, out of the depths of a humanitarian and self-denying heart, to mourn with those that mourn? No one who knows will contemplate these and similar questions without a tell-tale smile. No, power, vote controlling power, that is the talisman that attracts and spellbinds our momentary chieftains. To get, or to hold votes, they are willing to play the coquette, yes, to sell what they give in exchange, their smiles, their homage, and though it be to the pope. But so, for votes, the State, in its officials, becomes servant of a church.

Shall this trend continue? Shall our public officials be allowed thus to pervert our Constitutional principles and to encroach on the rights of the minorities? If so, then we need not complain, if in some, not too distant time, our blessed heritage, the offspring of the Reformation, the trophy of our Republic, Religious Liberty, that is, the equal right of all religions, be but a reminiscence and a song to our descendants. H.

In the "Lutheran World" Dr. Remensnyder makes a plea for a new Lutheran symbol on the subject of inspiration. This question is nowhere expressly treated in our Confessions, since it was not in controversy at the time when they were drawn up. But now the divine inspiration of the Scriptures is denied by the Higher Critics, and therefore, in the words of Dr. Jacobs, "the time has come when in antagonism to such criticism, the Church must offer a restatement of its doctrine of the holy Scriptures." Dr. Remensnyder thinks that "the other Protestant Churches are too much divided and rent on the subject to take the requisite action. But feeling that our position is unique, they look to us for deliverance. All eyes in America are turned to the Lutheran Church for leadership in this vital battle for the defense of the Scriptures, and a true, defensible and workable theory of their inspiration." Accordingly he suggests, "Let now Drs. Jacobs, Ort and Singmaster call together the heads of our Lutheran theological seminaries and let them give us a definite expression of the Lutheran view of inspiration. Let this statement be made confessional by its adoption by all of our general bodies." No doubt such a confessional statement would be a grand thing, and it would take its place "with the great credal utterances by which the divinity of our Lord, the Trinity, Justification by Faith, and other essential doctrines have been forever fixed in the faith of evangelical Christendom," but is it possible in the deplorably divided condition of our Church?

★

Modern religious conditions are aptly described in the following words by an exchange:

"Bunyan speaks of religion as going in 'silver slippers.' In these times, to make it popular, it is sugar-coated. Its hard doctrines are smoothed down. Old-fashioned Bible orthodoxy is largely modified. The Slough of Despond is filled up, or bridged over. Saints and sinners mingle in free converse; and who are the saints, and who the sinners, it were not easy to tell. The more 'jolly' the minister, the more popular. Since the time that Bunyan's Pilgrim traveled the road to the Celestial City, matters have greatly improved. Were he to travel it again, he would not recognize it as the same. It is by no means the rough and perilous road that it was in his day. There are now no foes to be met, no battles to be fought, no chained lions even to frighten the traveler. And, instead of trudging along afoot, staff in hand, at a slow and weary pace, he may speed his way in the cars, and Pullman cars, too; supplied with all desirable comforts."

When observing modern Church life, one is indeed tempted to ask: What has become of the Savior's words that "strait is the gate and narrow is the way that leadeth unto life" There is little noticeable difference between the lives of many professed Christians and those of professed worldlings. They employ the same "business-tricks," in-

dulge in the same slippery amusements, etc. In the presence of this canker of moral looseness, which is eating at the very vitals of Christianity, let us constantly bear in mind the solemn warning: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

★

The "Independent" recently published an article by a Miss Voltarine de Cleyre, "one of the most active propagandists of anarchy in the United States and Europe, and the intimate friend of leading anarchists here and abroad." So we may accept as good authority what she says of the tendency and aim of anarchism. Speaking of the "communistic idea" of anarchism, i. e., the idea that there ought to be no individual property, but that everything should be the common property of all, Miss de Cleyre says:

"The young generation recognizes the immense sweep of the idea through all the realms of art, science, literature, education, sex relations and personal morality, as well as social economy, and welcomes every accession to the ranks of those who struggle to realize the free life, no matter in what field. For this is what anarchism finally means, the whole unchaining of life after two thousand years of Christian asceticism and hypocrisy."

So this is, what we would have to expect, if the ideas of modern anarchists were ever to be realized: "the free life, no matter in what field." That would indeed be a pandemonium and chaos, which it is difficult to imagine. Thank you for your bald statment, Miss de Cleyre, the world will do well to watch you and your hell-born brood! L.

Contributions.

AN EARLY REFORMER.

Already in the latter half of the fourth century the Church was very corrupt. A learned presbyter at Barcelona, by the name of Vigilantius, saw into the corruption of doctrine and morals, his views being confirmed by his travels in the East and his visit to Rome. His visit to the "Holy City" seems to have had an effect similar to that produced on Luther. Vigilantius "denied that the tombs and the bones of the martyrs ought to be honored with any sort of homage or worship, and therefore censured the making of pilgrimages that were made to places which were reputed holy. He ridiculed the prodigies which were said to be wrought in the temples consecrated to martyrs, and condemned the custom of performing vigils in them. He asserted, and indeed with reason, that the custom of burning tapers at the tombs of the martyrs in broad daylight,

was imprudently borrowed from the ancient superstition of the pagans. He maintained, moreover, that prayers addressed to departed saints were void of efficacy; and treated with contempt fasting and mortifications, the celibacy of the clergy, and the various austerities of monastic life, and finally, he affirmed that the conduct of those who, distributing their substance among the indigent, submitted to the hardships of a voluntary poverty, or sent a part of their treasure to Jerusalem for devout purposes, had nothing in it acceptable (or of merit) before God."

Vigilantius was not wholly without friends and supporters, but was silent, deeming silence the only way of preserving his life from the intemperate rage of bigotry and superstition of the age. If Luther had kept silence from fear of death or out of favor to men, we would likely still be in papal darkness and corruption. Thank God for having strengthened Luther's arm and made firm his heart!

A. W. MEYER.



THE LORD'S SUPPER.

III.

The Substance of the Lord's Supper.

What is the Sacrament of the Altar? "It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." Thus Dr. Luther defines the Lord's Supper in his Small Catechism. Hutterus, another Lutheran theologian, defines the Lord's Supper thus: "The Lord's Supper is a Sacrament of the New Testament instituted by Christ, in which the true body and the true blood of our Lord Jesus Christ, in and under bread and wine, is truly distributed to all who eat and drink, and the promise of grace is applied and sealed to every believer." And Article X, of the Augsburg Confession reads: "Concerning the holy Supper of the Lord, it is taught that the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there administered and received."

Where is it so written? The holy evangelists, Matthew, Mark, Luke and St. Paul, write thus:

"Our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to the disciples, and said, Take, eat; this is my body, which is given for you: this do, in remembrance of me. After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it in remembrance of me."

Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19-20; 1 Cor. 11, 23-25.

Section 1. Concerning the Author or Institutor of the Lord's Supper.

Who ordained or instituted the Lord's Supper? The holy evangelists write: "Our Lord Jesus Christ." And

St. Paul says: "I have received it from the Lord." From this we learn that the Lord's Supper is no human ordinance or invention; it is not ordained or instituted by men, but by our Lord Jesus Christ Himself. It is a divine ordinance. God alone can institute a Sacrament. Man cannot make a Sacrament, no matter who he may be, whether priest, bishop, or pope. God alone is the Author of every true Sacrament. God alone is the Author and Institutor of the Sacrament of the Altar. It is our Lord Jesus Christ.

Let us, in the first place, consider the *two glorious names given to the Author of the Holy Supper*. One is *Jesus*. The name Jesus means Savior. This sweet name is given to our Lord because He is the only Savior of all mankind. "He saves His people from their sins." Matt. 1, 21.

The other name is *Christ*, or *Messiah*, that is, the Anointed. This name is given to Jesus because He has been anointed with the Holy Ghost without measure, to be our Prophet, Priest and King. Ps. 45, 7.

Let us, in the second place, consider the *two natures of the Author of the Holy Supper*. They are the human nature, and the divine nature. We cannot understand the doctrine of the Lord's Supper, until we have a thorough knowledge of Christ's two natures. Should we once lose sight of this all-important truth, then we are apt to run into soul-destroying errors. We firmly believe that Christ Jesus, the Author of the Holy Supper, is *true God* because the Scripture ascribes to Him divine names, divine attributes, divine works, divine honor and glory. We often find, as we read the Scriptures, that our Savior knew men's hearts and thoughts—that He had power over devils—that He could work the mightiest of miracles with a word—that He was ministered to by angels—that He allowed a disciple to call Him "God"—and that He said, "Before Abraham was I am," and "I and my Father are one." In all this we see the *true and eternal God*. Keep this in constant view! We believe that Christ Jesus, the Author of the Holy Supper, is *also true man*, because Scripture expressly calls Him "man," and attributes to Him the essential parts and works of a man. We often find in Scripture that our Savior could be weary and hungry and thirsty—could weep and groan, and feel pain like one of us. In all this we see the *true "man Jesus Christ"*. This is indeed good news and glad tidings. Let us feed on these consoling truths by faith and with thanksgiving. Let us thank God for these all-important truths.

But why was it necessary that the Author of the Lord's Supper should be true God and true man? This was necessary that He might be capable of giving us His *body and blood* in the Holy Supper. God is a spirit and hath not *body and blood* as a man. And why true God? That He might be sufficient to fulfill His great promise and word: this is my body; this is my blood. As true man Christ can give us His body and blood in the Holy Supper. And as true

God He is capable of accomplishing what He promised! Let us lay firm hold on this all-important truth! And last, but not least, let us consider the *Attributes of Christ, the Author of the Holy Supper*. This is also necessary for the better and right understanding of the blessed Sacrament of the Altar. Christ Jesus, the Author of the Holy Supper, first, is *infinitely true*. This means that Jesus is truth itself, that He never can be deceived Himself, and that it is impossible He should deceive His creatures. "God is true." Rom. 3, 4. "All the promises of God in Him are yea, and in Him Amen." 2 Cor. 1, 20. See Luke 21, 33.

Christ Jesus, the Author of the blessed Supper, *secondly, is infinitely wise*. This means that Christ knows all things, past, present, to come, and all things that possibly can be. He is omniscient. He is the fountain of all wisdom and knowledge. God is a discern-er of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: "but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4, 12 and 13.

Christ Jesus the Author of the Holy Supper, *finally, is infinitely powerful*. This means that Christ can do all things whatsoever He pleases, and in what manner He pleases; so that nothing is impossible or even difficult for Him. Consequently He can give us His body and blood in the Holy Supper!

But what prompted Christ, our Savior, to ordain the Sacrament of the Altar. Not our merit or worthiness, but it was the effect of His divine mercy and love towards us. His great love to His own was the source of this institution. He was not obliged to do it. When St. John, the Evangelist, gives an account of the Last Supper which Jesus partook of with His disciples, he says: "Having loved His own which were in the world, He loved them unto the end." John 13, 1. St. John wishes to say: Even the approach of Christ's bitter sufferings and agonizing death did not cause Him to forget His own, nor had His divine love toward them diminished in the least, but His heart was rather so disposed, that on the very verge of His departure from this world, He wished to give unto His own the most sublime monument of His divine love and mercy. Christ Himself declared this for when He sat down at the table to eat the Last Supper, He uttered the memorable words: "With desire I have desired to eat this Passover with you before I suffer." Luke 22, 15. As much as our dear and faithful Savior accordingly dreaded His bloody and bitter suffering, nevertheless He ardently longed for the night of His Passion, and, *first*, because in this very night he wished to abolish the ancient feast of the Covenant, and to institute the new. *Secondly* because this His suffering was for His Father's glory and man's eternal redemption. From this it is sufficiently clear that the great love of Christ to all poor sinners induced Him to institute the Holy Supper. Let us love Him who first loved us.

Such is the blessed Author of the Holy Supper. It is our Lord Jesus Christ, the God-man, who is true, all-wise, and almighty.

O Jesus, dearest Lord, to Thee my fervent thanks shall ever be,
Which now Thy love on me bestowed, for
Thy true flesh and precious blood.
Break forth in praise, rejoice, rejoice, my heart:

Exceeding riches is my part,
My Jesus now in me doth dwell;
My joy and bliss no tongue can tell. Amen.

J. C. AMBACHER.

TRIBUTE TO LUTHER.

"A profound respect for the life and influence of Martin Luther, certainly one of the most extraordinary men known to history, and a firm belief that no one since apostolic days has been entitled to greater and more general reverence—these are the feelings which have dictated the compilation of this biography."

Luther was the restorer of liberty to the ages which followed his era. He signed his name to the great revolution which legalized the right of free examination. "To him," says Michelet, "it is in great measure owing that we of the present day exercise in its plenitude the sovereignty of individual reason, that first great right of human understanding to which all others are annexed, without which all others are naught." We cannot "think, speak, write, read for a single moment without gratefully recalling to mind this enormous benefit of intellectual enfranchisement." The very lines I here trace to whom do I owe it, that I am able to send them forth, if not to the liberator of modern thought?"—

"Thus in his sixty-fourth year ended the career of the most remarkable man known in Christendom since apostolic days. And even if compared with the primitive teachers, he is equal to the noblest of them in courage, self-devotion, purity of conduct, and fiery zeal.

"Perhaps the most singular point of his character was the wonderful equality to all occasions which he so frequently demonstrated. He was mentally equipped to be the very ideal of a religious reformer. Comprehensive and grand in his views, he saw everything, understood everything. Had he been a statesman he would have surpassed contemporaneous politicians by his penetration, his knowledge of character, and his marvelous ability to mould circumstances to suit his necessities.

"In the ranks of philosophy he might have rivalled Plato, and many of his philosophical disquisitions are as interesting for their profound originality as his theological writings are for their terse force and scriptural tendency.

"But no promptings of ambition could lure him from his chosen path. He dedicated his brilliant versatility of intellect to God's service, and verily he had his reward.

"Luther was great, too, in every sphere in which he acted. His writings are so voluminous that did we not know his history, it might be imagined

that he devoted his life to the elaboration of his rhetorical thunderbolts—that in the seclusion of the cloister he spent his years in balancing his dainty periods, in shaping his sarcastic arrows, and in letting the plummet down into the lowest deeps of religious philosophy. What, then, shall we say of the genius of this monk, learned beyond his age and able to compose such sublime, erudite and unrivalled works in the midst of the dangers and distractions of a reformation which he long bore like Atlas, upon his unaided shoulders?

"He was, besides, as diligent in exercising the office of a preacher as he could have been as a simple parish priest. His sermons were usually such as would have been preached by a man who had no other business but the instruction of his congregation. Added to this he was an able, tireless professor in the Wittenberg University; in his later years he was constantly called upon to arbitrate in quarrels which had arisen among his adherents; he was forced by his poverty to earn his bread by manual labor; he was obliged to act to the last as the polemical gladiator of the Reformation; and he was forced by his popularity to keep open house and to entertain a constant crowd of guests who plied him with questions and thus even in his hours of leisure kept his mind in the severest tension.

"Whoever was familiarly acquainted with Luther," says Melancthon, "and knew his habits, must admit that he was the most excellent of men, agreeable and soft in his social moments, and in no respect dogmatic or a lover of disputes. To these characteristics he added the gravity which became his position. If he displayed any obduracy or harshness in his struggles with his opponents, it did not arise from the malignity of his nature but sprang from his ardor and passion for the truth."

Although Luther was neither small in stature nor naturally of a weak constitution, he was yet singularly temperate in eating and dieting. Melancthon assures us that he had known him at a period when his health was excellent, pass four entire days without taking any nourishment, and that he frequently took nothing during the day save a herring and a morsel of bread.

"Luther's faults are soon numbered. They were impetuosity of temper, and a consequent want of patience and charity towards opponents, a strong tendency towards haughtiness, and an occasional indulgence of wrath, cherished from a principle of zeal, but which when given loose rein to, could not but be evil in its results. These, it has been fittingly said, were the remains of the natural man; they were the humbling evidences that faith and wisdom may have wrought wonders while charity had still to plead for a full admission into his heart."

We have seen how Luther was pushed step by step into reluctant opposition to the Roman See. Nor with all his boldness can we wonder at his hesitation. He knew full well what conflict with Rome meant—success, or annihilation. He was aware that if he

fought Leo, he must also overcome the potent influences of his splendid court, the literature, the poetry, the science, and the fine arts of the epoch. He was well acquainted with the unscrupulous and tremendous strength of the papal hierarchy; he knew that the flagitious court had never hesitated to adopt any, the most infamous means, for the destruction of those who presumed to rebuke its wickedness, or to menace its safety. He had himself seen pontiffs mutter prayers with equal readiness over the merciless harries of fierce crusaders, over the blackest intrigues of tortuous statesmanship, over the bowl of the poisoner, and the accursed steel of the bravo.

What wonder then, if the prospect of a battle with this formidable and death-dealing hierarchy gave Luther, reared in the most credulous belief in its unerring wisdom, great pause and doubt? Was he not familiar with the minutest incidents connected with the fate of his predecessors? How was he, a friendless and obscure monk, to win credence against the haughty *ipse dixit* of the Roman pontiff? How was he, unassisted and alone, to storm the walls of that religious *Bastille* which had repelled with fatal effect so many dangerous assaults?

Could he, a feeble monk, reasonably hope to breast the fierce onset of the Roman See, when Huss had failed so miserably, and perished in the lurid fires of Constance; when the learned, civilized and gallant Vaudois had been routed and dragooned on the rich Languedocian plains, and on the banks of the dreamy Rhone; when the German Caesars, upon venturing with the empire and the feudal system at their back, to oppose the pope, had been hurled, balked and bloody, from their thrones?

To dream of success seemed madness. It made Luther go carefully over the whole ground of his dissent, in the earnest hope that he might detect some flaw in the chain of his argument; but it might not be, every link was iron. Re-examination only strengthened his conviction. Then he threw fear and doubt to the winds. He saw that God had given unto him a great truth to proclaim—salvation by the atoning blood of Christ, through the power of the Holy Spirit, and revealed in the word of God, unerring and all-sufficient—and saying, "God help me, I can do nothing else," he went singly and serenely in its behalf into the conflict, alone with God and his brave heart—

"The star that looked on tempests, and was still unshaken."

As Grattan said of Fox, "You are to measure the magnitude of such a mind by parallels of latitude."

And God gave him for this faithfulness the happiest reward ever before vouchsafed to man. Luther lived to see the triumph of that Reformation which he was commissioned to commence—lived to see the rotten foundation of the papacy in Germany crack, topple and fall—lived to be crowned teacher and benefactor.

Then God called him to His own side, and the saying of Pericles was again fulfilled, and "the whole earth was the

sepulchre of the illustrious man." The angels sang psalms, and God pronounced His gracious benediction upon that earthly course which Martin Luther had run so well.

W. CARLOS MARTYN, "Luther and His Times."
American Tract Society, pp. 545-550.

WILLIAM DALLMANN.

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WILL ROME RULE.

A dignitary of the Roman Catholic Church, in this country, declared not long ago that in a few decades the United States would practically control the world, and that when it did so, the Church of Rome would control the United States. This was a bold assertion to make, and if this is what the speaker seriously believes, it is as well for the country's interest that he should ventilate his opinion freely, so that we may know what is coming.

So far as we can judge, the prediction is regarded with a good deal of indifference, partly because to many persons it seems beyond the pale of possibility and partly again because there is a feeling abroad that the Church of Rome, however prosperous it may become in the United States, would never prove as intolerant as it has done on other continents and in past ages.

If these are the only grounds on which patriotic souls can afford to smile at the prediction, the indifference is hardly justifiable. The Romish Church, whether in this hemisphere or the Eastern hemisphere of the world, is the great "semper eadem" among religious organizations, changing in its methods and manners, it is true, but unchanging in principle and character. Absolute control is its watchword, whether loudly outspoken or softly breathed as circumstances demand. It aims to be in control of Church and State. It regards temporal power as well as spiritual rule as among its rightful assets, and could it do so, it would make its influence decided and decisive in the election of presidents, governors, the national and state legislators, and the judiciary, as once it did in the making and unmaking of kings and emperors.

Rome knows how to watch and work and wait. She believes that the eternal years of God are hers. What she cannot gain to-day she will hope may come her way some other day. She will take all she can get, and where she gives she will give only in the expectation of ultimately getting back what she gives with more besides. It will not be her fault if she does not attain to religious supremacy in this country, but it will be the country's misfortune if she does—nor can she do so unless aided by the indifference and supineness of the American people.

It would be unfortunate for the country at large if any religious body were in control. The separation of Church and State is one of the seven pillars of the great house which the wisdom of our ancestors builded when they fashioned the Constitution of the United States. Religious liberty and equality should be as jealously maintained by one denomination of Christians as another, and whenever any one religious

body shows a tendency to strive for control, it is the bounden duty of all the others to unite in aggressive measures against its aims and efforts.

It is safe to say that Rome will make the most of circumstances, and though we may affect to believe that Roman Catholicism is not the same in the present century and in the liberalizing atmosphere of the United States we may rest assured that if it once gains supremacy it will prove a good deal more like its old, intolerant self than some charitably disposed or highly optimistic persons are inclined to believe. We may depend upon it that Rome will make the most of its growing strength. At least we know that to be forewarned is in a sense to be forearmed, and knowing what some of the leading minds of the Roman Catholic communion hope for and anticipate, we shall show wisdom if we consider the possibilities of the fulfilment of Romish desires and designs and prepare to thwart them in so far as they are contrary to American ideals.—New York Observer.

Church News and Comment.

AT HOME.

Chicago.—Christ Church has not been able to establish its parochial school owing to the lack of a teacher to take charge of the work. Three calls have been extended but without results. We were in hopes of opening the school in the early part of September, but it could not be done. E. F. H.

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On the first of this month a double jubilee was celebrated at Concordia Seminary, St. Louis, Mo. Two of the professors, Dr. F. Pieper and Prof. A. L. Graebner, on this day celebrated their twenty-fifth anniversary as theological professors. Dr. Pieper has spent all these years at Concordia Seminary, Prof. Graebner, prior to 1887, taught at the seminary of the Wisconsin Synod. These two, with Prof. G. Stoeckhardt, who has spent over twenty years at the Seminary, were on this occasion made Doctors of Theology. The Board of Trustees had made the necessary preparation for a celebration worthy of the occasion. Besides the local pastors and many laymen, a number of visitors from other cities were present, conspicuous among them the officers of synods and representatives of various institutions of learning. We give below a partial list: Professors R. Pieper and J. Herzer, of Springfield, Ill.; Dr. Hoenecke and Praeses Ph. v. Rohr, of the Wisconsin Synod; Prof. O. Brandt, of the Norwegian Synod; Praeses Engelbrecht, of the Illinois District of the Missouri Synod; Prof. Th. Buenger, of the Kansas District; Prof. Th. Buenger, of St. Paul, Minn. The festival address in honor of Professors Pieper and Graebner was made by Pastor C. C. Schmidt, who pointed out that they had founded their theological teaching upon Holy Writ alone, and ascribed this fact to the grace of God.

Prof. Stoeckhardt offered the congratulations of the other members of the faculty, and dwelt particularly upon the fact that and dwelt particularly upon the fact that in this faculty had always been as one man in the doctrines taught, a thing which can be said of very few theological faculties of our day. Prof. O. Brandt, of Hamline, Minn., delivered a Latin address, in which he informed the three professors mentioned above, that the faculty of the Norwegian Theological Seminary at Hamline had decided to confer on them the title of Doctor of Divinity, in recognition of their distinguished services as teachers of theology and as writers and editors of theological literature.

In his reply Dr. Pieper stated that what he had taught during the twenty-five years

was divine truth, but confessed that it was by the grace of God alone that he had been permitted to do so. Dr. Graebner pointed out that what God had made of them had been through the instrumentality of men, namely their enemies, their colleagues, their students, and their many friends. The three professors also addressed Prof. Brandt in particular, thanking him for the honor conferred upon them.

A lunch was served after this celebration, for the visitors and the students of the seminary. Quite a number of short addresses were made, and Prof. L. Fuerbringer read the many telegrams and letters for which no time could be found on the regular program. In offering its congratulations the "Lutheran Witness" trusts that our professors may be prepared for many years, to continue their good work. W.

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The Northern Presbyterian and the Cumberland Presbyterian Churches are trying to get together. Two Committees, one of each church, recently met in joint session at St. Louis and discussed the question of unity between their two bodies. It was agreed that the late revision of the Presbyterian Confession and the New Creed remove all doctrinal difficulties. The main difficulty in the way of union seems to be the negro question. The committee adjourned until next January. L.

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We quoted, in our last issue from the first public document issued by the new pope the prayer to the Virgin Mary which it contains. Now his first encyclical has appeared. It is a commemoration of his predecessor, but it also points out the policy which he himself expects to pursue. Here is a sample:

"We proclaim that we have not in the supreme pontificate any other programme than to gather all things in Christ, so that Christ shall be all in all. There will not be lacking those who, measuring divine things by human laws, will try to discover what are the secret intents of our soul. We say to them that we do not wish to be, and, with divine aid, shall not be before human society other than the minister of God, of whose authority we are the depositary. The interests of God shall be our interests, for which we are determined to spend all our strength and life itself if it were asked in order that we may gather all things in Christ."

So it is the old tale over again: Pius X the "depositary of God's authority!" L.

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In a letter to the rector of the Catholic University of Washington, D. C., the pope commends this institution to the liberality of the entire people of the United States. He says, among other things: "I hope that American generosity will enable the university to fulfill its purpose, which consists in this, to maintain and enhance the intellectual supremacy of America!" L.

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A Western Catholic Patriarchate is said to be regarded as within the range of practical politics at Rome. The New York Tribune reports that the Vatican has ordered an inquiry into the matter, and that the idea is to gather into a "semi-independent" organization the Roman Catholics of all Anglo-Saxon countries. The despatch states that the inquiries showed "the existence of a movement of this kind among the advanced section of the clergy, especially the French and Irish, who wish to join forces with America to give to the [Roman] Catholic Church a more modern and liberal impulse than the old time routine maintained by Rome. Cardinal Gibbons had no connection with the scheme."—Churchman.

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Romish bishops, priests and monks already begin to work for the beatification and canonization of the late pope, i. e., to have him made a saint in heaven to whom prayer may be offered. They are about organizing a prayer-campaign throughout all Romish Christendom in order to get Leo's

soul out of purgatory with all dispatch into heaven and into the office of a patron of the Church. "The great hero, to whom the crown of victory has been given in the halls of the blessed, we supplicate him to pray for us before the throne of the Almighty, that help be given us in our war with the powers of hell." According to Romish ideas the pope has a right to stand before the throne of God, for when the triple crown is placed on his head, the cardinal crowning him says, "Receive the tiara of three crowns and know, that thou art the father of all princes and kings, the ruler of the universe, and the representative of Christ on earth." The president of the United States is one of the princes ("first men") and as such is an obedient son of the "Holy Father!"—Lutheran.

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ROMAN CATHOLIC SHRINES AND COMMERCIALISM.

The other day "The Tribune" printed a dispatch from Milwaukee, in which it was stated that Father Keenan, a Fond du Lac priest, "declares that nearly all shrines are due to commercialism." The charge seems to have been made that Holy Hill, near Hartford, Wis., is advertised in the interest of the railroads as a Catholic shrine at which marvelous cures are effected. According to "The Tribune" Father Keenan says:

"I have seen all the famous shrines in the world, and have found one bad thing in most of them—the commercial element which trades on the woes of the afflicted. I was at Lourdes when there were fifteen thousand pilgrims there. I was trying to say mass in one of the chapels, and was disturbed all the time by the sound of coins falling like rain into the various boxes placed there to receive them. It is natural for those afflicted to contribute at every turn, thinking that the show of piety will be in their favor.

In fact, I found only one locality where there was no money changing at the holy shrine. This was in Palestine, at the sepulcher of our Lord in Jerusalem, in Bethlehem, and other places. These holy spots are under charge of the Church, and the pilgrims are not asked nor permitted to make offerings. Taking away the mercantile element is certainly a valuable feature of such a place. I object to having traditions imposed on the public for facts. This generation should see to it that no such place gets a fictitious reputation.

If we permit Holy Hill to go down to future generations as a place where miracles are wrought the people of this generation will be to blame for it."

One does not have to go to Holy Hill to find confirmation of Father Keenan's charge. New York can furnish an abundance of evidence, and so probably can every center where the credulous "faithful" are willing to pay the price placed by the authorities of the Church upon their gullibility. It was said in commendation of the present Pope the other day, and as an illustration of his independence and broadmindedness, that while patriarch of Venice he ordered the destruction of a number of relics of doubtful authenticity. There is an opportunity for the exercise of the same grace of iconoclasm in this enlightened country of ours, and if Pius X is disposed to continue his worthy work of demolition there are many who would say devoutly, "Let the good work go on."—Ex.

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The State of Connecticut is disgraced by an item that has just appeared in the public prints, giving the information that sixty-one per cent. of the new business before the Superior Court for the October term is divorce litigation. The total number of cases returned to the court for October is twenty-six. At the end of the Superior Court term, last summer, the divorce cases on the docket represented 45 per cent. of the total business.

The necessity of reform in divorce legislation is one of the urgent issues that ought to be kept constantly before the eyes of our people by the religious and secular press alike. It was the laxity of morals and of the family relation that brought on the ruin of

the mighty empire of Rome, and it will be the downfall of our nation if a halt is not called in time. Let all Christian citizens use all the influence in their power to suppress this monster evil.

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One of the evils of the day is the expensive, and often extravagant, funeral. The purse is frequently more than exhausted at such a time, and considerable needless debt incurred. Speaking on this subject, The Christian Observer pertinently remarks: "In The Congregationalist we see a statement that the funeral expenses of the late Lord Salisbury were only seventy dollars! We pause to reflect upon it. Lord Salisbury was one of the greatest of Englishmen. Twice he had been Prime Minister. If a plain funeral (such as is suggested by this bill of expense) is suitable and proper for him, why is it not suitable and proper for any man in this country? If we could only think so, and get rid of the custom of expensive funerals, many a hundred dollars, which can ill be spared by the family, could be saved to minister to their comfort."—Presbyterian.

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The following is said to be the vow with which the members of Dowie's "Restoration Host" bind themselves. It will be recalled that this "host," 3,000 strong, is to make a crusade in New York City.

"I vow in the name of God, my Father, and of Jesus Christ, His Son and my Saviour, and of the Holy Ghost, who proceeds from the Father and from the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle in the city of Zion, on Lord's Day, September 21, 1902; and I declare that I recognize John Alexander Dowie General Overseer of the Christian Catholic of Zion, of which I am a member, in his three-fold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer. I promise to the fullest extent of all my powers, to obey all rightful orders issued by him directly or by his properly appointed officers, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host; and that all family ties and obligations, and all relations to all human government shall be held subordinate to this Vow, this Declaration, and this Promise.

"This I make in the presence of God and of all the visible and invisible witnesses."

So far can fanaticism go even to-day.

R.

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In the well-known lawyers' magazine, "The Green Bag" the question of the taxing of church property is discussed.

The exemption of church property from taxation is generally defended on the ground that the church is not a money-making institution, and that it contributes to the good morals and good order of the social state. The validity of this reasoning is disputed, however, by Mr. Duane Mowry, who maintains that since there are many good citizens who sincerely deny the claims of religion, they ought not to be required to contribute to that which their own judgment and conscience repudiate. "It is possible, too," he adds, "that a large contingent of the population prefer to contribute of their means to works of benevolence, charity, or education, in some other manner than that indicated or outlined by the various church organizations of the country. If their means are diverted into other channels, and certainly an increased tax caused by exemption of church property is such a diversion, then the voluntary act of this class of persons is made impossible, either in whole or in part—to the extent of payment extorted by the strong arm of the law for taxes." The following five reasons are given to show why church property should be taxed:

"First. Because the church performs no public office or function known to the laws of the land which entitles it to immunity therefrom.

"Second. Because the policy of exemption from taxation of church property involves a

union of church and state at variance with the fundamental principles of our government and wholly un-American.

"Third. Because such exemptions are inequitable in that they favor a portion of the community, statistics showing that about one-third of the population are church-members or communicants, only, at the expense of others not interested.

"Fourth. Because the policy of exemption of church property from taxation involves a liability to the accumulation of great wealth, to be held in mortmain by never-dying corporations, independent of the state, and which may be used against the best interests of the public.

"Fifth. Because the exemption of church property from taxation is wholly inconsistent with and totally opposed to the cardinal idea of the church, viz., that all means contributed for its support, as well as all efforts in its behalf, shall be given freely and voluntarily, a tax imposed by government never being given, voluntarily, in the sense in which church offerings are contributed."

These reasons are good as far as they go, but it would be interesting to know whether, by the same token, Mr. Mowry would favor the taxing of all the property of the lodges.

R.

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This month was celebrated the bi-centennial of Jonathan Edwards by all odds the greatest Calvinistic theologian of the eighteenth century. Some critics accord even a higher place to him.

He was born at Windsor, Connecticut, October 5, 1703. At the early age of thirteen he entered Yale College, and four years later graduated with the highest honor of his class. From the earliest period he showed himself a prodigy in study and in attainments. He was licensed to preach the Gospel in 1722, when scarcely twenty-one years old. A year later he became tutor in his alma mater, filling the position with great success. In 1726 he became colleague pastor to his maternal grandfather, Mr. Stoddard, in the church of Northampton, being ordained to the ministry in February, 1727. Here he labored ably and zealously for twenty-three years, but owing to his fidelity to his convictions he became unpopular and was shamefully treated, being compelled to abandon a pulpit which he has immortalized. He subsequently became a missionary among the Indians of Massachusetts. During this period, while residing at Stockbridge in that State, he wrote his famous treatises on "The Freedom of the Will," and on "Original Sin."

In 1757 he became President of Princeton College, now known as Princeton University, but after a brief service he was cut down by smallpox March 22, 1758, in the ripeness of his powers.

Besides the influential works referred to, he wrote a "Treatise Concerning Religious Affections," "The History of Redemption," "A Dissertation Concerning the End for Which God Created the World," and a "Dissertation Concerning the True Nature of Virtue." These books appeared posthumously.

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"Zeuge und Anzeiger" states that there are 3337 female preachers in the United States. Surely, we are making "progress!"

L.

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ARROAD.

A new sect has come into existence in Ottawa, Canada. They call themselves Hornerites, after their founder Horner, a former Methodist minister. They wear peculiar clothes and are noted for their "shouting." They number 65 congregations so far. L.

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"Kalovikmik," the title of the illustrated family newspaper published in Greenland and largely patronized by the 12,000 Eskimos (all Lutherans) in that far northern land, has unique subscription rates—one seal for a year; two elder geese for three months; a young wild duck for a single number. The editor of this paper is also its publisher, printer and newsboy.—Ex.

The Education Act which was before the English parliament last year and which is now in force "converts the Established Church schools to the public school system, but still retains in the schools the religious instruction in the tenets of the Church as formerly. Nonconformists naturally are complaining about attending and supporting such schools, and educational matters are in a very unsatisfactory condition. Everything seems to point to the final disestablishment of the Church of England."—Ex.

✱ ✱ ✱

A third Jewish massacre in Russia is reported, this time at Mohilev-Podolsky, a place near Kishineff, where there was a street fight between the Jews, who had armed themselves, and their Christian assailants. Whether this precise occurrence is accurately reported, there seems to be no reasonable doubt that throughout Bessarabia the tension between the Christian and Jewish populations is such as to require all the resources of the Government to maintain order.—Ex.

✱ ✱ ✱

New Churches in Berlin.—According to the Lutheran World "the past 15 years have seen the erection of 51 new churches in Berlin, at a total cost of \$7,000,000, of which about \$1,000,000 came from the emperor or members of his family. Still the need for more churches is very great as the city is growing at a rate of 50,000 per year."—Ex.

✱ ✱ ✱

The Christian Literature Society for China reports very hopefully about its success in planting Christian books in perfect Chinese translations in the hands of the literati, that very numerous and very influential class of classically educated men. One of the latest publications of the society is a "Life of Luther."—Ex.

Hearth and Home.

A BEAUTIFUL INCIDENT.

There is a remarkable history, one which signally illustrates the special providence of God, attached to a beautiful German hymn. About 1650 George Neumarck, a writer of hymns and a musician of Hamburg, fell sick. He had picked up a scanty living by playing on the violoncello in the public streets, a custom not then unusual with poor students. The sickness prevented Neumarck from going his usual rounds. He was soon reduced to such poverty as compelled him to part with his instrument, his only means of support.

He pawned the violoncello to a Jew, who lent him on it a sum much below its value. The loan was to run two weeks, and if the instrument should not be redeemed within that time, it would be forfeited. As Neumarck handed it to the Jew, he looked at it lovingly, and, with tears in his eyes, said: "You don't know how hard it is to part with it. For ten years it has been my companion. If I had nothing else, I had it, and it spoke to me and sung back to me. Of all sad hearts that have left your door, there has been none so sad as mine. Let me play one more tune upon it."

Gently taking hold of the instrument, he played so exquisitely that even the Jew listened, in spite of himself. A few more strains and he sang to his own melody, the hymn written by himself:

Life is weary, Saviour, take me.

Suddenly he changed the key, and

his face lighted up with a smile, as he sung:

Yet who knows the cross is precious.

Laying down the instrument, he said, "As God will, I am still," rushed from the pawnbroker's shop, and stumbled against a stranger who had been listening at the door.

"Could you tell me," asked the stranger, "where I could obtain a copy of that song? I would willingly give a florin for it."

"My good friend," replied Neumarck, "I will give it to you without the florin."

The stranger was the valet of the Swedish Ambassador, and to him the singer told his sad story. He told his master, who, becoming interested in Neumarck, appointed him his private secretary. With his first money he redeemed his instrument, and calling in his landlady and friends, sang his own sweet hymn, of which this is a part:

To let God rule who's but contented,

And humbly in him hopeth still,

Shall marvellously be prevented

From every sorrow, every ill.

Who leaneth on God's mighty hand,

He hath not built his house on sand.

For what is all our heavy yearning,

And wherefore make we such ado?

What prospers it that every morning

We o'er our sorrows wail anew?

Whereunto works our clamor vain

But to increase our grief and pain?

Then must we for a time content us,

And for a little while be still;

Await what through God's grace is sent us,

What worketh his omniscient will.

God, who our helper deigns to be,

Well knoweth our necessity.

—Youth's Companion.

✱ ✱ ✱

"GOD'S RAVEN."

A lady who lived on the north side of London, set out one day to see a poor sick friend, living in Drury Lane, and took with her a basket provided with tea, butter and food. The day was fine and clear when she started; but as she drew near Islington a thick fog came on, and somewhat frightened her, as she was deaf and feared it might be dangerous in the streets if she could not see. Thicker and darker the fog became; they lighted the lamps, and the omnibus went at a walking pace. She might have got into another omnibus and returned; but a strong feeling which she could not explain made her go on. When they reached the Strand they could see nothing. At last the omnibus stopped, and the conductor guided her to the footpath. As she was groping her way along the fog cleared up, just at the entrance of Drury Lane, and even the blue sky was seen. She now easily found the narrow court, rang the number 5 bell, and climbed to the fifth story. She knocked at the door, and a little girl opened it.

"How is grandmother?"

"Come in, Mrs. A——," answered the grandmother. "How did you get here? We have been in thick darkness all day."

The room was exceedingly neat, and the kettle stood boiling on a small clear fire. Everything was in perfect

order; on the table stood a little tea-tray ready for use. The sick woman was in bed, and her daughter sat working in a corner of the room.

"I see you are ready for tea," said the lady; "I have brought you something more to place upon the table."

With clasped hands the woman breathed a few words of thanksgiving first, and then said, "O Mrs. A., you are indeed God's raven, sent by Him to bring us food to-day, for we have not tasted any yet. I felt sure He would care for us."

"But you have the kettle ready for tea?"

"Yes, ma'am," said the daughter; "mother would have me set it on the fire; and when I said, 'What is the use of doing so? you know we have nothing in the house,' she still would have it, and said, 'My child, God will provide. Thirty years He has already provided for me, through all my pain and helplessness, and He will not leave me to starve at last; He will send us help, though we do not yet see how.' In this expectation mother has been waiting all day, quite sure that some one would come and supply our need. But we did not think of the possibility of your coming from such a distance on such a day. Indeed, it must be God who sent you to us."

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."—Selected. T. J. A. H.

✱ ✱ ✱

THE HOME.

Home needs sunshine as well as virtue and prayer. Children need smiles as much as flowers need sunbeams; and home is the place where cheerfulness of spirit, pleasantness of countenance, and kindness of words should ever predominate. This state of heart and of disposition must first proceed from the parents. Let every father and mother cultivate a loving and cheerful spirit. Let them try to be happy—to feel and look happy. Let them speak to their children, especially to the "little one," in a spirit and tone that will make them happy.

The importance of giving proper attention to the culture and practice of cheerfulness in home life is graphically set forth in the following: "The banes of domestic life are littleness, falsity, vulgarity, harshness, scolding, vociferation, and incessant issuing of superfluous prohibitions and orders, which are regarded as impertinent interferences with the general liberty and repose, and are provocative of rankling or exploding resentments. The blessed antidotes that sweeten and enrich domestic life are refinement, high aims, great interests, soft voices, quiet and gentle manners, magnanimous tempers, forbearance from all unnecessary commands or dictation, and generous allowances of mutual freedom. Love makes obedience lighter than liberty. Man wears a noble allegiance not as a collar, but as a garland. The Graces are never so lovely as when seen waiting on the Virtues: and, where they thus dwell together, they make a heavenly home."—Sel. by T. J. A. H.

Miscellaneous.

NOTICE!

All news intended for Synodical Treasury should now be again addressed to
Mr. A. E. Succop,
423 Wood street, Pittsburg, Pa.

* * * *

Mr. A. H. Schewe, who kindly took charge of treasury during Bro. Succop's absence, has our thanks.
A. W. Meyer.

* * *

ACKNOWLEDGEMENTS.

Received from Church of the Redeemer, Ft. Wayne, Ind., per W. J. Lankenau, Treasurer, \$128.71 for the Mission Treasury.

Received for the Mission Treasury, etc., the following per A. H. Schewe, acting treasurer of Synod:

Mission treasury	\$215.97
Grantwood Mission	4.00
Brooklyn Mission	2.50
Jewish Mission	3.00
Negro Mission	14.00

Total\$239.47

Fr. W. Sebelin,
Treasurer Mission Board.

* * *

INSTALLATION.

By order of the Venerable President of Synod, the Rev. Walter A. Moll, was installed as assistant pastor of Martini Ev. Luth. Church on the 18th Sunday after Trinity by D. H. Steffens, the Rev. C. H. F. Frincke assisting. Address, 1120 McCulloch street.
D. H. Steffens.

Baltimore, Md., Oct. 12, 1903.

The Reviewer.

PROCEEDINGS OF THE EIGHTH CONVENTION OF THE EVANG. LUTH. SYNOD OF MISSOURI AND OTHER STATES. 15 cents net per copy; \$1.75 a dozen postpaid; \$12.00 a hundred not postpaid.

These minutes have come to hand just before our going to press and we can do little more than call attention to the fact that they are out. Nothing more, however, should be needed. The importance of having all the members of our churches filled with a lively interest for the work of Synod is patent to every one and no effort should be spared to put a copy of these Proceedings into the hands of every member. The more our people learn to know about Synod the more enthusiastic they will become about its work. The price is low.
R.

* * *

GOTTES WORT EINE GOTTESKRAFT. By H. Weseloh, Pastor of Immanuel's Congregation, Cleveland, Ohio. Published by Concordia Publishing House, St. Louis, Mo. Price 80 cents, and postage.

On 229 pages the author shows by means of examples from ancient and recent times, that, 1, the condition of man, heathen and unbeliever, without God's Word, is deplorable; 2, God's Word rescues man from his wretched condition working the wonder of conversion; 3, God's Word works a deep knowledge of sin; 4, God's Word gives comfort in sin's distresses; 5, God's Word restrains sin and works a holy life; 6, God's Word gives a lively comfort in affliction; 7, God's Word gives a cheerful heart also against death.
H.

* * *

SONGS OF PRAISE AND ADORATION. 30 cents, \$2.50 a dozen, postpaid. A. H. F. Brauer, 264 Eldert street, Brooklyn, N. Y., or H. F. Aubke, 1410 Howard Ave., Allegheny, Pa.

This is a collection of anthems and choruses for mixed voices and will be published in parts. This first part contains eight numbers with German and English texts. The music is not difficult and altogether worthy. Sample copies on application.
R.

NOTES AND NEWS
about BOOKS and PERIODICALS

LOOK HERE FOR IMPORTANT
ANNOUNCEMENTS OF OUR
PUBLISHING HOUSE

GOOD NEWS.

We have a whole bunch of good news to tell you about the good things Publication Board will have to offer you in the near future. As all plans are not yet completed, we can only hint at some things at this time.

There will be a new book of particular interest to pastors and congregations, which has been awaited for a long time. It has been worth while waiting for, however, as the book will be all the better for the length of time it has been worked at.

FOR OUR SUNDAY SCHOOLS AND ALL
OUR CHILDREN.

For these we have a number of treats in preparation. First, there is a brand new book, the story of a Lutheran of whom the most of you probably never heard before.

Then, we are making arrangements, by which we can offer our Sunday Schools and parents whole libraries of good books to read.

Lastly, we have received the new Christmas program from the Sunday School Literature Committee and we shall have that ready for practice in our Sunday Schools before long.

It will pay you to keep watching this column for some time to come.

NOW READY.

Minutes of Eighth Convention.

We are now mailing the printed Minutes of this very important convention of Synod, as announced in last issue. All orders for these, as for all our books, filled the day received. Note the new prices:

Per copy	\$.15 net
Per dozen	1.75 postpaid
Per hundred	12.00 not postpaid

SOMETHING ABOUT THEM.

The Minutes of the Eighth Convention make up a handsome booklet of 77 pages. They are printed on fine enameled paper and bound in olive green paper cover. They contain a complete register, with address of all pastors and teachers of Synod. Then follows the record of all the action taken at this convention.

Part of this record is the second installment of Prof. Stoepelwerth's paper on parochial school. Then follow reports of our Mission Board, Publication Board, Trustees and Faculties of our Colleges, etc., etc. On all of these reports committees appointed by Synod worked faithfully and these committee reports are also here printed. Finally we have the action taken by Synod itself on all reports and showing what is to be done in the future about all these various interests of Synod.

Don't you think you will find fifteen cents worth of reading matter in all this? Are you interested in none of these things, all of vital importance to your Synod?

Note the new, cheap prices quoted above.

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PART ONE.

We also have a limited number left of "Proceedings of Sixth Convention," containing the first part of Prof. Stoepelwerth's paper on the Parochial School. The price:

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No. 4.

To such as do not devote the day's collection to our Mission Treasury the price is:

Per copy	\$.05
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We also have some of programs No. 1, 2, and 3 still in stock for such as might prefer one of those.

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Vol. XXII.
No. 23.

PITTSBURG, NOVEMBER 5, 1903.

PRICE, \$1.00 PER YEAR.
IN ADVANCE.

DAY BY DAY.

Live day by day,
I heard a voice at evening softly say:
Bear not thy yesterday into to-morrow,
Nor load this week with last week's load
of sorrow.
Lift all thy burdens as they come, nor try
To weight the present with the by and by.
One step and then another, take thy way—
Live day by day.

Live day by day.
Though autumn leaves are withering round
thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst
see.
Dread not the winter whither thou mayst
go,
But, when it comes, be thankful for the
snow.
Onward and upward. Look, and smile, and
pray—
Live day by day.

Live day by day.
The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to
thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.
"I'll do my best," unto thy conscience say.
Live day by day.

Live day by day.
Why art thou bending toward the backward
way?
One summit and another thou shalt mount.
Why stop at every round the space to
count?
Thy past mistakes if thou must still re-
member,
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away.
Live day by day.

JULIA HARRIS MAY.

Editorials.

We may say without thinking what it means, that the Christian has crosses to bear in this world. We do not think it right to ask for exemption, but when the time comes to take them up, oh, how heavy they seem! How we groan and complain of their heaviness! But this is not what the Lord wants of us. He does not ask us to bear our crosses, but to do so cheerfully. To bear the burden with joy, this is what we should strive for, in order that we may be drawn closer to our Lord.

★

It is refreshing to note, amid the almost universal clamor for unionism, that there are a few who still see the difficulties that lie in the way of a union of all the churches. The "Congregationalist" quotes passages from the "Universalist Leader" and the "Chris-

tian Register" to show that Universalists and Unitarians do not and cannot expect to affiliate with Christian churches as long as both hold their present position. And the conclusion is drawn that there are "natural limits to church union; that as long as such marked divisions actually exist, it would promote discord to assume to ignore them or to belittle their importance." Exactly so, but why not keep on and say, with the same assurance, what the marked differences are between the various churches? Why not follow Scripture and teach that doctrinal differences of any and every kind are sufficient reason for keeping apart? The theory is all right, but is it practised as it should be by our modern Christianity? We are pleased to see that some men feel, to a certain extent, what is right and wrong in the matter of union, but we should like to have them a little more consistent in the application of the theory to all churches and to each and every error in doctrine.
W.

The voices that advocate a return to the old methods of thorough religious instruction for the young, are fast multiplying. To the numerous quotations on this subject already given in these columns, we add two more: Chancellor McCracken, of New York University, in his annual address to the student body, deplored the lack of religious training shown by the average student, and he added:

"I wish we could require from every freshman a Sunday-School diploma that would certify that he knew by heart the Ten Commandments, the Sermon on the Mount, a Church Catechism of some kind, a score of the Scripture Psalms, and best classic hymns. This university will join any association of universities and colleges that will demand this as an entrance requirement. So much as in us lies, we will make the college a place for preserving and strengthening reverence for things divine."

Another testimony of a similar nature is by a writer in the "Advance" (Baptist), who says of the churches that catechise their young people:

"They train their children in the catechism, in religious doctrine, and when they are older they do not depart from the church. It is so sensible an idea that one wonders why so many other churches abandoned it."

These quotations, with others given heretofore, show that it is beginning to dawn upon people that the Sunday-School by itself is entirely inadequate to furnish the religious instruction that is necessary to train thoroughly indoctrinated church members. Meanwhile other people are also beginning to see something worse, viz., that the way of conducting Sunday-Schools, which largely prevails nowadays, is directly instrumental in training our young people not to go to church. Thus the "Christian Work and Evangelist," in an editorial, headed "The Habit of Church Attendance" says:

"It would be almost as pertinent to head these lines 'The Habit of Church Non-Attendance,' so large is the proportion of men and women of unquestionable good will, and even of devout heart, who seldom if ever enter a church. For years the Church has been seeking the reason, and the search has been rewarded by reasons numberless—the intense week-day life, making necessary a seventh day rest, the substitution of the printed page for the spoken sermon, changed public opinion, increasing worldliness, and so on, and so on. Meanwhile, church attendance continues to fall off. We know the reasons, but we have not discovered the remedy.

"Doubtless the remedy is in part suggested by our title, in the word 'habit.' The fact is, the children are no longer brought up in the habit of Church attendance. To paraphrase Victor Hugo, the Sunday-School is killing the Church. One has only to notice the throngs of children pouring out of any church at the close of Sunday-School, and then look over the church during the hours of service, to recognize the truth of this. The Sunday-School was once the nursery of the church. In our poetic moments we still call it so. But the truth which inheres in veritable poetry is sadly lacking here."

And in commenting on the above the "Lutheran Observer" says:

"Is it not true that a vital point has been touched in the reference to the Sunday-School being thought sufficient for the children, and that their duty is done when they have attended their class? The church services are meant for the youngest as much as for the oldest. The church-going habit needs to be formed when the child is old enough to sit still. Even before it can

understand the sermon it can know that it is in God's house, and all its life long there will be hallowed associations connected with the family pew. It will be educated to feel not only its right to a place in the church but to the duty of filling it, and the habit will be blessed as a means of spiritual good.

"When, pray, otherwise, shall the duty begin? When shall the parents insist that the child be with them in the pew? How do they expect it to take its place in the church? Is it to be through some revival service, or when it comes to confirmation age? But if church is so unimportant before, why shall the children now feel it to be essential?"

Let us beware that *our* Sunday-Schools do not become means of "killing the church!" L.



Here is an interesting morsel from the Prince of jugglers, on the Tiber, taken from his first encyclical, just promulgated. Says His shrewdness, the Pope:

"When all this (the want of respect for God) is considered there is good reason to fear lest this great perversity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the 'Son of Perdition' of whom the Apostle speaks (II Thess. ii., 3). Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in brazen effort to uproot and destroy all relations between man and the Divinity. While, on the other hand—and this, according to the same Apostle, is the distinguishing mark of Antichrist—man has, with infinite temerity, put himself in the place of God, raising himself above all that is called God, in such wise that although he cannot utterly extinguish in himself all knowledge of God, he has condemned God's majesty, and, as it were, made of the universe a temple wherein he himself is to be adored. 'He sitteth in the temple of God, showing himself as if he were God.' (8)—(8, II. Thess. ii., 2)."

We offset this with a passage from Luther in the Confessions of our Church, Smalcald Articles. We read:

"It is, however, manifest that the Roman pontiffs, with their adherents, defend godless doctrines and godless services. And the marks of Antichrist plainly agree with the kingdom of the Pope and his adherents. For Paul (2 Ep. 2:3), in describing to the Thessalonians Antichrist, calls him an adversary of Christ, 'who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God.' He speaks therefore of one ruling in the Church, not of heathen kings, and he calls this one the adversary of Christ, because he will devise doctrine conflicting with the Gospel, and will assume to himself divine authority.

"Moreover, it is manifest, in the first place, that the Pope rules in the Church, and by the pretext of ecclesi-

astical authority and of the ministry, has established for himself this kingdom. For he assigns as a pretext these words: 'I will give to thee the keys.' Secondly, the doctrine of the Pope conflicts in many ways (in all ways) with the Gospel, and the Pope assumes to himself divine authority in a threefold manner: First, because he takes to himself the right to change the doctrine of Christ and services instituted by God, and wishes his own doctrine and his own services to be observed as divine. Secondly, because he takes to himself the power not only of binding and loosing in this life, but also the right concerning souls after this life. Thirdly, because the Pope does not wish to be judged by the Church or by any one, and prefers his own authority to the decisions of Councils and the entire Church. But to be unwilling to be judged by the Church or by any one is to make one's self God. Lastly, these errors so horrible, and this impiety, he defends with the greatest cruelty, and puts to death those dissenting.

"This being the case, all Christians ought to beware of becoming partakers of the godless doctrine, blasphemies and unjust cruelties of the Pope. On this account they ought to desert and execrate the Pope with his adherents, as the kingdom of Anti-christ; just as Christ has commanded (Matt. 7:15): 'Beware of false prophets.' And Paul commands that godless teachers should be avoided and execrated as cursed (Gal. 1:8; Tit. 3:10). And (2 Cor. 6:14) says: 'Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?'"

Reader, compare notes.

H.



The publication, recently, of the biography of a British man of letters by a friend has directed attention to the general tone of biographies. In them, as a rule, a strict reserve is noticeable in the matter of the faults and shortcomings of the subject of the biography. Especially is this the case when the narrator is a disciple or partisan of him whose life he is to portray, and when his purpose is to make propaganda for the principles for which his master or friend stood. But in the Scripture histories we find no such reserve. Dr. Smith says in "The Bible Student:—"

"There is in them no compromise, no softening of the harsh features, no gloss of those incidents which reflect discredit, but everything is set down with a plainness and unreserve which bear the instinctive and impressive stamp of an absolute and unswerving truthfulness. This is the uniform characteristic of the entire volume, every biography in it from beginning to end bears witness to the justice of the statement. The heroes of the Old Testament and of the New alike are described with an unshrinking fidelity and their sins are unreservedly set forth. We have become so familiar with the fact that it passes unnoticed unless our attention is called to it, and a contrast

instituted between these and all other records. In other narratives, histories and biographies a strict reserve is observed; if faults are mentioned at all, they are minimized; the tone of the record is apologetic and the writers are on the defensive. There is not a hint of anything of the sort in the Scripture narratives; no effort to palliate, extenuate or mitigate. The evil is told without reserve, without apology, without defense; and this whether it affects David or Nebuchadnezzar, Peter or Pilate.

"The more we reflect upon this characteristic, the greater will be its influence upon us. The first impression will be that of absolute trustworthiness which shall command a growing confidence in every reflecting, thoughtful student. A remoter, but none the less real influence will be the suggestion of a divine hand that regulated the record and differentiated it from all human histories; a divine mind that recognized no want of ordinary safeguards, no need of prudent reserves to hedge about the reputation of leaders and standard-bearers in the interests of the cause they represented.

"Remoter yet will be the comfort and encouragement derived from the proof that even the greatest of these characters were men of human frailty, of 'common clay' like ourselves. Had the Scriptures preserved a wise silence concerning their sins and shortcomings, the ordinary reader would have deemed their characters too lofty and their experiences too exceptional to afford instruction and inspiration for every-day life. As it is, however, in the heart of the very highest we feel a throb of our common humanity and no height attained seems impossible to him who strives earnestly and honestly towards it; the heroes are some of them men of truly heroic stature, but still they are men, altogether and palpably human." It is not that we rejoice in their shortcomings and gloat over their sins; but our hearts are filled with gratitude toward the Spirit of Inspiration for putting before us the lives of God's saints of old in such a way as to cheer us in our weak and halting efforts to run the way of God's Commandments. R.

Contributions.

IN MEMORIAM LEONIS XIII. PAPAE.

I.

[We publish from "The Theological Quarterly" the following article written by Dr. A. L. Graebner. By doing this we hope to bear testimony against the papacy and to do what we can to dissipate the appalling ignorance of our Protestant contemporaries about the Pope at Rome, it matters little what name he may bear. This article may be gotten in pamphlet form under the title, "Trial and Self-Conviction of Pope Leo XIII," from Concordia Publishing House, St. Louis, Mo.]

In the Vatican palace at Rome, on the 20th of July, 1903, an old man died. For twenty-five years he had dwelt

there in self-imposed imprisonment under the assumed name of Leo XIII. For twenty-five years he had posed as the vicegerent of Christ, the successor of St. Peter, the visible head of the church on earth, the infallible teacher of all Christendom, none of which he had really been, nor could have been, for a single hour. For twenty-five years he had grossly defamed and foully besmirched the greater and better part of all Christendom, condemned and impugned the most cherished liberties of churches and nations as at variance with justice and reason, falsely scored the most monstrous abominations against the wonderful work of God to which we chiefly owe those liberties, and openly and secretly, and not without success, endeavored the restoration of the most outrageous tyranny the world has seen and of which millions were freed by that same wonderful work of God.

And forasmuch as thousands upon thousands of Protestant Christians and citizens, and their teachers and leaders, are evidently unaware of the true significance of the said defunct old man, a significance in which they too were and still are and will continue to be most deeply concerned, we have deemed it a duty to show by evidence what the deceased has been to us and our readers. And, lest it be said that we arraigned a man who can no longer defend himself, we will call to the stand but one witness, one who is most certainly competent to testify in behalf of Leo XIII, whom no one will look upon as biased against him, and to whom least of all he himself could consistently object, unless it be on the plea that no one should be held to incriminate himself by his own testimony. For the witness on whose testimony we will rest the case and let it go to the jury is Leo XIII himself. What we shall submit will not be hearsay evidence, not purported sayings of his circulated in press dispatches or newspaper reports, not *dicta* which fell from his lips at table or emanated from his pen in private letters, but solemn public utterances, which he made as under oath, in official documents published under and over his name and title and directed to those by whom he would be heard in the name of God and as the lieutenant of Christ. The Latin text of the quotations from these official *Encyclicals* which we herewith submit was taken from an edition approved by Leo XIII himself. In the preface of the first volume the editor says: "May these ponderous words of our Most Holy Father penetrate to the most distant circles and everywhere meet with that appreciation which the exalted station of him, from whom they came, and their high significance demand."

* * * *

The charge we must prefer against Leo XIII on testimony of his *Encyclicals* is this, that he was a bitter enemy and acrimonious defamer and impugner of *Protestantism* and of *our free institutions*, of a free church in a free state, religious liberty, freedom of worship, freedom of conscience, free-

dom of speech, freedom of the press, and the separation of church and state without which all these liberties are untenable; that all these liberties, which we possess and enjoy and cherish, and for which we thank God and pray that they be preserved to us and our children, Leo XIII has again and again condemned as evils and sources of evil, as being at variance with justice and reason; he has stamped it a wrong to claim, to grant, and to defend these liberties, and declared their temporary toleration on the part of the Catholic Church a matter, not of right, but of expediency until, under improved circumstances, they be abolished. He has enjoined upon all Catholic citizens the duty of infusing these principles "into the veins of the state" and of exerting their political influence toward a reconstruction of our political institutions in accordance with the ideas of the Roman Pontiff.

Such is the indictment.

Now follows the evidence:

* * * *

When, in 1881, the gruesome assassination of the emperor of Russia by the Nihilists caused a cry of horror to reverberate throughout the civilized world, Leo XIII issued an encyclical to his prelates in all lands, in which he had the audacity to lay this monstrous crime and other atrocities to the charge of the Reformation. And this he did not in a passing way, but he made this calumnious accusation the very starting point of his treatise. These are the opening words of the *Encyclical Dueturnum illud*:—

"That long and wicked war which was undertaken against the divine authority of the Church, resulted in that, to which it tended, namely in a common danger to human society and especially to civil government, which is the chief prop of the public welfare."

In the same *Encyclical* Leo XIII says still more distinctly what he means by "that wicked war" which, having run its course to "whither it tended," had resulted in such atrocious crimes. He says:

"Since it was not possible entirely to deprive the states of their political power, all manner of crafty efforts were certainly made to weaken its force and to diminish its majesty; and that chiefly in the XVI century, when many were infatuated by the new ideas."

The XVI century, as we all know, was the century of the Reformation, and the "new ideas" were those set forth by Luther and his co-laborers. That he refers to the "Reformation," Leo XIII expressly says in the same *Encyclical*:

"Indeed, that so-called *Reformation*, whose leaders and abettors radically assailed the power of church and state by new doctrines, was followed by sudden tumults and most audacious rebellions, chiefly in Germany, and that with so much fire and murder of domestic war, that hardly a place free from turmoil and bloodshed was to be found. From this heresy, in the last century, a falsely so-called philosophy took its origin, and what is known as *modern*

law, and government by the people, that boundless license which alone is considered liberty by the masses. From these it has come to kindred pests, to *Communism*, *Socialism*, *Nihilism*, abominations ill-boding and wellnigh death-dealing to civil human society."

Here we have a veritable bundle of calumnies against the "Reformation." It is an old, stale falsehood that the insurrection of the peasants and other riots and tumults were fruits of the Reformation. The real causes will be found largely in the sweepings from the doors of Rome and papistical princes; the civil wars of the century were brought about by the persecuting potentates and their Romanist advisers; and if Luther and the real doctrines of the Reformation have bitter enemies to-day outside of the Papacy, it is along the rank and file of the Communists, Socialists and Nihilists. By the way, when Leo XIII brands the doctrine of the Reformation a "heresy," he does precisely what his predecessor Leo X did when he anathematized Luther as a heretic.

The senseless charge that the modern enemies of law and order were the children of the Reformation is repeated in an *Encyclical* dated December 28, 1878, in which Leo XIII also raises his voice against the "Socialists, Communists, and Nihilists," and says:

"You are well aware, Venerable Brethren, that the fierce war which was from the beginning of the sixteenth century waged against the Catholic faith by the Innovators, and which has hitherto continued with ever growing strength, has this for its end and aim that, all revelation having been set aside and every supernatural order overturned, the inventions, or rather the ravings, of reason only should be admitted."

In one of his most celebrated *Encyclicals*, *Immortale Dei*, of Nov. 1, 1885, he says:

"There was a time when the philosophy of the gospel governed the states, a time when that power and divine energy of Christian wisdom penetrated the laws, institutions, and morals of the peoples, all the orders and relations of the state, when the religion instituted by Jesus Christ, firmly established in the dignified station to which it was entitled, flourished by the good-will of princes and the lawful protection of magistrates, when the priesthood and the civil power were happily united by concord and services of mutual friendship. . . .

"But that baneful and deplorable revolutionary movement which was stirred up in the XVI century, having first wrought confusion in the Christian religion, soon, as in its natural course, made its way to philosophy, and from philosophy to all orders of the civil community."

In an epistle to "all the princes and nations of the earth," of June 20, 1894, Leo XIII likewise deplores that the Reformation had destroyed what had been built up in the middle ages. He says:

"The beginnings and progress of this great work, the results of the labors of

former ages, were making happy headway, when suddenly the disturbances of the XVI century flared up."

We know what "the great work" with which the Reformation had to deal amounted to, and the papist princes and enemies of Luther who submitted their long arrays of grievances at the various German diets could also tell a tale of the blessings that came from beyond the Alps, and had grown to be wellnigh beyond endurance. We also know of the real blessings, both temporal and spiritual, which the Reformation brought to princes and nations and of which Leo maintains profound silence. In his sight it was and still is a source of evil, and evil only, and must therefore be retrieved, that the former order of things may be restored. After the words last quoted he proceeds:

"The causes of discord still continuing, what wonder that so great a part of mortals is still in the bonds of inhuman vices and insane rites. Let us, therefore, with united efforts, endeavor to restore the former concord for the benefit of the common good."

The princes and nations are, then, to become once more subject to the thralldom of Rome, from which the Reformation has made them free. Thus also the following words, quoted from the Encyclical of Dec. 22, 1887, are directed against the Reformation:

"The beginning of *this impure pest*, the most detestable of all, was made by those who attributed to man, as by mere nature, that every one might, by his own reason and judgment, know and decide the things pertaining to the doctrine divinely given, and must by no means be subject to the authority of the Church and the Roman Pontiff, with whom alone it rests, by divine mandate and benefit, to guard this doctrine, to hand it forward, and with full truth to judge of it."

Then years later, in an Encyclical of Aug. 1, 1897, written in commemoration of one of the most active and assiduous impugnors of the Reformation, the Jesuit, Peter Canisius, Leo XIII said:

"How great a task this man of eminent loyalty toward the Catholic faith took upon himself in his zeal for the affairs of church and state is readily seen by those who view the aspect of Germany in the beginning of the *Lutheran rebellion*. Under the degeneracy and continued decadence of morality the way to error was paved; and error again completed the final downfall of morality. Hence, by and by, many fell away from the Catholic faith; soon the *evil poison* spread throughout nearly all the provinces; then it infected people of all stations of rank and fortune, so that in the minds of many the opinion gained hold that the cause of religion in that empire had been reduced to its last extremities and that hardly a remedy remained to cure the disease."

An "impure pest," an "evil poison," the Reformation with its doctrine of "the freedom of a Christian man" was to Leo XIII. How could it be otherwise since, in his Encyclical of Jan. 10, 1890, he says:

"But the man who has, as he should, embraced the Christian faith, thereby becomes subject to the church, from which he is born, and is made a part of that greatest and most holy society, to govern which with supreme power, under the invisible head, Jesus Christ, is the proper office of the Roman Pontiff."

Not content with pronouncing his condemnation upon those who dissent from Rome in his own name, Leo XIII in his very first Encyclical, dated April 21, 1878, continued and repeated all the innumerable imprecations heaped upon the dissenters by earlier popes and called upon all the millions of his adherents to join him therein. He says:

"All these condemnations, following the footsteps of Our Predecessors, We do, from this apostolic see of truth, confirm and repeat, at the same time earnestly beseeching the Father of lights, that all the faithful may perfectly in the same mind and in the same judgment agree with Us in thought and in speech."

And for all this he claims divine authority. In an Encyclical already quoted he says:

"Now, then, our duties in both respects, what to believe and what to do, are, we have said, by divine right prescribed by the Church, and, in the Church, by the supreme Pontiff. Therefore the Pontiff must be able to judge by authority what the oracles of God contain, what agrees and what disagrees with its doctrine; in the same way, to show what is honorable and what is vile, what we must do and what we must flee; for otherwise he could not be a sure interpreter of the word of God, nor a secure guide of life to men."

(To be Continued.)



THE LORD'S SUPPER.

IV.

Concerning the Time of the Institution of the Lord's Supper.

When did our Lord Jesus Christ institute the Sacrament of the Altar? The holy Evangelists and St. Paul write: "In the same night, in which He was betrayed." It was in that solemn night in which Judas, one of the twelve, shamefully betrayed His Lord for thirty pieces of silver. Yea, it was in that solemn night in which Christ our Savior entered upon His bitter sufferings for us and for our sins. In this memorial night Jesus, for the last time, ate the passover with His disciples, and was now preparing to fulfill the figure and type of the Old Testament Passover-lamb, permitting Himself, as the true Lamb of God, to be offered up as a sacrifice to redeem the whole world through His own precious blood. But why did our Lord Jesus Christ institute the Holy Supper just in the very night in which the Passover-lamb was slain, in which He was betrayed, and in which He entered upon His sufferings? This was not done by chance, but by God's providential appointment. Remember, Christian reader, the Passover was a *Sacrament of the Old Testament*.

And this Sacrament was instituted by God, in the first place, to remind the Jews constantly of the marvelous deliverance of their forefathers from the tyrannical bondage of King Pharaoh in the land of Egypt. Ex. 12:26. In the second place, the Passover was meant to draw the attention of the Jewish nation to Christ, the true Lamb of God, who was to come into the world to deliver them from sins, from death, and the power of the devil. John 1:29. Every sacrifice under the Old Testament was intended to point the Jews onward to the great sacrifice for the sins of the world which Christ offered. But none was so striking a figure or type of Christ's sacrifice, as the slaying of the Passover-lamb. What the death of the lamb had been to Israel in Egypt, Christ's death was and is to all poor sinners. The safety which the blood of the Passover-lamb had provided for Israel, Christ's blood provided far more abundantly for lost mankind. Hebr. 9. Let us never forget this solemn and consoling truth! *The Lord's Supper is a Sacrament of the New Testament*. In the New Testament the Lord's Supper has taken the place of the Passover. The Passover was a part of the ceremonial law, peculiar to the Old Testament, and ordained to be in force only during those generations. Christ came as the Fulfillment of the law, and we are now under the New Testament dispensation, as it is written: "Old things are passed away; behold, all things are become new." 2 Cor. 6:16. God has graciously kept His solemn promise to send a Redeemer; and the Old Testament types and ceremonies, which pointed to the coming Messiah, are no longer in force, for Christ has come and taken the place of the shadows cast before. Col. 2:16, 17.

But why did Christ our Lord institute the Holy Supper just in that night in which He entered upon His bitter passion? He did this constantly to remind us of His sufferings and death for us and our sins. It was appointed to be done in remembrance of Christ, and to show forth Christ's death. Therefore, dear Christian, whenever you go to the Lord's Supper, reflect upon Christ's bitter sufferings and agonizing death!

'Twas in that dreadful, doleful night,
When the power of darkness rose
Against the Son of God, my Lord,
And was delivered to His foes;
Before this mournful scene began,
He took bread and wine, blessed and
broke;
What love through all His actions ran!
What wondrous words of grace He spake!
Amen.

J. C. AMBACHER.

Missionary Column.

TONAWANDA DECLARES ITS INDEPENDENCE.

You all will be glad to read this declaration of independence. The Board was agreeably surprised to receive it. Here it is. "Yours of September 15th, at hand. In regard to the subsidy received from your Board, I would say that we think and feel positive that we

can get along without it in the future. We are going to do all in our power to get along, for we see very plainly that there are other missions sorely in need of help . . . and we see a bright future before us.

All we would ask of you at present and at all times is to ask God to bless his work in Tonawanda that we may prosper. Hoping God will bless us, I remain,

Very truly yours,

A. E. STERMER,

That letter has the true ring in it. We all enjoy reading such a declaration of independence from any further financial assistance on the part of Synod.

Here is a mission started just five years ago, supported by Synod for five years, and now on its own feet financially and in a healthy condition. The mission had been receiving a subsidy of \$175.00 per year. The Board did not expect the congregation to become entirely self-supporting just now after the pastorate had been vacant for more than two months. But the brethren were not discouraged. On the contrary, they were moved to greater and more earnest effort. They put their shoulders to the wheel, and with the help of our kind Father in heaven, raised not only the \$175.00, but added another hundred to the new pastor's salary. Good for Tonawanda!

Yes, dear brethren of Tonawanda, we are praying God to prosper His work in your city, and we feel confident that all who read this will say Amen to the petition.

Whence will the next declaration of independence come?

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SOUTH SODUS, N. Y.

Rev. A. T. Bonnet, pastor of our new mission in South Sodus, is extending his work. He writes under date of September 21st: "Yesterday I opened up a Sunday-School at Wayne Center. Twenty-one scholars were enrolled. The hall is donated by the storekeeper, Mr. J. W. Trimble. The place is about two miles from South Sodus. Sunday-School will be conducted, God willing, every Sunday at 3 P. M."

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IRVINGTON AND VIOLETVILLE, MD.

A few weeks ago the Board received the following letter and request:

"Unfortunately and to our sorrow we must once more turn to you for a subsidy to help support the ministry in our midst, Irvington and Violetville, Baltimore, Md. These two little parishes as you well know have existed about five years and have made steady yet slow progress.

For the support of the minister we can raise four hundred and fifty dollars, and we therefore petition you to assist us with one hundred and fifty, being seventy-five less than last year. We pray to the Lord that He may send us our newly called minister and bless his work among us. We believe that . . . possibly by next year we shall not be

compelled to ask for any aid from Synod's mission treasury.

Trusting in the Lord that He will be with us in the future as in the past, and praying Him that He will make our hearts and hands still more willing to work in His vineyard, we are

Fraternally yours,

The Ev. Luth. Church of the Redeemer,
The Ev. Luth. Church of Bethany.

Per CHAS. A. J. MILLER,
Act. Sec.

The Lord grant the petitions of our brethren! They are putting forth their best efforts to get nearer the goal of independence from the mission treasury, although discouraged by a vacancy in the pastorate. By hard work they have clipped off seventy-five dollars, beginning with Oct. 1st, leaving a subsidy of only one hundred and fifty. We pray that the Lord will soon provide these flocks with a shepherd.

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THE FIRST IN THE HAT.

Yes, we passed the hat around for the Parochial School Fund. You remember the story about the negro who had sung his plantation songs and passed his hat around for the collection, and then expressed his profound gratitude that at least the hat came back, although it was returned empty. Well, we did not make that experience. The first to drop a contribution into the hat was a member of one of our German churches in Cleveland. He gave a check for ten dollars, stating it was a thank-offering for being delivered out of great danger. Then Grace Church dropped a ten dollar bill into the hat. The deficit of sixteen dollars was covered, and the Board was ready to open a credit account, with which to assist that parish school, spoken of in the appeal. Later on a goodly sized check came from the treasurer of Synod, to whom several others had sent contributions. And the hat is still being passed around. Next!

H. P. ECKHARDT.

Church News and Comment.

AT HOME.

New Jersey, N. J.—At the recent convention of Lutheran Young People held at the Church of the Redeemer, West 45th street, New York; the young people of Grace Church, Jersey City, made a very good showing. Fully 35 of our society attended the convention, and found it very interesting. We are looking forward to the next convention with interest and hope that the interest in this undertaking will not lag. Our People last month made another donation of \$25.00 to the Church building fund, besides having \$30.00 in the treasury for the Altar fund.

One very interesting feature of our Church Work is the Teachers' meetings held Sunday evening, before church services. In these meetings the Sunday-school lesson for the following Sunday is studied, and great benefit is derived therefrom.

The increased attendance after the summer's vacation in our congregation is very good, and we are looking forward to an increase in church membership and attendance, this coming winter.

Our Sunday-school is so large that the church does not accommodate them, and we have to have two sessions each Sunday. The question of building a new church

is ripe with us, and we hope that the Lord will bless our efforts in getting a new edifice to carry on His work in this section, as He has done in the past. A. S. J.

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St. Louis, Mo.—At Grace Church Rev. Sommer confirmed ten adults on the evening of the 25th of October. Three of these were from the Roman Catholic fold.—The Lutherans of this city celebrated the Reformation by a union-service in the large Music Hall, Exposition building. Rev. C. C. Schmidt spoke in German and Rev. Friedrich in English. 1,000 children sang and the students of Concordia Seminary rendered two selections. 6,000 persons attended and many could find no room. M. S. S.

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Brooklyn, N. Y.—On Saturday, October 3rd, the Church of Our Savior opened a Saturday School. It is in session every Saturday morning, from 9.30 to 11.30. The children are instructed in Bible, History, Catechism, and Singing. The school is attended by 14 scholars. The congregation has few children of school age in its midst and this accounts for the small attendance. The opening of this school is a step in the right direction. More religious instruction for our children is the cry throughout our country at present and has been during the last twelve months. We Lutherans know our duty in this respect and the best means toward the end: the parochial school. We hope that with the help of God our Saturday School may in course of time be followed by a parochial school with a parochial school teacher to assist the pastor in caring for the lambs of the flock. In the meantime, we pray for it.—Our fiscal year begins October 1st. By resolution of the congregation a statement was issued, so that all members of the church, male and female, old and young, might receive the information which we owe them.—Beginning with the first Sunday in October, the Duplex Envelope System was introduced instead of the Single Envelope System.

J. H. C. F.

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The General Council of the Lutheran Church met in 29th Convention on October 8th in Norristown, Pa. Fraternal delegates were present also from the United Synod in the South and from the Iowa Synod, both of whom dwelt on the theme that "The General Council is destined to become the uniting point for the different elements of the Lutheran Church in this country." Much time was devoted to the foreign mission in India, which is said to be in a more or less unsatisfactory condition. An effort was made to bring the home mission work of the different synods under one central committee, but the movement has not yet been successful on account of the opposition of the Swedes.

Dr. T. E. Schmauck was elected president and the next convention is to be held in Milwaukee. The sentiment that the General Council on account of its "intermediate position" will prove to be the unifying element in the Lutheran Church of this country appears to have been the key-note of the convention, but it is significant that not even all the General Council papers are joining in the chorus. R.

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Rev. Unangst, D.D., for many years a missionary of the General Synod in India, but lately member of the Alleghany Synod, died suddenly at his home in Hollidaysburg, Pa., on October 12th.

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In the General Synod papers the field secretary of Missions for the central district reports:

"The town of Joliet, Ill., was brought to the attention of the Home Mission Board, as having no Lutheran church for English-speaking Lutherans. Early October, 1902, a man was sent into the town to make a canvass of it. On February 8th, of the present year, the first steps toward an organization were taken, and the names of twenty-one persons secured as desirous of entering the organization. One month later

the charter membership list was closed with 37 such names. May 23d the new pastor, Rev. H. M. Heilman, of Altoona, Pa., took charge, and found the membership increased to 45. October 11th the organization celebrated its second communion service, with 76 at the altar communing, and a membership of 97.

The growth of the Sunday-school was equally encouraging. It started with 13 members. October 11th I listened to these statistics read by the school's secretary: "Number present, 88; offering for the morning, \$2.18; total enrollment to date, 116."

And he adds: "Joliet is simply one of these hundreds of places that are ripe unto the harvest" in the Middle West," this great whitened harvest field of our Lutheran Church." L.

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B. B. Tyler, D. D., a prominent pastor of the Disciple Church, asserts that in Denver the Mormon missionaries openly and constantly defend polygamy. They declare that plural marriage is no longer practiced, because forbidden by the United States government, but that polygamy is taught in the Bible and is right. Some of them declare, he says, that the time is coming when it will be practiced in this country. It is to be expected that the Mormons uphold the rightfulness of polygamy, for it is the chief article of their faith. But one is rather inclined to be somewhat incredulous with reference to their assertion that it is no longer practiced on account of the United States laws. Indeed, it is difficult to understand how they can consistently refrain from practicing it, when in their view it is not only right, but obligatory and necessary for salvation.

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In this connection it will be interesting to note the following report of the "Pittsburg Dispatch" regarding a sermon of Bishop Penrose of the Mormon Church, recently preached in the Tabernacle at Salt Lake City:

"He re-announced the Mormon doctrine that polygamy was revealed by the Lord, adding that a later revelation merely 'stayed' plural marriages. The present hiatus, so to speak, in the open practice of polygamy, which was rendered advisable by the wish of the Mormons to obtain Statehood for Utah, is thus dignified by Penrose as of divine authority. There was no abandonment of the doctrine of plural marriage, but merely a suspension of the practice in order to conform with Gentile ideas on the subject, and for the specific purpose of obtaining political power. Now that Utah is a sovereign State, the leaders of the Saints are becoming bolder. The revelation which 'stayed' polygamy may be succeeded at any time by another revelation removing the stay. The bishop's declaration that opposers of plural marriages will not go to heaven naturally leads to the thought that only the polygamist can 'pass through the gates of Abraham.' While Bishop Penrose is the most audacious advocate of polygamy whose remarks have lately reached the outside world, there is not wanting evidences that polygamy has been continuously practiced in Utah. Mild punishment has been visited upon a few offenders by the civil courts, but the difficulty of securing evidence and juries who will convict on evidence when procured has made it impossible to enforce the anti-polygamy law in Utah as it should be enforced. The speech of Bishop Penrose will arouse to renewed energy the opponents of Senator Smoot, who is a Mormon, if not a polygamist. They can cite the prelate as authority for the inference that the Senator is risking his chances of heaven by not marrying more than one wife." L.

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A society has been organized in Denver, Col., for the purpose of erecting a hospital for consumptives. A young physician of Ft. Wayne, Dr. Merz, a member of the Walther League, is one of the prime movers. Pastor J. H. S. Her, of Denver, is willing to give further information to any member of the Synodical Conference, who may have an interest in this Lutheran sanitarium. W.

The American Bible Society, according to the eighty-seventh annual report of the managers, issued more Bibles, Testaments and parts of the Bible last year than in any previous one in its history. The total reached nearly 2,000,000. There has never been a time, the managers say, when the Bible was in such large demand all over the world. The receipts of the society were \$412,406, and the income from permanent funds \$18,486. The total issues at home and abroad were 1,993,558, an increase of 269,767 over last year. The distribution in the United States excepting the Philippines, was 734,649 copies, and the issues in foreign lands amounted to 1,258,909. Of these issues 993,454 were from the Bible House in New York. L.

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The Rev. B. Fay Mills has drifted once more. Only a few years ago he was known as an evangelist who preached the Gospel to thousands of men. Then he began drifting and eventually landed in the Unitarian fold. Now he has lost all hold and is an unbeliever. W.

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Dr. Daniel C. Gilman, president of the Carnegie Institution of Washington, writes: "For three reasons—the literary, the historical, and the rhetorical—it is a great misfortune that the study of the Bible has been allowed to drop out of general education."

"I have sometimes thought of compiling and printing selections from the Scriptures . . . in the hope that they might find favor as reading exercises in secular and week-day schools. Another volume might be made up of moral lessons. The two might well be combined. If the co-operation of Protestants, Catholics, and Jews could be secured in such a compilation, what a gain it would be. If Monsignor O'Connell, head of the Catholic University, Dr. Harper, head of the University of Chicago, and Dr. Schechter, head of the Jewish Seminary in New York, would give their indorsement to a collection of moral precepts made up from the Bible, we should have a text-book in ethics to which little, if any, objection could be made. The choice might be made from any good version, King James, the Douay, or the Jewish translation, or some selections from them all. . . ."

"I know how hard it is to bring about in public schools agreement with regard to the use of the Bible, but to the limited extent now suggested, extracts from the Bible might be and should be employed as a part of the course of study in schools of every grade, both public and private."

This is the latest effort to put the impossible on a practical basis. R.

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ABROAD.

Professor C. F. Graebner and family, together with the two pastors, and their wives, who traveled with them, have reached their destination, Australia, in safety. W.

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A sect of Nazarenes has sprung up in Australia which already numbers about 50,000. It resembles the Stundists of Russia, is described as a mixture of Primitive Methodists and Quakers, and its members are diligent students of the Bible. They refuse to do military duty, and suffer severe persecutions in consequence.—Ex.

Hearth and Home.

THE WOMAN THAT SAVED HIM.

The long train on the Santa Fe road was just moving away from the station in one of the pretty towns in southern Kansas, when a young man plainly under the influence of liquor came staggering into the car in which I was riding, and threw himself into a vacant seat ahead.

A gentleman who for some time had been sitting in the chair next to me, and with whom I had been talking

on various topics, remarked as he pointed to the newcomer, "A good subject for an angel to get after."

I smiled at his remark, for somehow or other I could not associate angels and drunkards.

"Does seem queer, doesn't it?" he replied. "But such things have happened, and I can tell you of a case where an angel, for I almost believe she was one, saved one of the worst drunkards in Kansas by speaking to him kindly."

I turned partly around in my seat so as to look him more squarely in the face, and said, "Well, let's hear it."

"Four years ago," he said, "I got on to a train on this very road and to say the least, I was beastly drunk. I really don't know how I got into a seat, but I did. I had been drinking pretty heartily with the boys, and having what we termed a glorious time. At the very next station a young lady came into the car, and for some reason or other selected the seat with me."

"May I sit here? she asked."

"Certainly," I replied, then turned my face toward the window, hoping by so doing to hide the fact that I had been drinking.

"The train had scarcely got into motion when the young lady fairly took my breath away by asking, 'Do you ever go to church?'"

"Not very often," I replied.

"Why don't you?" she said.

"I didn't answer her; I couldn't; and she continued, 'Are your people living, and have you any sisters?'"

"Yes," I said.

"Do they belong to the church?"

"My mother and sister do," I replied.

"And don't they ever ask you to go with them?"

"Yes, many times."

"And why don't you go?" she asked. "Don't you ever think of the future and of the home God has for us who are faithful? Do you ever think of the dear ones at home who night after night, loving you as their own, away into the silent hour of midnight, weep with bitter tears as they ask God in prayer to help them save you from the dark pathway down which you are going? Think of the future," she said. "Think of the awful meaning of a drunkard's grave, and think of a home eternal with God and his loved ones."

"She was only a little slip of a girl, but she sat there and pictured my future as it would be if I kept on. And then in the prettiest words I had ever heard she told me of the future I could make if I would."

"They say God has sent angels on earth to live. And I believe it, and that girl was one."

"As we drew near the station where I was to get off, she took my hand, and said, 'I want you to promise me that you will quit drinking.' And, drunkard as I was, I gave her that promise. And for a long time after that, whenever I thought of drinking anything, there would come up before me the face of the young lady who had spoken to me so kindly; and I remembered my promise."

"Well," he said, "I have never drunk

any liquor since. I have since married, have joined the church, and I am living happily.

"Now," he continued, "the strangest part of this story is the fact that I never knew this young lady. I never saw her before this occurrence, and I have not met her since. I do not even know where she lives. But whoever she is and wherever she is, may God bless her, the woman that saved me."—Sel.



THE POWER OF THE GOSPEL.

No more striking illustration of what great things may be accomplished by the Gospel of Christ working through very insignificant instruments can be found than one told by Dr. A. W. Halsey of a poor Chinese convert, and given in the "Christian Work and Evangelist." Un Ho was a very young blind girl when sold by her parents to a woman who trained her for and in, an immoral life. This life brought disease, and she was taken to the hospital at Canton and one limb amputated. Blind, one-limbed, a bad life, what hope for her? She was taken in charge by the missionaries and taught to read in the school for blind girls. She committed the entire New Testament to memory and accepted Christ as her Savior. After a while it was found that she was a leper. The Gospel had cleansed her soul, clarified her intellect, transformed her life, given her hope and aspiration and consecration. She desired to work among her fellow-sufferers, the lepers, and she was sent a missionary to them. Lately a beautiful chapel was dedicated in the City of Canton, the result of her words, and work, and worth. The chapel was built in the form of an L, and in the long arm of the L on that memorable day sat the non lepers, missionaries, statesmen, Chinese officials and visitors from afar; in the short end sat one hundred lepers, twenty-eight of whom had been led to Christ by the frail girl who sat in the front row—blind, leprous Un Ho.



THE NEGLECTED LETTER.

A Hollander, a young man of a good family, walked in the footsteps of the prodigal son. Like the prodigal he sank lower and lower by degrees; he left home and finally got to India and there entered the army, which is noted for its profligacy. From India the obstinate and dissolute youth wrote his father asking for money. Some months later, while in the barracks with his comrades, he received a letter from his father. He opened it hurriedly; but, as it contained neither money nor draft, he crumpled it up angrily and threw it into his knapsack unread.

Some time after he became dangerously ill. Anxious days and nights were spent in pain and fever. During one of these nights he thought of the neglected letter from home, and he was now seized by a desire to know its contents. The nurse accordingly read it to him.

And what did the letter say? The father wrote how much his parents and sisters wished and waited for his

return, and promised to buy him a nice farm at home. And meanwhile he had written to Captain N., who was just then lying at anchor in a neighboring harbor, to purchase his release from the army and bring him home in the first cabin on his steamer. He, the son, should write only a note to the captain. And this letter the wretched youth had thrown away unread! Horror and dismay was depicted on his face, cold sweat dropped from his forehead. "I could have had all this; and I have thrown it all away; now it is too late!" he groaned. Yes, it was too late! In a few moments he expired.

Is not the holy Gospel also a letter from heaven. God's letter to His erring children? They are miserable, and look around for help; this letter offers help, and promises a thousand times more than the holdest heart could expect. But, alas! most people carelessly throw this heavenly letter away. Because it does not bring help as they expected to receive it, they consider it worthless. When it is too late, many must acknowledge that in wantonness and ungratefulness they rejected their temporal and eternal happiness. How do you treat this letter?



"MIRACLES DO NOT OCCUR ANY LONGER."

Two friends were bidding each other farewell in a large depot in Berlin. They were young people, one of whom was on the point of beginning a long journey. "If I could only follow you," said the one remaining, when the other was already in the car. "I always imagine a miracle will happen to make it possible." "Then it is rather doubtful whether we will meet again," called the other out of the car window as the train began to move slowly away, "miracles do not occur to-day any more!"

"Do you really believe that," a voice in the car suddenly asked; and an elderly gentleman, who sat beside him, cast a searching look at him. "That is a saying which we often hear, and yet, if each one would examine his life carefully, he would discover many a miracle"

"During my young days," continued the narrator, "I was apprentice to a druggist and was often obliged to get up at night to prepare medicines for sick people. If this occurred several times in one night, I often grumbled about it, for in youth a person likes to sleep. One night I had been disturbed three times, and I had hardly drawn the cover over my head when the bell rang again. There was no way out of it, I had to go down and prepare a prescription for the sick mother of a boy who had come quite a distance with it. Hardly had the boy gone, when I discovered that, in my drowsiness and ill humor, I had taken the wrong bottle and given the boy *deadly poison* for his mother. You see in that night I also cried in anguish, 'Miracles do not occur any longer!' and yet, if it were possible, that God should permit one in order to protect me from the dreadful calamity of poisoning a human being through negligence?"

"I prayed in deepest anguish of soul. Presently the bell rang for the fifth time. I opened the door, and there stood before me, trembling and weeping, the same boy whom I would gladly have followed to snatch the medicine from him, had I but known the direction he had taken. 'Please, do not be angry that I disturb you again,' the poor child begged me, 'but in the darkness I fell down and broke the bottle; please prepare the medicine once more, that my good mother may not die!' You can imagine," the gentleman closed his story, "with what rejoicing I welcomed the boy and how willingly I prepared the medicine once more! Was not that a miracle of divine mercy? Don't you see, that miracles do occur to-day?"



CHRIST AND WOMANHOOD.

Woman is ever foremost in all good. This is but fitting, since she was first in transgression; but it is a fact, as witnessed by all historians and travelers, charity has been her vocation from the days of Dorcas to those of Elizabeth Fry. The Sisters of Mercy were the stars that relieved the darkness of the Middle Ages. Paul put Priscilla before Aquila. The most faithful friends of Christ were women. A woman watched by his cradle; women stood weeping by his cross; a woman was first at the sepulcher; and from that time to this woman has most firmly laid hold upon the crown of martyrdom, and been among the most devoted and dauntless missionaries for Christ. Woman has always most faith. "O woman, great is thy faith," the Savior is saying still. If a man be confident, woman is confiding. This is her weakness and her strength. By this she feels and by this she rises to newness of life. All churches prove this. Christ's mother was his first disciple. Few are the Christian women that dishonor their profession or deny their faith.—Williams.

Miscellaneous.

ACKNOWLEDGEMENTS.

Received for Mt. Calvary Interest Fund the following amounts: R. N. Page, \$7.50; Ireneus Koerner, \$7.50; Elijah Coiner, \$15.00; Celsus Coiner, \$15.00; Philip M. Coiner, \$15.00. Total, \$75.00. The reward of a cheerful giver be their portion.

JOHN F. W. SIEVING,
Treasurer.

Oct. 15, 1903, St. Louis, Mo.



Received per A. E. Abbott, Treasurer, Grace Sunday-school, Cleveland, Ohio, \$12.70 for the Mission Treasury, from the following teachers and their classes: Miss Anna Varnes and Class, \$3.00; Miss Louisa Gaskell and Class, \$3.50; Mr. Louis Neuschmidt and Class, \$1.20; Bible Class, \$5.00. Total, \$12.70.

From Grace Sunday-school for Parochial School Fund, \$10.00.

Per Rev. Eckhardt from Mr. Guckel for the Parochial School Fund, \$10.00.

Per A. H. Schewe, acting Treasurer: For Mission Treasury, \$133.09; for Parochial Schools, \$80.88; for Negro Missions, \$1.00. Total, \$214.97.

FR. W. SEBELIN,
Treasurer Mission Board.

Cleveland, O., Oct. 20, 1903.

NOTICE!

The "Church of Our Savior," Cincinnati, Ohio, Rev. J. G. Henry, Pastor is hereby received into full membership with our Synod, in accordance with synodical action. (See page 73 of our late minutes.)

A. W. MEYER,
President.

CHANGE OF ADDRESS.

Rev. O. C. Kreinheder,
358 Woodward Avenue,
St. Paul, Minn.

The Reviewer.

BETHLEHEM'S STORY FOR ENGLISH LUTHERAN SUNDAY-SCHOOLS. By Rev. C. H. Ruesskamp. Price, 5c. per copy; \$4.00 by the hundred. Order from the author at 61 Dodge St., Buffalo, N. Y.

This Christmas service contains, besides a full order for the service and catechization on the birth of the Savior, several hymns with music and two recitations. Orders should be placed early.

THE BIBLE AND BABYLON. A Brief Study in the History of Ancient Civilization, By Eduard Koenig, Professor in the University of Bonn. Ninth Revised and Enlarged Edition. Containing a Critical Estimate of Delitzsch's Second Lecture upon "Babylon and the Bible." Translated from the German by Charles E. Hay, D. D. German Literary Board, Burlington, Iowa. Price, 40c.

The literature protesting against and disproving the extravagant claims of the so-called Higher Criticism of the Bible, is multiplying rapidly, and a re-action is beginning to set in. This brochure of Prof. Koenig's also belongs to this class of literature, and as the title indicates is especially directed against the second of Prof. Delitzsch's Lectures on "Babel und Bibel," of which so much has been said and written of late. The translator and publishers deserve thanks for having made it accessible to English readers, and it is to be hoped that many pastors will buy and read the booklet. It is just the thing for a busy pastor who has no time to study the subject in detail, but wishes to get a comprehensive treatment on the main questions at issue.

20. SYNODAL-BERICHT DES ILLINOIS DISTRICTS. Price, 15c. Concordia Publishing House.

The doctrinal paper is somewhat out of the ordinary, but none the less interesting and practical, the subject being Elijah, the Tishbite.

GEISTLICHE LIEDER FUER MAENNER-CHOERE. No. 1. Five Selections. Concordia Publishing House. St. Louis, Mo. Price, 20c; per dozen, \$1.50.

This collection is very good, both as regards music and text.

CHRISTMAS CANTATA. By H. F. Aubke, 1410 Howard Ave., Allegheny, Pa. Price, 25c; \$1.75 a dozen.

Another piece of music for mixed choirs, to sing, furnished with German and English text.

GERMANIA KALENDER FUER 1904. Published by Geo. Brunder, Milwaukee, Wis. Price, 30c.

This wellknown almanac with its abundance of useful information and serious and humorous entertainment is again ready. The editorship of Dr. Duemling furnishes sufficient guaranty for its excellency. We heartily recommend it.

NOTES AND NEWS
about BOOKS and PERIODICALS

LOOK HERE FOR IMPORTANT
ANNOUNCEMENTS OF OUR
PUBLISHING HOUSE

TREAT No. 1

FOR OUR SUNDAY SCHOOLS AND ALL
OUR CHILDREN.

Here is a first list of books we have for Sunday-school libraries, Christmas presents, and in fact, good for the children at any time. We add a few words of commendation by Revision Board of Synod.

Sighard, The Tale of a Centurion.

Bound in vellum. \$0.90
"A Book suitable also for the confirmed youth."

Treasure Seekers and Sleet and Snow.

Two excellent stories \$0.25
"Fine reading for children."

A Christmas Wreath.

An excellent selection of stories \$0.25

History of the Reformation.

Brief, popular presentation of the important events \$0.75

Henry von Eichenfels and other stories.

From the German, fine colored illustrations \$0.25
"Every child that likes to read will enjoy this book."

Around the Christmas Hearth. \$0.50

From Darkness to Light. 0.50

Silent Night, Holy Night. 0.25

The Mission of a Book. 0.20

Inasmuch. 0.50

Leeroy. 0.25

Of all these Revision Board says: "They will entertain, instruct, and edify. Time spent on them will be enjoyed and prove profitably spent."

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Stories from the days of martyrdom. Calculated to confirm and strengthen the believer in his faith.

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Four volumes.

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We shall have something to tell you next time about the Sunday-school Lessons we shall have for next year. Also something for the Primary Department.

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We have three Christmas programs to select from. The newest, arranged this year by Sunday-school Literature Committee, is called:

"Unto Us A Child Is Born."

Then we have a translation of Lochner's Christmas Service. Finally, there is last year's program: called "Our Savior."

The price on all of these is:

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Per hundred 3.50 and postage.

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We have printed just a stated number of these minutes and we want to have every copy out of the house by January 1st, to make way for new stock. Order at once.

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PART ONE.

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SONG OF THANKFULNESS

The bells were ringing a welcome
To the Father's house of prayer,
But slow were the steps of the people,
For all had a weight of care;
It greeted their eyes in the morning,
And staid with them all the day,
So a shadow was on their faces,
And the lowering skies were gray.

Few sung a song of thanksgiving,
Few hearts were wholly at peace,
Some wanted the things which they had not,
Some longed for trials to cease;
Many were discontented,
Or weary, or perplexed,
With the teasings of the daily life,
When the minister read his text,

Forget not all His benefits;
And a little flush of shame,
As we heard the ring of the well-known
words,

To some of our faces came;
But we had our thoughts and our cares to
mix
With the preacher's words, until
They worked their way to our restless
hearts,
And bade our doubts be still.

For what are the troubles to all the good
Which the loving Father sends?
And who can reckon the blessings up
Of home, and love, and friends?
And which of us has not looked our fill
At the summer's earth and skies?
And who has prayed to the God of heaven,
And never had replies?

Ah! the years that are past grew strangely
fair,
As we glanced at them again;
And we saw how many God's mercies are,
And how few our times of pain;
He who gives His beloved Son
Has given all else that is best;
And who can unthankful and gloomy be,
Who has entered through faith into rest?

There were songs of praise for our lips and
hearts,
As we left the house of prayer,
And some of us left our restlessness
And heaviest burdens there;
For we learned that the way be truly glad,
In darkness or light, the same
Is not to forget God's benefits,
And ever to bless His name.

Marianne Farningham.

Editorials.

The recommendation of the Chief Executive of our country and of the governors of the different states will this year also, as in the past, fail to strike a responsive chord in the heart of many citizens. And this will be the case not because the people of this land have little or nothing for which to render thanks to Him who is the Lord and the Giver of every good and perfect gift, but because by the very abundance of blessings many have been made

full and deny and say; Who is the Lord? But there are still such who pray, "Give us this day our daily bread," and mean thereby: "God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition that He may lead us to know it, and to receive our daily bread with thanksgiving." To all such the national Thanksgiving Day is a welcome time to meditate on the blessings enjoyed during the past year.

R.

Sometimes God asks us to go forth and perform duties which call for courage and endurance. And again He asks us to remain comparatively inactive for a season, to await what He shall next give us to do. The true soldier of Christ is willing to do both; to fight when the battle is on, but also to tarry in camp until the enemy appears.

Too many of us are inclined to fret about the position in which God has placed us, as though all other places would be infinitely better for us. But let us bear in mind that it depends more on what we are, than on the where. We are all of us stones in God's spiritual temple, the Church; we each have a place to fill. If we are thankful, then, that God has chosen us to be stones in this wonderful building, let us not murmur because we cannot occupy more than one space in its walls.

W.

In a Presbyterian Church at Racine, Wis., a famous soloist recently started to sing the "Ave Maria," whereupon the pastor immediately arose, signalled for silence and rebuked the singer by saying that he did not consider the "Ave Maria" a fit song for any Protestant church. We fully agree with this opinion. But on the other hand, we are just as fully convinced that occurrences of this kind ought to be made impossible, for this one certainly was not conducive towards the edification of the audience, it must have gone a great ways in destroying the salutary impressions of the sermon and the service. If there is no responsible choir-leader it will become the duty of the pastor himself to see to it that appropriate selections only are sung by the choir. If he cannot lead the choir himself, he must at least supervise its work and insist upon knowing before-

hand what is going to be sung.

Apropos the above, we would repeat the suggestion of an exchange, made in the same connection:

"By the way, would it not be a wise thing to have in our seminaries and colleges a course in sacred song and music, so that our preachers might develop a sound taste for the musical part of worship, and they in turn see that in church or Sunday-School only that is sung which ministers to the edification of worshipers?"

A writer in the "Christian Standard," as quoted in the "Lutheran Observer" of Oct. 2, begins an article on "Some Catholic School Books" as follows:

"The writer of this article desired to obtain a full series of Roman Catholic school books. He thought he would like to know just what is taught in the parochial schools. The question had come to him: Do not all grammars give the same rules and the same construction of language? Are not the problems of all arithmetics the same, with the same multiplication table, and the same rules for square and cube roots? Do not the geographies all locate the towns in the same place, and are not the countries bounded by the same mountains and rivers? What is the necessity, he inquired again of himself, for primary sectarian schools?"

The writer then proceeds to draw a rather ludicrous picture of the Roman Catholic text-books, which he secured with some difficulty. Of course we have no concern with that portion of his article. We only wish to remark that, if he imagines that those Roman Catholic text-books are representative of all the text-books used in "primary sectarian schools," he is laboring under a huge misapprehension. And in order to disillusionize his mind, we would advise him to procure a set of the text-books published, say, by Concordia Publishing House, St. Louis, Mo. But now as to his questions: Yes, the problems of all arithmetics and the rules of all grammars are all more or less alike, and all geographies locate the towns in the same places. But still there is a vast difference between the method in which these subjects are taught in Christian schools, and between that employed to teach the same subjects in secular schools. For instance, a Christian teacher will take every opportunity that offers to show to his pupils in geography the wisdom

and goodness of the Creator, as it is manifested in the arrangement of the universe and the earth on which we live. And so a Christian text-book will do the same thing. It will furthermore point out and disprove the false assumptions of science, where they run counter to Revelation. And even where no such distinctively Christian elements are introduced into the teaching of any given subject, yet the discipline that is exercised in such a Christian school is at all times of a distinctively Christian character. There are no false ideals held up to the pupils, to spur them on in their work. They are not taught there to study, because by diligence in studying they can become wealthy and renowned in the world, but that they ought to be diligent, because that is their God-imposed duty. And where punishment has to be administered, that, too, is done in an altogether different manner than in a secular school. The pupil is first shown his wrong-doing from God's Word, and he is admonished to repent of it. In short, the whole school is pervaded by a Christian atmosphere. Alas! alas! that even Christian people should show so little understanding of the real difference between Christian education in parochial schools, and irreligious training in the public schools!

And now we want to ask the writer of that article a question also: Why is it that only for "primary sectarian schools" he cannot see the necessity? Surely, if the irreligious public schools are good enough for our Christian children, then also the irreligious state universities and colleges are good enough for our Christian young people! Why make a difference here? Or if a difference must be made, does it not rather lie in the opposite direction? Would it not be a foolish parent, who would let his child grow up without any Christian training and restraining influence, would allow him to go with bad company, to lie, steal, etc., until he was perhaps fifteen years old, and then would begin to teach him better and try to reform him? But those are doing essentially the same thing who would have Christian children go to irreligious schools, where they inevitably imbibe false ideas and principles, in order to be later sent to Christian colleges, to have these wrong ideas removed and right ones instilled. The popular saying: "An ounce of prevention is worth a pound of cure," is certainly applicable also here! L.

Contributions.

OUR NATIONAL THANKSGIVING DAY.

Its Object.

The first National Thanksgiving Day Proclamation was issued by the "Father of our Country" in 1789. Since then proclamations have been issued annually by the several Presidents, as well as Governors of the states, and Mayors of the principal cities; and custom has at length fixed the time for the last Thursday in November as a day of na-

tional thanksgiving, when a great, busy and restless people may pause in the midst of life's hurry, and turning from things secular, consider the source of those providences that have made up the sum total of life during the past year.

Meet and Proper.

It is meet and proper that a people like ours should set apart an annual day for national giving of thanks. It is a public recognition of God as the Author of all prosperity. It is the erection of a memorial to the honor of Him who has led us through another year. The annual proclamations which call to the duty of thanksgiving are calculated to remind the people of their indebtedness to God Almighty, to stir in their minds and hearts emotions of gratitude and praise, and to call out thanks, and sincere worship which otherwise might not find expression.

The Christian Motive.

Christians, however, are not governed by proclamations. That they assemble in their respective places of worship on Thanksgiving Day and render thanks, is not due to the Chief Executive's request, but purely out of profound gratitude towards God for temporal and spiritual mercies daily received. They thank and praise Him, from whom all blessings flow, not once a year *only*, but *daily* and *often*. Their whole life is one continuous thanksgiving.

Much Abused.

The manner and spirit in which one observes Thanksgiving should be seriously considered. We have reason to fear that in many places the public religious service on this day is losing its hold upon the people. While the churches are opened to worship the number of worshipers is too small. The day seems to be taken up more and more for holiday festivities than to sincere and hearty giving of thanks to Almighty God for His mercies and favors. The manner in which some celebrate the day is a disgrace to the nation, let alone to so-called Christians. For many it's a day of gluttony and drunkenness and worldly amusements, and as at Christmas and New Years, more sins are committed on this day than in many weeks at other times. To leave God out is to make the day an empty name, without meaning.

National Blessings.

The spirit of the day is primarily that of thanksgiving, yet it furnishes to every earnest soul the opportunity of retrospection, self-examination and promised amendment. The record of the past twelve months shows that as a nation we have been saved from great scourges of pestilence, famine and war. The over-ruling, kind and beneficent Providence has sheltered us from the storms and delivered us in times of peril. He rolled the seasons round; seed-time and harvest have come, and we have received again the kindly fruits of the earth, a wide rain of benediction has been poured upon our extended fields.

Individual Blessings.

More than this. There are some people with whom things have gone well this year. The family circle has remained unbroken and no wasting sickness has come into the home. Prosperity has left its blessings and the table is laden with plenty. God has opened His hands and satisfied the desire of every living thing. We have all reason to exclaim with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things." Ps. 103, 1, 5.

Ingratitude.

God hears a great many cries for help and pleadings for favors, but not so many glad voices of praise. Of the ten lepers who were healed only one returned to give thanks. So it is with the majority of people; they eagerly flee to God when they need help, and call upon Him for deliverance and for relief; but when the blessing they sought is given to them, how many of them return to God to thank Him for the good things He has done for them?

Gratitude.

Let us, then, as good citizens, as believers in God, gratefully keep Thanksgiving Day. Let us crowd to His sanctuaries, and praise God from whom all blessings flow. Let household and friends gather about their firesides and well-spread boards for a glad reunion. God giveth bountifully and cheerfully. Let, therefore, our Thanksgiving be accompanied with bountiful and cheerful giving to the Church and the poor, to widows and orphans, to the sick and destitute, in a word—to all who are in want.

"He that giveth unto the poor shall not lack." Prov. 28, 27. "Remember the words of Jesus, how He said, it is more blessed to give than to receive." Acts 20, 35.

JOHN SCHILLER.



IN MEMORIAM LEONIS XIII. PAPAE.

II.

Next to our faith and the things thereto pertaining that which is most sacred to Protestant Christians is their "holy estate of marriage" with the relations resulting therefrom. But Leo XIII, who claims it as his prerogative to determine "what is honorable and what is vile," informs us that there is no manner of holiness in our marriage. For he declares all marriages not consecrated by a Catholic priest, who has power to administer the sacraments of the Church, to be marriages without the marriage bond, "legalized concubinage," in which "the marriage bond does not exist," and which is "void of the power and character of marriage." He says:

"But after impious laws, regardless of the sacredness of this great sacrament, held it to be of the same order with mere civil contracts, the sad consequence was that, violating the dignity of Christian marriage, the citizens resorted to *legalized concubinage instead of marriage.*"

In his Encyclical of Feb. 10, 1880, he said:

"Let no one be misled by that distinction so highly praised by the Regalists, on the strength of which they separate the nuptial contract from the sacrament with a view of turning over the contract to the power and judgment of the rulers of the state, while leaving the sacramental concerns reserved to the Church. For such a distinction, or rather disruption, cannot be approved, since it is beyond dispute that in Christian marriage the contract cannot be separated from the sacrament, and therefore *no true and legitimate contract can exist* unless it be in the sacrament itself. . . . Hence it is plain that among Christians rightful marriage is in and by itself a sacrament."

This is to say that in a marriage not solemnized by a Catholic priest there can be no real marriage contract and that such marriage is not rightful marriage at all.

In the same Encyclical we read:

"Likewise it must be clear to all that if, among believers, a union between a man and a woman be contracted without the sacrament, it is *void of the power and character of marriage*; and though it be performed in agreement with civil laws, yet it cannot be of greater value than a rite or custom introduced by civil law; but that by civil law such things only can be regulated and administered as marriages bring forth of themselves in a civil way, and it is plain that these cannot be brought forth where their true and legitimate cause, *the marriage bond, does not exist.*"

And once more:

"Lastly, since we well understand that no one must be shut out from our love, we commend to your authority, faith and piety, Venerable Brethren, those very miserable people who, carried away by the heat of lust and wholly unmindful of their salvation, *live in violation of divine right, not being united by the bond of legitimate marriage.* Let it be the aim of your wise endeavors to lead these people back to their duty, and strive for yourselves and with the aid of good men in every way that they may understand that they have acted heinously, that they may repent of their iniquity and make up their minds to *enter into lawful marriage according to Catholic rite.*"

In this plain and outspoken disdain for what we hold sacred in our heart of hearts Leo XIII applies the Romanist doctrine that marriage is a sacrament of the Church, that the Roman Church only has all the sacraments of the Church and only a priest of that church can ordinarily administer them. He tells every Protestant married woman into her face that she is not really and truly a married woman at all, but a vile

concubine, that, consequently, the babe at her breast is not a legitimate child begotten and born in honest wedlock, but a miserable bastard. And this she is to accept as final and by divine authority, as of God himself. In his Encyclical of Jan. 10, 1890, Leo XIII says:

"To determine what are doctrines of divine revelation is the business of the teaching Church, to whom God has committed the custody and interpretation of his word. But the supreme teacher of the Church is the Roman Pontiff. Hence, as the sameness of mind requires perfect agreement in the one faith, so it demands that the will of all should be *perfectly subject and obedient to the Church and the Roman Pontiff as unto God.* But obedience must be perfect, because it is prescribed by faith itself, and has that in common with faith, that it cannot be divided."

* * * *

The bitter hatred which Leo XIII bore toward Protestantism was also, together with his zeal for the aggrandizement of the Roman Catholic Church and for its restoration to its former religious and political position in the world, the mainspring of his enmity against what he termed the "modern liberties," the free institutions which we enjoy under our form of government. Foremost among these, in his estimation and ours, is the freedom of worship, of religion, of conscience, of a free church in a free state.

In his Encyclical of June 20, 1888, Leo XIII says:

"In the first place, then, let us consider with reference to individual persons what is spoken of as *freedom of worship*, which is a matter *highly detrimental to the salutary influence of religion.* . . .

"The meaning of this same liberty as considered with regard to states is this, that there is no reason why the state should exercise divine worship or desire its public exercise; that no religion should be preferred to another, but all be held as of equal right."

In the same Encyclical Leo XIII says:

"Hence justice and reason forbid that the state should be godless, or, which amounts to godlessness, that the State should, as they express it, maintain the same attitude toward the various religions and grant the same rights to all of them promiscuously."

Here we see that the freedom of worship is not only put down as inexpedient by the Pontiff, but as inconsistent with "justice and reason." In the same Encyclical he, furthermore, says:

"That so-called *freedom of conscience* is also highly praised; which, if thereby is understood that every one shall be free to worship or not to worship God as he may choose, *is sufficiently vanquished by the arguments above advanced.*"

With the errors of the "Naturalists" sprung from the "kingdom of Satan," Leo XIII also classed the principle that

all religions should enjoy equal rights in the political community, when, in his Encyclical of April 20, 1884, he said:

"Then follow the decrees of political science. Here the Naturalists teach that . . . the state must be without God; that there is no reason in the various forms of religion why one should be preferred to another; that all should be treated alike."

The separation of church and state, which is one of the great blessings we enjoy in this country, finds little favor in the sight of Leo XIII. In the Encyclical "*Libertas*" he says:

"This is the origin of that *most pernicious* consecration *that the affairs of the state and those of the Church should be separated.* But how absurd such doctrine is can be easily understood."

And again:

"From this doctrine, as from its fountain-head and principle, flows that *pernicious opinion that the affairs of the Church and of the state should be separated*, while it is plain that both powers, though unlike in purpose and unequal in dignity, must yet agree in *harmony of action and in mutual services.*"

And once more:

"Many would have the state *thoroughly and entirely separated from the Church*, so that in reference to all the ordinances of human society, to institutions, morals, laws, political offices, education, etc., they would have no more attention paid to the Church than if it did not exist, the utmost to be permitted being the freedom of individual citizens privately to apply themselves to religion if they choose. *Against these all the arguments hold good whereby We have refuted the opinion that the relations of Church and state should be torn asunder.* We would only add that it is highly absurd that the Church should be treated with reverence by the citizens and with contempt by the state."

And still more explicitly:

"Thus Gregory XVI, by his encyclical letter beginning with the words *Mirari vos*, of the 15th of August, 1832, with great earnestness rejected certain doctrines which were then being promulgated, that it was not necessary to make a choice between divine worship; that every individual was free to judge of religion as he pleased; that every one's conscience was his own sole judge; that every one might publish what he listed and foment revolutions. On the separation of the affairs of Church and State the same Pontiff said: 'Neither could we predict more gladsome things to religion and civil government from the wishes of those who desire that the Church should be separated from the State and that the mutual agreement between the government and the priesthood should be broken asunder. Certain it is that that concord which always proved favorable and beneficial to Church and State is feared only by the lovers of a most impudent kind of freedom.' In much the same way Pius IX. as opportunity offered itself, marked several false opinions which had begun to prevail, and

later had them collected, so that in so great a mass of errors Catholics might have what they might follow without offending."

Among the "false opinions" condemned by his predecessor, Pius IX, in his "*Syllabus*," Leo XIII points out this one:

"The Church must be separated from the State, and the State from the Church."

In another Encyclical Leo XIII says:

"Certainly the Church as well as the State has each its own government; and therefore in conducting its own affairs neither submits to the other, of course within limits fixed by the immediate purpose of each. From this, however, it by no means follows that they should be separated, much less that they should be in conflict."

Here and elsewhere Leo XIII speaks of the church and the state as of two distinct provinces of which each has its own jurisdiction with a certain degree of independence. But his idea is that the two must by no means be separated. Thus, also, he says in the Encyclical *Immortale Dei*:

"Therefore God has divided the care of the human race between two powers, the ecclesiastical and the civil power, the one at the head of divine, the other at the head of human affairs. . . . Hence it is necessary that between the two powers there should be an established connection, which may very properly be compared with the union whereby the soul and the body are united in man."

An intimate and organic union, as that by which body and soul are united, is here demanded for church and state, the church, of course, being assigned the place of the soul, which prompts the movements of the body. This is apparent from Leo's XIII Encyclical of June 20, 1894, where he says:

"For God, the ruler and builder of the world, who most providently placed the civil and the religious power at the head of the society of men, would have the two remain distinct, but prohibited that they should be separated and conflicting. Yea more, the will of God himself as well as the common good of human society demands that the civil power should rule and govern in unison with the ecclesiastical power."

Here we have the plain and absolute demand that "the civil power should rule and govern in unison with the ecclesiastical power." But Leo XIII goes even beyond this and demands that the state as such should have religion and exercise public worship. He writes:

"It is plain that a state thus constituted must by public religion do justice to the many and important duties which bind it to God. Nature and reason, which command every individual to worship God with holy veneration, because in his power we are and, having sprung from him, to him we must return, bind with the same law also the civil community."

Again he says:

"To give no state care to religion and to respect God no more in regulating and conducting the affairs of the state than if he did not even exist, is a temerity unheard of even among the heathen, in whose hearts and minds not only the idea of gods, but also the necessity of a state religion was so deeply fixed that they would more easily have thought it possible to find a city without a soil than without a god. In fact, the society of mankind, for which we are by nature made, was constituted by God its Father, and from him as from its origin and source flows all the power and stability of the innumerable blessings of which it abounds. Hence, as individuals are by the very voice of nature admonished to worship God in piety and holiness, because of God we have received life and its concomitant blessings, thus and for the same reason nations and states."

And in his Encyclical of Nov. 1, 1900, we read:

"The same as with private individuals is the case with states; for they must needs come to a pernicious end if they stray from the way. The Maker and Redeemer of mankind, the Son of God, is the Lord of the earth and holds supreme power over men, individuals as well as political communities. He gave him dominion, and glory, and a kingdom, and all people, nations, tribes and languages shall serve him. Dan. 7, 14. Yet I have been made a king by him. . . . I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 2. Hence where men live together in society the law of Christ must prevail, so that it be the guide and teacher not only of private but also of public life. Since this is so provided and ordained by God, and no one can with impunity set himself against it, therefore the state is not well taken care of wherever the Christian ordinances are not accorded the place they should hold."

Thus, then, according to Leo XIII, the state must have religion. How many religions? "One," says Leo XIII. Which one? "The true one," says Leo. Here are his words:

"Therefore, as no one is free to neglect his duties toward God, and the chief duty is with heart and life to embrace religion, and not any religion one may please, but which God has commanded and by certain and most indubitable signs established as of all religions the true one: thus likewise states may not without gravely offending deport themselves as if God did not exist, or cast aside the care of religion as not their business and of no use, or indifferently adopt out of many kinds that which they please; but they must by all means adopt that mode and manner of worshipping God whereby according to his declared will God would be worshipped."

And if we ask, which religion is this? Leo XIII answers:

"Since, therefore, it is necessary that there should be in the state the profession of one religion, that religion should be professed which is the only true one

and which, especially in Catholic states, is without difficulty recognized, as the marks of truth appear, as it were, stamped upon it. Hence it is this religion, those who are at the head of states, should preserve and protect if they would wisely and profitably, as they should, provide for the welfare of the political community."

And again:

"Which is the true religion, he who will judge with prudence and sincerity will see without any difficulty. . . . For the only-begotten Son of God has established a society on earth which is called the Church . . . and for this reason it is by its nature such that its compass extends to the whole human race and is confined by no limits of space or time. Preach the Gospel to every creature. To this immense multitude of men God himself has assigned magistrates, who should rule with power; and it was his will that one should be the head of all and the greatest and most reliable teacher of truth, to whom he committed the keys of the kingdom of heaven."

And once more:

"At the same time we address ourselves to the princes and supreme rulers of nations and solemnly entreat them again and again by the exalted name of the Most High God, that they may not reject the help of the Church which is offered them at this time of need, and that they would with unanimous endeavors rally in friendship round about this fountain of authority and safety and more and more unite themselves with it by the bonds of cordial love and esteem. God grant that, understanding the truth of what We say, and pondering that the teaching of Christ, as Augustine said, is, if submissively heeded, a great safeguard to the state (Ep. 138, al. 5, ad Marcellinum, n. 15.), and that in the safety of and obedience to the Church their public safety and quietude does lie, they turn their thoughts and care toward lifting away the evils by which the Church and its visible Head is afflicted, and it may thus come to pass that the nations over which they preside, walking the way of justice and peace, may enjoy a happy age of prosperity and glory."

From all this it is perfectly plain that the church which all the states of Christendom, according to Leo XIII, are bound to establish as their church, the state church of all nations, must be the Roman church, the church which is presided over by the purported successor of the purported "chief of apostles," the "visible head of the church." In keeping herewith Leo XIII further says:

"When these principles, which are largely advocated in our day, are made the foundations of the state, it readily appears into what and how unfair a position the Church will be forced. For where such doctrines are put into practice, Catholicism is assigned a place in the state equal or even inferior to societies which are alien to it; no regard is had to the laws of the Church; the Church, which, according to the order

and command of Jesus Christ, is to teach all nations, is *prohibited from laying a hand to the public instruction of the people*. Things of mixed jurisdiction are disposed of by the civil governments according to their own independent judgment, and herein they with a high hand set aside the most sacred laws of the Church. Therefore they draw the marriages of Christians over to their jurisdiction."

And in the same Encyclical:

"When the people is said to contain within itself the source of all rights and of all power, the consequence will be that *the state* thinks it owes no manner of duty to God; that it *makes no public profession of religion*; that it does not consider it its duty to inquire which of the many religions is the only true one, or to prefer the one to the others, or to favor one of them most, but that it must grant equal rights to all, provided only that they do not endanger the safety of the state. In full keeping herewith all questions of religion are left to private judgment, and every one is permitted to follow whatever religion he may choose, or none at all, if he approve none."

Even a Protestant cannot fail to comprehend what was in the mind of Leo XIII. He was opposed to the "modern liberties" and free institutions simply because they are incompatible with the prerogatives he demands for the Roman church and the papacy. The Roman church must not be placed in the same line with other churches; it must not be prevented from putting its hand to the public schools; its laws must not be disregarded by the state; and all this can be properly adjusted only under one condition, which is this, that all the states of Christendom make the Roman church their state church and in all their departments become thoroughly and intensely Roman Catholic. But to round out the evidence on this point we beg leave to add a few more quotations. In his Encyclical *Tametsi futura* Leo XIII says:

"Therefore the common good loudly demands, that it is necessary to return, whence it would have been proper never to depart, to Him who is the Way, and the Truth, and the Life, and not only individuals, but human society at large. To this his possession Christ the Lord must be restored, and it should be brought about that all the members and parts of the body politic should draw and drink the life proceeding from Him, the laws in what they enjoin and what they prohibit, popular institutions, the seats of learning, the regulations of marriage and family life, the houses of the rich and the workshops of the laborers."

That Leo XIII, when he thus speaks of the return to Christ and Christianity, would be understood to mean the Roman Church and its Supreme Pontiff he says plainly in his Encyclical of March 19, 1902, from which we quote:

"But if the said return should work true and full salvation, it must mean a return to the bosom and embrace of the one holy, Catholic, apostolic Church. For

all Christian wisdom is in fact embodied in the Church only, that supremely spiritual and in every way perfect society, which constitutes the mystical body of Jesus Christ, whose visible head is he who holds the place of the chief of apostles, *the Roman Pontiff*."

And here it is not without significance that Leo XIII bases his hope for the realization of his end and aim on the very evils of modern society which he deplores or professes to deplore. In his Encyclical *Inscrutabili* he says:

"We firmly trust that with your co-operation all mankind, *admonished by so many evils and calamities*, will at last seek safety and prosperity in obedience to the Church and in the *infallible mastership of the Apostolic See*."

But what is to become of all the Protestants, when the state turns Roman Catholic. "All the members" of the state should "return to Christ," which is to say, all Protestants should return to the Roman church and the Roman Pontiff. What if some should refuse? Should they be made to emigrate? And whither? Into the sea? For the Leonine theory of Christian statehood is to take in all nations in all lands. What is to become of the recalcitrant Protestants? For the present, of course, they *may be tolerated*. Says Leo XIII:

"Indeed, when the Church judges that *it is not right that various kinds of divine worship should enjoy equal rights with the true religion*, she does not on that account condemn those rulers of states who, in order to secure some great benefit, or to prevent some great evil, according to custom and usage *patiently permit them severally to exist in the state*."

Here, then, we are, in the first place, once more informed that "it is not right," according to the judgment of the Church, "that various kinds of divine worship should enjoy equal rights with the true religion," and we have heard that the civil power must "rule and govern in unison with the ecclesiastical power." Hence, if the civil power were able and willing to do what by right it should do, it would take away from all non-Catholic Churches the rights they now enjoy. More than that. The very existence of these churches in the political community is not, according to Leo XIII, based upon their right to exist, but upon considerations of expediency which may induce civil governments to "patiently permit" the existence of these "alien churches." And even such toleration is not enjoined or even recommended, but only conditionally permitted; for Leo XIII does not go beyond the concession that governments are "not condemned" by the Church when they exercise such toleration for reasons of policy. The formal right of existence is thus clearly denied to all Protestant churches in the political community constituted according to the political principles laid down by Leo XIII, which supply a broad basis for religious persecution by the police power of the state.

(To be Continued.)

Missionary Column.

A former secretary of the Mission Board, who knows our wants and needs, sends us the following welcome contribution. H. E.

WHAT IS THE CHURCH EXTENSION FUND?

We believe if our congregations and the members which go to make up our congregations realized just what our Church Extension Fund is, we should see that Fund first grow by leaps and bounds, and then settle down to a steady and sturdy growth. It is the purpose of this article to try and show why your money will go farthest and do relatively the most good, if you put it in the Church Extension Fund.

Let us say, the Church Extension Fund starts out to-day with \$5,000.00 at its disposal. In Cleveland, let us assume, there is a mission that has a piece of land, but it has no money to put a chapel on it. On application, the Church Extension Fund sends that Mission \$2,000.00 to put up that chapel. In Detroit there is another mission chapel which is waiting for \$500.00 to complete a fund to purchase the land which has been leased. In a mission near Buffalo, they want \$1,000.00 to make up the purchase price for a chapel which they can get cheap. The last \$1,500.00 goes to a congregation that finds itself exhausted every year trying to raise only the interest on its large debt for church building. Thus the Fund has got rid of every cent of those \$5,000.00, about as soon as it became known that there was that much to give away. In this the Church Extension Fund is not different from every other Fund our Synod handles.

But now comes the difference which distinguishes this Fund from every other Fund, and which makes it so exceedingly useful. When the Mission Treasury, for instance, gives away money, that is the last it ever sees of that money. Not so with the Church Extension Fund. This Fund ought to have for its second name the Self-perpetuating Fund. Let us explain.

When those two thousand dollars go to the Cleveland Mission they are given with the agreement that within a year's time six per cent or \$120.00 shall be returned. Of the \$500 in Detroit, \$30.00 or six per cent of the money will come back by the end of the year. And so straight through those five thousand dollars, six per cent or \$300.00 will come back in the first year, and so it goes on year after year until all of the \$5,000.00 have come back again, when they again go out to do \$5,000.00 worth more of good. Then they are returned again in six per cent installments, only to go out again and help other congregations of which to-day we have not even heard, all with those original \$5,000.00. Do you begin to see why this Fund ought to be called also the Self-perpetuating Fund?

But, I hear you say, what difference does it make to a congregation

whether it pays six per cent to a bank or to this Fund. As long as it has to pay those six per cent anyhow, I don't see what is gained.

Hold on a minute; there is all the difference in the world. Right there is the second beautiful feature of the Church Extension Fund. When you pay six per cent to the bank, you are paying \$60.00 on that thousand for the use of the money, and you still owe your full thousand. When you pay your \$60.00 to the Church Extension Fund, you are paying off on your principal. In other words, after the first year you owe the Fund only \$940.00, after the second year you owe only \$880.00, and so on until your debt is wiped out. Had you been paying to the bank, at the rate of six per cent per year, you would be making the bank rich indeed, but you yourself would be just as poor, yes, \$60.00 poorer every year. Paying off to the Fund, however, you are not only paying off your own debt, but as above shown the money you pay back will build other chapels, and churches and schools.

We don't know how much in interest our churches are paying on their church property. But let us assume all the property in our Synod is paying interest on \$50,000.00, a low figure. If all the interest on this investment would flow into our Church Extension Fund, figured at the low rate of five per cent, we should have absolutely without any effort the magnificent sum of \$2,500.00 every year to put into new chapels and churches and schools! And don't forget, all this time these very same churches that are paying those five per cent into the Fund, would actually be saving \$50.00 a year in every thousand on which they were paying.

For that same reason our Extension Fund might very well require its beneficiaries to pay back ten per cent per year if they saw the need of having the money come back quicker, so that it might go out to other places the sooner. For every church that is now paying interest to the bank will try and raise not only the \$60.00 in the thousand to pay the interest, but will try to raise say, an additional \$40.00 to pay off on the debt itself, so that next year it will have that much less interest to pay. By raising those \$100.00 a year to pay off its gift from the Extension Fund it will discharge that debt the quicker, and that money will do correspondingly the more, because quicker good somewhere else.

And now what is the moral, for, of course, this story also must have a moral. We have just celebrated Reformation Day and Luther's birthday. That has enthused us again for our Church as representing the pure Gospel restored by Martin Luther. Our children have celebrated the day by filling their envelopes with nickels and dimes and dollars for the Mission Treasury, where they will do much and great good.

Now, the question. Have you and I and our mutual friend in or out of our immediate congregation, a dime or a dollar or ten dollars to spare to put

into the Church Extension Fund, where they will be of use not only to-day or this year or next year, but, God willing, ten years and a hundred years from now, when we are no longer among the living?

Don't wait to think it over. Down into your purse and whatever you find there for the purpose, put it into an envelope and hand it to-day to your pastor with the request to send to Mission Board. Be sure to mark it—For Church Extension, and then sit down and think it over how that dime or dollar or ten dollars is going about its work to-day and to-morrow and until the Judgment Day itself.

HENRY E. SIEKER.

Church News and Comment.

AT HOME.

The following item, mislaid by us, is now printed as still timely. H.

Pittsburgh, Pa.—Trinity Church on the South Side celebrated the dedication of its new pipe-organ on Sunday, June 14th. During the twelve years since its beginning, the congregation was so entirely occupied in providing for the payment of its property, and the maintenance of the preaching of the Gospel in its midst, meanwhile not forgetting the needs of the Kingdom of God elsewhere, that the installation of a large organ appropriate to the needs of the congregation could not be thought of. All these years a small reed organ accompanied the congregational singing. None of the people of Trinity will say that their devotion was not assisted and the beauty of the service was not enhanced by even so humble an instrument. But it was a day of great gladness for the faithful people of Trinity, when the beautiful strains of the many pipes filled their beloved church edifice, the sounds alternating in majestic deepness and again in sweetly thrilling softness.

The new organ is an instrument of 679 pipes, 7 mechanical stops, 2 manuals and a pedal board, costing \$2,500.00. It is due to the energy of Trinity's Senior Choir and its leader, Mr. Geo. Wetz, that the organ could be purchased. They organized the effort and, assisted by the generous response of the members and friends, carried it to completion in a remarkably short time.

The musical part of the service, excellent as it was heretofore, with the hearty singing of hymns by the congregation and rendition of anthems and choral pieces by the two choirs, the quartette, and the soloists, will after this be increased in beauty by the effective aid of the new organ. May the organ not only add to the beauty of the church interior, and to the strength and heartiness of the congregation's songs of prayer and praise, but also teach a lesson in Christian unity, harmony, and like-mindedness. As all pipes in the great instrument take their place willing to do whatever is required of them, aid with whatever ability they possess the general effect, harmonizing and swelling out in one accord at the bidding the mind and fingers of the player, so may Trinity's members in true unity and like-mindedness all strive together. Let everyone willingly do his part and none be vain-glorious, exalting himself above the others, none be jealous of the greater grace and ability vouchsafed by the Lord to another. May all to this end be animated and filled with the breath of the Spirit of God, the author of true Christian unity and harmony.

A. H. H.

Springdale Ark.—The Reformation festival was observed this time with special emphasis. Since it seems as though men had lost their reason and senses, because they vied with each other, a few months ago to do homage to the Antichrist at Rome, it is

high time for our church to lift up her voice in every place in protest against such abominations as were committed by officials in high station. And as a testimony against them as well as against the papacy itself, it was meet that at this festival the people should become fully aware of the nature of the beast, and the false prophets.

Hence we had some extra services, beginning Wednesday night and coming to a climax on the great day of the feast, the Lord's day, November 1. On that day we also had holy Communion, on which occasion nearly all our members confessed their faith in the words of the Lord Jesus, and thus protested against human reason that exalts itself above the written Word of God. In the afternoon we had a special meeting of all communicant members to hear the constitution of the congregation read, in all of which, all manifested great interest, and we intend to have such a meeting each recurring Reformation festival. We also raised on that day a good collection for Missions; all of which goes to show that the Lord's Word and Spirit is bringing forth good fruits to the praise of His Holy Name, also in Arkansas. W. C.

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In the college for negro boys at Concord the new term began on September 14th. Nine new pupils were admitted, making a total attendance of eighteen. L.

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The Wisconsin Synod's Mission among the Apache Indians in Arizona has suffered a severe loss in the sudden death of teacher Jens on September 25th. His death was caused by injuries sustained in an accident. He had been working in the mission for three years. L.

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On the 14th of October Luther Seminary, at Hamline (near St. Paul) Minn., celebrated its 25th anniversary. Prof. H. G. Stub, who has labored in the institution ever since its founding, was honored with the D. D. title by the Faculty of Concordia Seminary at St. Louis.

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A wellknown lecturer in St. Louis, Walter L. Sheldon, has raised his voice against the indecencies of the popular stage. From the moral standpoint of a man of the world he finds it necessary to protest against the "positively appalling realism that is now being presented in the theater." He says:

"One can not help wondering whether the consciousness of the people of this country is not becoming benumbed in this direction, until it fails to be aware of what a change has taken place in the grossness or suggestiveness of some of the pictures and language we may be obliged to see and hear if we attend the theater at all. It is impossible for me to conceive how a young woman could sit side by side with a young man without tingling with shame when hearing some of the lines in the leading plays as given in St. Louis. And the man who has brought her there surely will blush at realizing the experience to which he has unintentionally submitted the young woman beside him.

"Are the mothers of St. Louis willing that their daughters should have such experiences? Are we not in danger of gradually losing in refinement as a people from this type of realism? It has reached the point where even the best plays with a wholesome plot and entertaining story will often have a few lines that are unfit for a cleanminded person to listen to. We are told sometimes that these plays point a moral; and this is put forward as the plea or excuse. But people do not attend the theater for sermons of that nature. It is possible for a clean, honestminded person to become contaminated simply by having such realism constantly presented to the attention. I believe that the actors and the play writers are often unconscientious in what they do in this respect. They may sincerely think that it is all for good. But it has to be remembered that many of them are compelled constantly

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Hearth and Home.

HAVE YOU READ—?

to see and study phases of life which are not before other people's attention, so that they may cease to be in a position to judge as to what is acceptable for people in other walks of life. They may use lines on the stage which would not be tolerated in decent society, and could not possibly be repeated in the home or at the family table.

"How young men and young women can even talk together about some of these plays I can not understand."

And so he goes on for half a column in much the same strain urging mothers to exercise censorship and to taboo these realistic plays.

Truly a most "ennobling and uplifting" agency is the modern theater for Christians!

R.

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ABROAD.

The "Melanchthon House" at Bretten, Germany, erected as a memorial to the friend and coadjutor of Luther, was dedicated with elaborate ceremonies, October 19th to 21st. It is to be a sort of Melanchthon Museum.

L.

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Romish "historians" have always asserted that the Protestant historians utter a base slander when they speak of a sale of indulgences by authority of the pope in the early times of the Reformation. A German professor, himself a Catholic, lately made researches in the papal archives in the Vatican. He could not find what he wanted, but discovered a big bundle of papers which contained bills disclosing convincingly the iniquity of the papal traffic in sins and souls. The professor will hardly get the pope's apostolic blessing.—Ex.

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Under date of November 4th the Brooklyn Daily Eagle reports that news has been received from Rome that the keeper of the archives of the Vatican has presented the first copy of his book entitled "Luther and Lutheranism" to the Pope.

J. H. C. F.

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A society for the propagation of Buddhism in Germany has been founded in Leipzig.

L.

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The Socialist Congress in Germany discussed a motion brought in by one of the leaders, that no religious instruction whatever be given children under the age of sixteen and all religious instruction be banished from the schools. Another motion demanded that all those who persist in being church members be excluded from any public office. The Socialists evidently want to convert Germany into a pagan country ruled and ruined by a ring of rabid radicals. In the eyes of our unprejudiced political papers these political maniacs are benefactors of mankind!—Ex.

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The institutional church, says the Rev. R. J. Campbell, of London, "needs one minister to be a prophet in the pulpit and another to be a business manager." With this view "The Christian Evangelist" (St. Louis) expresses agreement. "It is not often," it says, "that the prophetic and the commercial temperaments are so united in one man that he can do all the work that is demanded by a church which takes upon itself the functions of a board of charities, an educational commission, and a society for social betterment. But that does not prove that the institutional church is undesirable or impracticable. It only proves that the Church needs to call into its service more consecrated business managers, so that the born prophets may not fall into disrepute on account of their inability to serve tables."

Without endorsing what is said about the institutional church, we would emphasize the necessity of consecrated business talent for managing the temporal affairs of the churches. Here is a wide field of usefulness for many.

R.

"No, I haven't read 'The Loom of Life.' Have you? You read all the new books, did you say? Then you have read 'Genesis,' the only really new book there ever was. O, haven't you? Then perhaps you have read that very old book, 'Job.' Haven't you? Oh, it is fine! It is suggestive of 'Faust,' but much better, I think.

"Perhaps you like books of travel. Have you ever read 'The Journeys of Abraham,' or 'The Trip of the Israelites,' or 'The Voyages of Paul?' No?

"Do you like biographies of successful men? Have you read 'The Life of Joseph,' or 'The Life and Death of Moses, the Great Organizer,' or 'The Life of the Great Soldier Joshua?' You haven't?

"Maybe you like stories. Have you ever read that wonderful story of Gideon and the Midianites, or the story of the fall of Jericho? O, that's thrilling. The story of Ruth is very beautiful. Have you read it? So, also, is the story of Esther. Or, did you ever read that marvelous story of Daniel and the three kings?

"Have you ever read the sweetest story ever told, the story of the Babe at Bethlehem; or the saddest of all stories, the story of Calvary; or that most gloriously triumphant story the world has ever read, 'The First Easter Morn'?"—Caroline Kellog in Sunday-School Times?

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WHAT PRAYER CAN DO.

"No," said the lawyer. "I shan't press your claim against that man. You can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it; but it would come from the sale of the little house the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the old fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I ask whom he did address in your hearing?"

"God Almighty."

"He took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of the door a cosy sitting-room, and there on the bed, with her silver head high on the pillows, was an old lady, who look-

ed for all the world just like my mother did the last time I saw her on earth. I was on the point of knocking again, when she said, 'Come, father, now begin; I am all ready.' Down on his knees by her side went the old white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First, he reminded God that they were still his submissive children, mother and he, and, no matter what He saw fit to bring upon them, they should not rebel against His will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; and oh, how different it might have been if only one of the boys had been spared! Then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly through his snowy hair. Then he went on to repeat that nothing could ever be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last, he fell to comforting himself with the fact that the good Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. At last he prayed for God's blessing upon those about to demand justice."

"Then the lawyer continued, more slowly than ever, 'And—I—believe I had rather go to the poorhouse myself to-night than to stain my hands and heart with the blood of such persecution as that.'"

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul, man, you couldn't defeat that prayer. I tell you, he left it all subject to the will of God; but he claimed that we were told to make known our desires to Him. But, of all the pleading I ever heard, that moved me most. You see, I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I am sure I don't know—but I hand the case over."

"I wish," said the client, uneasily, "I wish you hadn't told me about that old man's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me about it. I wish you had not heard a word about it; and another time I would not listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the client, and he twisted the claim papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer.—Unidentified.

Miscellaneous.

A REQUEST.

To Pastors, Treasurers of Congregations, Superintendents and Treasurers of Sunday-schools:

According to a standing rule, adopted at last session of Synod (see Minutes, p. 76), the Statistics of Synod are to appear in the "Witness" in the early part of each year. The Statistics are to cover the current year, January 1st—December 31st, 1903. Pastors are requested to send the usual statistics; Treasurers of congregations statistics of moneys received for Synodical Treasury, Home Missions, Foreign Missions, Colleges, Support of Students, Church Extension Fund, Home Purposes, and any other Benevolences; Superintendents and Treasurers of Sunday-schools are requested to send statistics of Number of Scholars and Teachers enrolled on December 31st and the moneys received, noting the purposes for which they were received. Blanks will be mailed to the Pastors of Synod. It is desirable that all reports be mailed to Synod's Statistician as soon after the first of the year as possible, preferably by January 20th.

JOHN H. C. FRITZ,
Statistician of Synod.

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NOTICE!

After careful inquiry we have decided to offer our Sunday-schools the so-called "Buffalo" leaflets for the coming year. Order them from our Publication Board at Pittsburg. Many of the brethren have used them and like them. We have made an arrangement with the Buffalo House, whereby our Synod gets a profit on all leaflets ordered through our Publication Board.

M. S. SOMMER,
Chairman S. S. Literature Committee.

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ACKNOWLEDGEMENTS.

Received from Rev. Theo. J. A. Huegli, Pastor of Holy Trinity Sunday-school, Humberstone, Canada, \$6.12 for Missions; from Trinity Mission, Grantwood, Cliffside Park, N. J., \$4.00 for Missions.

Received \$26.78 from Grace Church per A. D. Helfrich, Treasurer, for Missions.

Received per Rev. Eckhardt from Mrs. P. for Mission Treasury, \$5.00.

Received from Trinity Church, Rev. Theo. Huegli, Pastor, \$10.00 for Mission Treasury.

FR. W. SEBELIN,
Treasurer Mission Board.

The Reviewer.

UNTO US A CHILD IS BORN. A children's Christmas Service. 5 cents a copy; 50 cents a dozen; \$3.50 a hundred, postage extra. American Lutheran Publication Board.

This Christmas service, "arranged for the Evangelical Lutheran Synod of Missouri!" will serve its purpose well. Music for all the hymns is found in the Sunday-school Hymnal.

R.

✱ ✱ ✱

GEISTLICHE LIEDER FUER MAENNER-CHOERE. No. 2. 20 cents each; \$1.50 a dozen, postage extra. Concordia Publishing House, St. Louis, Mo.

This number contains six selections with German text only, all of them appropriate for the Christmas season.

R.

NOTES AND NEWS about BOOKS and PERIODICALS

CHRISTMAS PROGRAMS.

We have three Christmas programs to select from. The newest, arranged this year by Sunday-school Literature Committee, is called:

"Unto Us A Child Is Born."

Then we have a translation of Lochner's Christmas Service. Finally there is last year's program: called "Our Savior."

The price on all of these is:

Per copy	\$0.05
Per dozen55 postpaid.
Per hundred	3.85 postpaid.

SUNDAY SCHOOL LESSONS.

We call your attention to the announcement of Sunday-school Literature Committee in this issue of "Witness." Please send your order for lessons there recommended to US. Sample copies of the lessons may be had for the asking.

SOMETHING ABOUT THEM.

These lessons are published every six weeks in a paper covered booklet. For each Sunday there is a Scripture lesson, a picture and questions about the lesson, a portion of the Small Catechism, and a golden text to be memorized.

The Price per year is:

One copy	\$.25
10 copies	2.00
25 copies	4.00
50 copies	6.00
100 copies	10.00

THE LIFE OF CHRIST SERIES.

We also have in stock our Standard Life of Christ booklets. You will remember that these come in neat and durable cloth covered booklets, covering the whole year and graded for Junior and Senior classes. They are:

Intermediate Junior, Bible text and questions.

Intermediate Senior, only Bible text.

Intermediate Senior, only Notes and Questions.

Bible Dictionary explaining all proper names.

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Send for sample set, look it over, and if not satisfactory, return to us in good condition and no charge will be made. Or keep what you need and return the balance.

EIGHTH CONVENTION.

Some congregations have done the right thing by the printed minutes of last convention. One has ordered 100 copies and another several dozen. In each case the idea was, to place a copy in the hands of every communicant, or at the very least, every voting member.

Synod would like to see every congregation go and do likewise.

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Per dozen	postpaid 1.75
Per hundred	not postpaid 12.00

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* * *

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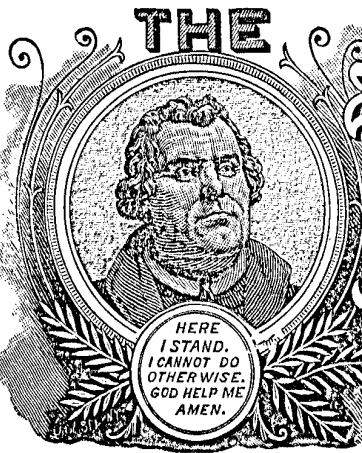
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THE



HERE
I STAND.
I CANNOT DO
OTHERWISE.
GOD HELP ME.
AMEN.

Lutheran Witness.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



Vol. XXII.
No. 25.

PITTSBURG, DECEMBER 3, 1903

PRICE, \$1.00 PER YEAR
IN ADVANCE.

THE COMING OF OUR LORD.

He is coming! O, how precious!
Till earth's shadows flee away,
How this hope should soothe and cheer us
As we tread our pilgrim way
Through the desert,
To the land of endless day!

Yes, we know that He is coming,
For 'tis promised in His Word;
How our hearts should then be longing
For our faithful, loving Lord!
Ever watching,
That His footfall may be heard.

O, the joy of that glad morning
When we see Him face to face,
In His beautiful adorning,
Love in every feature trace,
See His glory,
Know the fulness of His grace!

He will share His triumph glorious
With His well-beloved bride;
Over every foe victorious,
She will then with Him abide,
With His presence
Be forever satisfied.

Angels listen to the story
Of our dear Redeemer's love;
Then shall He have all the glory,
All the praise from choirs above,
And forever
We His loving-kindness prove.

ELIZABETH HOWARD.

Editorials.

The Savior does not intend that His followers shall rest in this life. They are here to work, and that diligently as long as time shall last for them. There will be a time for rest, but that lies in the hereafter. Many Christians are in danger of resting too soon, and thus coming short of the true rest which awaits the saints of God in heaven.

★

We have had occasion before this to refer to the peculiar missionary activity of the Episcopal Church in certain parts of our country. Many a former Lutheran in the East is now a member of that church; not so very long ago it was shown that Episcopalians had cast their eye upon the Lutheran Swedes of Minnesota. From what we are about to state, it would seem that they consider all Christians, and Lutherans in particular, legitimate prey. What we refer to is this. The Bishop of North Dakota, according to the "Churchman," makes it a point to send out postal-card invitations whenever he desires to conduct a service. After stating when and where and by whom the service is to be held, he adds the words: "All Christians, especially Lutherans, are cordially invited." Isn't this proselyt-

ing? What is the object of inviting Lutherans to such services, if not to gain them for the Episcopal Church. Bishop Mann hasn't even this excuse to offer, that these Lutherans are neglected. There are missionaries, as we happen to know, within call of most of the Lutherans of North Dakota, and they are permanently located there. Therefore to invite these Lutherans to other services is meddling, and is wrong. Let Bishop Mann remain where he is, if he will, but manifest more zeal for the unconverted, instead of keeping such a watchful eye on those who have not solicited his tender care.

W.

In an article in the "Standard" the distinguished Baptist preacher, Dr. Robert S. MacArthur, says, in speaking of the children and the Church: "All men who have been in the ministry for the last 25 or 30 years are distinctly conscious of the changes which have come upon their modes of thought and methods of work. Experience leads many pastors to give their most earnest efforts now to the winning of the boys and girls to Christ and to the Church. This is the most fruitful field of labor in which pastors, teachers and parents can toil. It is pitiful to think how we often neglect the children and then labor with agonizing prayer and heroic appeal for the conversion of men and women. The Church has greatly erred in the past by failing to win the young as trophies of divine grace. We have sometimes thought that we have honored the grace of God more when a man steeped in sin is brought to Christ than when a noble boy or beautiful girl lovingly submits to the call of mercy."

These are ringing words, and they are the more noteworthy, because they were written by a man who is a member of that Church which rejects infant baptism and indeed denies the sacrament of regeneration to children until they are quite grown up. Surely, it will be a great blessing for Protestantism in our country, if such sentiments as these ever prevail. May God hasten the day, when all the churches of our land will awake to their duty towards the young. And oh! that all churches might likewise be led to realize that the only way of saving the young as well as the old is to lead them to Jesus and teach them to place their confidence in Him and His merits alone!

Luther once said that the Lord's Prayer is the greatest martyr on earth, meaning that it is tortured so much by being recited thoughtlessly and irreverently. And who has not had abundant opportunity, by watching himself, to learn how difficult, yea, almost impossible it is to pray this grandest of all prayers without being disturbed in his devotion by some extraneous thought? No doubt this is due in part to the fact that we pray it so frequently and thereby become accustomed to repeat the words mechanically. But of this there can be no doubt either that Satan is particularly anxious to prevent our praying with undisturbed devotion the prayer which Christ Himself taught us to pray, in order to rob us of the blessing that we would otherwise obtain. Let us ever be on the alert and with the assistance of God's Spirit endeavor to overcome this sinful inclination of our flesh and to resist this temptation of Satan.

★

The greatest and most wonderful manifestation of His love for sinful mankind God showed when He "gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." But though the principal, yet this is by no means the only manifestation of God's wonderful love for His fallen creatures. He also shows this love by the many temporal blessings which He daily bestows upon the human race and every individual member of this race. How manifold and multitudinous, indeed, are these temporal blessings! Think of the great array of them given in Luther's masterly explanation of the First Article of the Creed: "He has given me my body and soul, eyes, ears and all my members my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle and all my goods; He richly and daily provides me with all that I need to support this body and life; He defends me against all danger, guards and protects me from all evil!" Yes, indeed, the temporal blessings which we receive from God are great and many. Alas! that we should be so prone to forget that they are bestowed "purely out of fatherly, divine goodness and mercy, without any merit or worthiness in us." Alas! that we should also be so prone to forget that in return for them "it is our duty to thank and praise, to serve

and obey Him!" Let us not imagine that we have done our duty in this respect by attending the services on Thanksgiving-day, which we have just now celebrated again, but let us remember that our hearts should at all times be filled with gratitude and our mouths continually overflow with praise for the manifold gifts of God's love that we experience every day of our lives. Let us make the poet's sentiment our own, when he says:

"I'll praise my Maker whilst I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last
Or immortality endures."

L.



Commenting on the good citizenship addresses lately made by ex-President Cleveland and by President Roosevelt the "Christian Statesman" says:

"Such exhortations as these of ex-President Cleveland and President Roosevelt are no doubt influential for good. Many a boy will read them and will resolve to fulfill faithfully and honorably his duties as a citizen. But the boy who makes that resolve must already possess some sense of duty; that is, of moral obligation. What of the multitudes who are growing up destitute of conscience, of any sense of obligation to obey the laws of God or the laws of the land? The pictures which we give of communities where American character and American institutions have been overwhelmed by an invasion of foreigners, reveal, in part, the difficulties which confront us. And we must be careful not to lay the blame of our difficulties and our perils wholly upon foreigners. Our chief political corruptionists are not foreigners, nor the henchmen who help them build and run their 'machines.' There is a vast body of American young men, alert, ambitious, athletic, shrewd, masterful, trained in the public schools and by the newspapers, and as unscrupulous as they are smart, who have set their eyes on what seem to them the great prizes of life, viz., money and political power, and who are determined to win them. They have no fear of God in their hearts and they will not be fettered or restrained in their course by any earnest words of ex-presidents or president. Every one of them is the center of a score or a hundred less masterful men to whom he is a hero and a leader. Their number is steadily increasing with the growth of our educational opportunities, the spread of the secular spirit and the marvelous increase of our wealth. Whither will this generation of strenuous, open-eyed, large-brained, godless young Americans bear the nation and the government? Dr. Geer, of New York, vicar of the Episcopal Church of St. Paul, said the other day: 'We are bringing up all over the land a set of lusty young pagans, who, sooner or later, they or their children, will make havoc of our institutions.' Our only hope lies in the great body of our citizenship; and if it be a citizenship intelligent, pure, and dominated by the fear of God, this hope will not be disappointed. The nation which would

have such citizenship must provide for it, must labor for it, must make sacrifices to secure it." All of which is very true; but how should the nation provide, labor and make sacrifices for such citizenship? The need is becoming more potent every day, but until the churches awake to their duty the question of how? will remain unanswered. R.

Contributions.

A DETESTABLE FRAUD.

The winter is upon us and with its cold and snow will come the beggar at our door. There can be no doubt many of these impecunious individuals stand condemned by the Scripture which saith that whosoever will not work neither shall he eat. A few there may be whose cases need attention, investigation and assistance. No rule can be given according to which all cases should be treated. There is, however, one class of beggars against whom we earnestly warn our readers. They are the Roman Catholic sisters. There are several orders of Roman Catholic sisters who practice the most persistent and shameless begging. Now of all persons who come to beg of us, these Catholic sisterhoods are the most undeserving. Of all fraudulent begging, the most flagrant and impudent is this begging by Catholic orders. And, sad to say, there are only too many Protestants who give to these shameless beggars, and thus encourage them to continue this nuisance. One does it for the sake of trade and business, another is moved when he sees the pale innocent-looking faces of these sisters, some may even be so ignorant as to consider these "sisters" poor and in need of assistance. Protestants have grown so ignorant lately as to the true nature of popery that we may expect to find some of them imposed upon by almost any trick of wily Rome.

Do you know, my dear reader, that these begging "sisters" belong to the very richest class in our country? Have you never seen their magnificent hospitals and asylums surrounded by large, spacious, beautiful grounds in the most elegant parts of the city? Have you never noticed that these buildings are equipped with the latest, best and most comfortable fixtures? Have you never walked upon the tiled floors in their beautiful halls and wondered at the plenty, and abundance, and superfluity that meets us at every turn? Do you not know that these orders have untold wealth? Real-estate, bank accounts, legacies, investments amounting to thousands and millions of dollars? Did you ever hear of a monastery or a cloister or a Roman Catholic asylum or hospital that lacked fuel when even the middle-class found it difficult to obtain the necessary coal? Did you ever hear of a nun or monk in good standing in their order, lacking food or clothing, or being obliged to give such things one anxious thought? "But," says someone, "they take care of many poor in their asylums." And let me tell you, they have robbed many rich and poor to take care of a few, a very few

poor and they do this very, very poorly. Be warned, give nothing to these hypocritical beggars who claim to assist the poor but in reality take the money of Protestants therewith to build institutions which are a menace to the Protestant cause.

Space will not permit, or harrowing tales could be told of Catholic asylums. O Protestant, on what grounds can you assist them? Must you buy your trade and business from these "sisters"? Go, fall upon your knees before your Father in heaven, and ask him for His blessing for it maketh rich. Does some one say: "Well, the church is rich but the poor sisters cannot help that they are sent out to beg?"—do you still call them poor? And must I then give a child the whiskey which it begs for its besotted father, simply because the child cannot help that it is sent out to beg?

Have you money to spare for charity and mission? Do you not hear the cry that comes from our mission fields where godly and able men are laboring in the cause of truth, of Christ and of righteousness, amid hardships and trials? These men and their families are often in need of the necessities of life. Many of them have been stricken down with sickness, and their blessed work interrupted because they lacked fuel or food. We love these Catholic sisters with pure Christian charity, and therefore we will do nothing to encourage them in their activity, but pray God to deliver them from the darkness of their superstition. And if we cannot resist the impulse to give them something, let us buy Dr. Graebner's "Trial and Self-Conviction of Pope Leo XIII" and present a few copies to some of them.

Let us be true Protestants and fearlessly protest against the detestable frauds of Rome in life and doctrine. Let us be pure Christians and confess the Christ of the Bible and denounce His worst enemy or the anti-Christ of Rome. Amen, Lord Jesus help us fight and conquer. Amen.

MARTIN S. SOMMER.



THE PAROCHIAL SCHOOL COMPARED WITH THE PUBLIC SCHOOL IN SECULAR EDUCATION.

The parochial school gives one thing which the public school does not and dare not give—religious instruction. In this respect the two will not compare. But how do they compare in that which is common to both—in secular instruction? Some who have attended parochial schools have had reason to deplore a deficiency in their secular training. And some of these have consequently argued that the fault certainly lies with the *parochial school system*. But this is a grave mistake. The facts in the case do not warrant such an accusation. Wherever a parochial school has been deficient in its secular training the fault has always been with the *individual school*. Let us not forget that also not all public schools in days past have reached a very high educational standard and many who have attended them

have not learned their three R's well. And very often—not a bene—the scholar has been at fault and not the school.

We assert that the parochial school can successfully cope with the public school in those points in which it can and may be compared. There is no good reason why a good parochial school cannot give to its children as good an education in reading, writing, arithmetic, geography and other branches, as the public school can. Of course, a parochial school with a poor teacher, who is not capable of filling his position, will turn out poor scholars. But likewise will any other school. And it is not fair to judge all parochial schools by one or two which you perhaps attended or of which you know, as it is not fair to judge all educational institutions of our country by one or two which may happen to have been brought to your observation and attention.

JOHN H. C. FRITZ.

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IN MEMORIAM LEONIS XIII.

PAPAE.

III.

(Conclusion)

All this and many other things we and others should not be permitted to say and to publish if the political principles of Leo XIII prevailed in our country. In his Encyclical *On human liberty* he says:—

"Let us now briefly consider the freedom of speech and of the press. That such freedom, in no measure constrained, but exceeding all measure and bounds, cannot be right need hardly be said. . . . It is right freely and wisely to make known in the state what is true and honorable, that it may come before as many as possible. But it is proper that false opinions, the most deadly mental pest, as also vices which corrupt mind and morals, should be diligently suppressed by public authority, that they may not be allowed to spread to the detriment of the State."

"What is true and honorable," and what are "false opinions," and must be, accordingly, "diligently suppressed," would, of course, be ultimately determined by "the Church," whose task and prerogative it is to "teach all nations," and in unison with which civil governments must rule.

Of the freedom of thought and of the press Leo XIII furthermore says:—

"Thus that unrestricted freedom of thought and of the press is not in and of itself a boon in which human society might rightly rejoice, but the source and origin of many evils."

And, summing up his proscription of our liberties, Leo XIII delivers himself thus:—

"Hence, from what has been said, it follows that there is no such thing as the right of asking, defending, or granting freedom of thought, of writing, of teaching, or of religion promiscuously, as so many rights by nature conferred upon man."

Here, then, we have our summary judgment. We are in possession of those precious liberties. That is wrong.

We claim them under our State Constitutions. That is wrong. The Constitutions themselves are wrong in granting them. We grant them to others who come to our shores. That, too, is wrong. We defend them with mouth and pen. That is emphatically and doubly wrong, most of all, if we defend them against such an assailant as Leo XIII.

* * * *

But of what real consequence is it to Protestant Christians the world over, and to Protestant Americans what the old man of the Vatican may have said or written? Do we consider his utterances in any way binding upon us? Most certainly not. But there are, among our fellow-citizens, millions who do consider them binding upon themselves, in whose opinion the doctrines of Leo XIII are clothed with divine authority, not only the doctrines concerning spiritual and religious matters and duties, as concerning prayer, confession, the mass, etc., but also his published principles and precepts concerning temporal and political affairs. This is a point which Leo XIII has been very careful to inculcate; as when he wrote:—

"These are the precepts of the Catholic Church concerning the constitution and government of States."

And again:—

"Hence in this difficult course of affairs, Catholics, if they but hear us as they ought, will easily see what are their respective duties concerning both what they should think and how they should act. As to their opinions, it is necessary that they should in each and every point hold with firm conviction, and whenever the case demands, openly profess, what the Roman Pontiffs have taught or may in future teach. And especially concerning the modern acquisitions called liberties, it behooves every one to abide by the judgment of the Apostolic See and to make its opinion his own."

And once more:—

"This disposition and order must obtain all the more in the Christian commonwealth, the more numerous those things are which are within the scope of the political wisdom of the Pontiff; for it is his business not only to rule the Church, but in general so to regulate the acts of Christian citizens, that they fitly agree with the hope of obtaining eternal life. From this it appears that besides the utmost harmony of thoughts and acts it is necessary to act in accordance with the political wisdom of the ecclesiastical power."

In the performance of his business "to regulate the acts of Christian citizens" and to lay down for them "their respective duties," "especially concerning the modern acquisitions called liberties," Leo XIII not only sets forth general principles, but also adds particular instructions. He says:—

"It is, therefore, plain that Catholics have just cause to apply themselves to politics. They do not, and should not do this with the intention of approving what is not at the present time praiseworthy in public affairs; but to apply

these affairs to the best advantage for the true and sincere welfare of the people, with the purpose fixed in their minds to infuse the wisdom and virtue of the Catholic religion as a wholesome sap and blood into the veins of the State."

The imagery of this instruction is highly significant. By the "sap and blood" circulating through its veins a living organism is gradually and spontaneously built up, and the formation of its various tissues and organs depends on the quality of the blood coursing through its channels. To infuse into the veins of the State the wisdom and virtue of the Catholic religion means a sure and thorough modification of our political life and institutions in the direction of Romanism, especially toward the political principles exhibited in the Encyclicals of Leo XIII. Roman Catholics are, according to the politician of the Vatican, bound to be Roman Catholics also in politics, and to change the organism of the State in the direction above indicated is one of their allotted tasks. This also appears from the following instruction:—

"It is necessary that all Catholics who are worthy of this name should be, first of all, desirous of being in fact and appearance loving sons of the Church, to reject without hesitation whatever is inconsistent with this title; to use political institutions, as far as it can be honorably done, for the protection of truth and justice; to strive to exercise their freedom of action within the bounds prescribed by the ordinance of nature and the law of God, and to exert themselves toward bringing over the entire State to the Christian likeness and form which We have described. . . . The one and the other will be best achieved, if every one deems the precepts of the Apostolic See the law of his life, and obeys the Bishops, whom the Holy Ghost has made overseers to govern the Church of God."

Again he says:—

"The defense of the Catholic name demands with necessity that in professing the doctrines set forth by the Church all should be of the same judgment with the utmost constancy, and in this respect every one must beware lest he in any way connive at false opinions or withstand them less mildly than truth will permit. . . . In like manner it is not permitted to follow one form of duty in private, and another in public, so that the authority of the Church were observed in private and rejected in public life."

And once again:—

"If, however, because of peculiar political circumstances it is, for the time being, expedient that the Church should acquiesce in certain modern liberties, not because she herself approved of them, but because she deems it expedient that they be permitted, she would, of course, if the times have changed for the better, make use of her freedom and, by advice, exhortation and obsecration, strive, as it behooves her, to perform the duty assigned to her by God, to care for the eternal salvation of men. This, however, is at all times true, that the freedom of all things promiscuously granted to all is, as we have often said, not in itself desirable, because it is re-

pugnant to reason that what is false and what is true should be of equal right."

* * * *

Such is the political platform of Catholic citizens everywhere as laid down by their supreme and infallible teacher and lawgiver, who demands "that the will of all should be perfectly subject and obedient to the will of the Church and the Roman Pontiff as unto God," and that "every one deem the precepts of the Apostolic See the law of his life." They must be Roman Catholics also in politics. They must in no instance approve of or even connive at what the See has condemned. They must exert their endeavors and improve every opportunity to abrogate what is at variance with the "political wisdom" of the Pope. They must bide their time, and what cannot be achieved at present, they must be ready to do later, "when the times may have changed for the better" and it will be no longer "expedient" for the Church to "acquiesce" in certain "modern liberties." They must endeavor to bring about such "change of time for the better." For these and other purposes they must "use political institutions" and "apply themselves to politics." And all this in obedience to the Pontiff, "as unto God."

It is not our purpose or business just now to investigate how a true Roman Catholic can consistently be and remain a true and loyal citizen of the United States or to take or administer an oath of office under the Constitution and Statutes of the State of Missouri. We are now dealing with Leo XIII. We have submitted the testimony upon which we base our charges, and we hold that the evidence amply covers the bill.

Is the accused willing to stand on his testimony? Or has he anything to retract? Let us hear him once more. In his last great Encyclical, which he published on the occasion of his entrance upon the twenty-fifth year of his pontificate, and in which he once more cast his slurs upon "that mournful fight of the Innovators which flared up in the sixteenth century," upon "marriage stripped of all sanctity," upon the "state separated from the Church," Leo XIII endorsed and upheld his former Encyclicals, saying:—

"This was also the purpose of the chief documents published by Us, especially the Encyclical Letters *On Christian Philosophy, On human liberty, On Christian marriage, On the Masonic order, On civil government, On the Christian constitution of States, On Socialism, On the chief duties of Christians, On the labor question*, and others on similar subjects."

* * * *

From the testimony of Leo XIII it, then, appears:

That he has pilloried the Reformation as heretical in principle and as the source of the most heinous crimes and abominations, subversive of law and order in Church and State;

That he has defamed the lawful marriage of millions of Protestants as legalized concubinage, stripped of all holiness, and void of the very essence of marriage, the marriage bond;

That he has condemned our most precious liberties, freedom of conscience, freedom of worship, freedom of Church and State, freedom of thought, freedom of speech, freedom of the press, as evils and sources of evil, and as contrary to justice and reason, evils which it were wrong to claim, to grant, or to defend;

That he has solemnly charged his followers in all lands to accept these utterances as of divine authority, and to shape their thoughts and acts according to them, carrying them into execution in private and public life;

That he has done all this that it should stand not only in his life-time, but for all times to come;

That he has done all this with the pretense and under the guise of assiduous care and solicitude in behalf of the temporal and spiritual welfare of all men and all nations, whereby thousands were misled to consider the smiling defamer and impugner of all that is sacred to them a friend and father of all mankind.

Our readers have before them the indictment and the evidence. Their verdict cannot be doubtful.

* * * *

We might have preferred still other and different charges against Leo XIII and substantiated them from his Encyclicals. We might have shown that in Leo XIII Antichrist sat enthroned in the Church of Christ, an impostor and usurper, not a shepherd of the flock of Christ, but a ravenous wolf, an enemy to our soul's salvation. But for our present purpose we deemed it proper to restrict ourselves to the points set forth in our arraignment. What we want is a conviction in the face of certain false judgments and as a protest against certain outrages committed upon our sacred interests as Protestant Christians and citizens by such as professed to speak in our name, while we feel in conscience bound to disavow their every word and their right of giving utterance to statements and sentiments utterly incompatible with true Protestantism and with the loyalty of citizens and magistrates whose duty it is to uphold the free institutions of a free country. For if, under our present indictment and in the light of the evidence adduced, the accused cannot but stand "guilty as charged," then indeed the old man that died in the Vatican palace at Rome on July 20, 1903, was the most acrimonious, persistent and dangerous enemy of Protestantism and of free religious, social and political institutions the world has seen for the last twenty-five years.

* * *

John James Audubon, the great ornithologist, speaking of a sermon by Sydney Smith, said:

"He interested me by painting my foibles, and then he pained me by portraying my sins until he made my cheeks crimson with shame and filled my heart with penitential sorrow; and I left the church filled with veneration for God and reverence for the wonderful man who is so noble an example of his marvelous handiwork."

Church News and Comment.

AT HOME.

New York City.—On the 11th October, Golgotha Congregation celebrated its annual mission festival. In the forenoon the Rev. Otto Sieker preached an interesting German sermon from Is. 60: 1-6. Owing to our small place of worship, Immanuel Congregation, Pastor Schoenfeld, granted us the use of their beautiful and spacious gray stone church for the evening service. The committee in charge of the festival arranged an elaborate programme. The Pastors, Fritz and Dallmann, were requested to deliver the sermons, the former spoke on "The Duty of a Christian Congregation to spread the Gospel"; the latter on "Why should we Lutherans do English Mission Work?" Both discourses were instructive, well delivered and listened to attentively by the large audience that had come from far and near. Teacher Engelbrecht played the organ, Miss O. Gerlach rendered a solo and the Ladies' Choir of Immanuel Church favored us with an anthem. The whole service was very impressive and was enjoyed by all. May its outcome tend and assist, under the blessing of our Heavenly Father, to the furtherance of His work in the metropolis and vicinity; and may we enlist greater interest and co-operate in spreading the glad tidings of the grace of God in Christ Jesus to the glory of His name and for the salvation of many immortal souls.

On November 1st we assembled to observe the festival of the glorious Reformation of the church. The weather was almost perfect, and that accounts for the large numbers of worshippers, at every service. The Sunday-school held a special service in the afternoon and rendered the program arranged by the Sunday-school Literature Committee, satisfactorily. The offerings, to be devoted to English Mission, amounted to \$20.00. In the evening Prof. Martin Walker, of Hawthorne, N. Y. lectured on "The Papacy." This congregation enjoys a steady and encouraging increase. J. S.

* * *

"GREATER NEW YORK."—The Lutherans of the Synodical Conference of the City of New York, represented by thirty-one charges, together with their sister congregations in that part of New Jersey which lies adjacent to the City of New York and the congregations of the "Synoden for den Norske Ev. Luth. Kirke i Amerika" located in the metropolis, celebrated a joint Reformation Festival on Luther's birthday, November 10th, at St. Luke's Church, the Rev. Koepchen, Pastor. The sermons were preached by Prof. R. W. Heintze, of Hawthorne, N. Y., and Pastor W. Dallmann, of the Church of the Redeemer, of Manhattan. Concordia Quartett rendered the Twentieth Psalm, Miss H. Gerlach a soprano solo, and the choir of St. Luke's the Te Deum. Mr. Paul Luebker, the teacher at St. Luke's, was at the organ. Among the hymns sung, Luther's battle hymn "Ein feste Burg ist unser Gott" had its place, of course. The church was decorated for the occasion.

Prof. Heintze, who preached the German sermon, showed that the Roman Catholic religion is a mixture of lies, superstition, heathenism, tyranny and anarchy; and that the papacy is to-day in this enlightened twentieth century, the same papacy that it was in those dark ages preceding the Reformation. Pastor Dallmann, who preached the English sermon, spoke of Luther's greatness by way of introduction and then enlarged upon the three great principles of the Reformation, to wit, justification by faith, the supremacy of the Bible, and the kingship of God's people. His text was Gal. 5: 1. Accordingly he admonished his hearers to stand fast in the liberty, wherewith Christ has made them free, which we again by God's grace enjoy since the Reformation and to this end he urged a more thorough indoctrination in the teachings of the Bible.

We hope that henceforth our Lutherans of Greater New York will celebrate a joint Reformation Festival every year. This will al-

so have a strong tendency to strengthen Lutheran consciousness and help to promote a feeling of belonging together. J. H. C. F.



Immanuel Conference convened from the 6th to the 8th of November in Grace Ev. Luth. Church, at Concord, N. C. All the missionaries in North Carolina and delegates and friends of almost every congregation were present. The following program will give the readers some idea of the work carried on at this meeting. Friday Morning: Opening Service, Business, Our Mission Work; Friday Afternoon: Paper: The Seventh Commandment, by Rev. Theo. Buch, Charlotte, N. C.; Friday Night: Sermon: Subject: Prayer; Text: Luke 11, 1-2: Rev. Theo. Buch; Addresses on "The Right Hearing of God's Word," by Revs. N. J. Bakke, Theo. Buch, S. Doswell, and J. C. Schmidt; Saturday Morning: Business, Subject discussed: "What Hearers owe to their Pastors"; Saturday Afternoon: Paper on the "Doctrine of Prayer," by Rev. N. J. Bakke, N. C.; Saturday Night: Sermon: Theme: "Ye are bought with a Price," 1 Cor. 6, V. 20: S. Doswell. Doctrine of Prayer continued. Sunday Morning: Confessional Address: Text, Ps. 51: 9, 10. Rev. J. Ph. Schmidt; Sermon: Text, John 3, 16, Rev. J. C. Schmidt; Celebration of the Holy Supper. Sunday Afternoon: Sermon: Text, II. Cor. 5: 10-11 verses, Rev. G. Schutes. Sunday Night: Sermon: Text, I. Cor. 15: 1-4, by The Rev. O. P. Vangsnes, Story City, Iowa; Addresses: "Immanuel College," by Rev. J. C. Schmidt; "Lutheranism the Pearl of Confessions," by Prof. E. Buntrock; "Shoulder to Shoulder" by Rev. S. Doswell; "Jerusalem the Golden" by Rev. G. Schutes; Valedictory Address by Rev. Prof. N. J. Bakke.

The choir, under its proficient instructor, Prof. H. Persson, of Concord, N. C., rendered some excellent music. All sessions were largely attended. The Word of God was admirably proclaimed, and we hope that much good will result therefrom to the enlightenment, edification and salvation of benighted souls. S. DOSWELL.



According to the "Mail and Express," twenty Lutheran ministers of Detroit sent a letter to Mayor Maybury declining to act on a committee at a civic reception to be tendered to Bishop Foley, of the Roman Catholic Diocese of Detroit, on the bishop's seventieth birthday. The Lutheran clergy said: "We are loyal Americans and our loyalty forbids us to do honor to a person representing a church which is opposed to the fundamental principles of our great country and which condemns government by the people as boundless license."

We are glad to hear that these pastors were wide awake and had the courage to voice their conviction. J. H. C. F.



Those twenty Lutheran ministers of Detroit are commended by the editor of the Methodist "Christian Advocate," Dr. Buckley, in these words: "Some will suppose these Lutheran ministers to be narrow in the extreme. If any distinguished citizen was about to celebrate his seventieth birthday, and his friends arranged an informal day, and we resided in such a city and had the honor of an invitation, unless that citizen held some attitude which seemed to us an immoral one, or stood for something antagonistic to the public welfare, we should gladly accept. But if the city undertook to give a reception to an ecclesiastic as such, we should decline to take any part in the matter. If the Bishop of the Methodist Episcopal Church, resident in this city, Dr. Edward G. Andrews, for whom we have the highest personal respect and affection, were offered a civic celebration by the mayor of this city, we should conscientiously decline to attend. Our belief in the separation of Church and State as the only safeguard of human liberty is stronger than etiquette, stronger even than denominational affiliations." R.



"Confirmation classes seem to be the next step in the Methodist return to Churchly usage, and a most significant indication of

a growing change in the attitude of this great body toward the question of "conversion." A Methodist minister in New York City whose work is largely among Germans and those of German descent has been impelled to adopt the custom for the reason, as he states in an interesting account of his work published in Zion's Herald, that parents who sent their children to the Methodist Sunday-school withdrew them at the age of from twelve to fourteen and sent them to other churches to be prepared for confirmation, so that they were in this way lost to the church which had laid the foundations of their religious education in its Sunday-school. Neither the children's, nor the probationer's class would satisfy these parents or prevent the withdrawal of the children from Sunday-school and church. The minister therefore met the difficulty by establishing a confirmation class of his own. The class meets once a week, and the course usually extends over some two years. The Catechism, the Apostles' Creed, the Baptist's Catechism, the Lord's Prayer, the General Covenant and some passages of Scripture are memorized. Instruction is given in Church history and polity, and Bunyan's "Pilgrim's Progress" is used as a means toward spiritual awakening. The candidates who successfully pass their examinations are confirmed publicly at the Sunday morning service, a ritual being employed; and this marked innovation on Methodist custom seems to be received without protest, if not, indeed, with general approval."

Well now, are the Methodists going to adopt the confirmation of the Lutheran Church without giving a bit of credit? For everyone can see that wherever the word "German" is used in the quotation above, Lutherans chiefly are meant. But if the Methodist Church wants to nodd these "German" children, it would better beware lest it make a caricature of confirmation, for the parents will be satisfied with nothing less than what they have enjoyed in their mother church. W.



The experiment of holding noonday religious services on Thursdays in one of the prominent theatres of the city for the benefit of all men and women who care to devote the noon hour in part, or in whole, to religious worship, is to be made in Philadelphia during the coming winter. This work is to be conducted under Presbyterian auspices and everything is being done which will tend to make the meetings attractive and serviceable.

The object of these services is a worthy one. Whether they will prove successful remains to be seen, of course. The place of worship could be improved upon. L.



"The Christian Register," organ of the Unitarian Church, thinks religious journalism is "played out." The publisher stated at the late conference of Unitarians at Atlantic City, that \$40,000 had been sunk by that paper in the last five years, as well as \$6,000 for special purposes.

We submit that it is not religious journalism, but rather Unitarianism, that is "played out." L.



A series of articles, signed "German American," have been appearing in the Berlin Germania, one of the most influential Roman Catholic journals in Europe, and have attracted considerable attention in view of the fact that they aim to show that the Roman Catholic Church in this country has not only been not able to hold her own, but has suffered enormous losses. We extract from these articles the following facts and opinions:

"The number of Roman Catholics in the United States in 1900 was 10,774,932, with 13 archbishops, 80 bishops, about 12,000 priests, 10,427 churches, 3,812 parochial schools, 183 higher educational schools for boys, 688 similar institutions for girls, 8 universities, 76 seminaries, and 247 orphans' homes. These figures ought to be double what they are. Within the last century fully 8,000,000 Roman Catholics have emigrated to America, and

their descendants must number 24,000,000. The reasons for the enormous losses are many, among them chiefly the great expense entailed by the maintenance of church and school in America, as contrasted with the state-established church systems of Europe. It is also necessary to take into account the great confusion of nationalities and languages, the practical materialism that prevails, the influence of the several orders to which the church is uncompromisingly opposed, the godless public press, and the liberalized tendencies of 'Americanism' within the church itself. It is a notorious fact that in public life and work the Roman Catholic Church is systematically crowded into the background in America. Although theoretically the Roman Catholic Church is on an equality before the law with the Protestant denominations and the lodges, practically this equality never did and never does exist. The Roman Catholic Church of America has even more reasons than the Church in Germany to complain of a lack of parity. In America the Roman Catholic is excluded from all higher positions in the state, if not de jure, at any rate de facto. It is utterly impossible for a Roman Catholic ever to be elected to the Presidency of the United States. Of the governors of the various States there is not a single one who is a member of the Roman Catholic Church. Of the ninety members of the United States Senate, only two or three are members of our church, and of the three hundred and fifty-seven members of the Lower House the relative proportion of Roman Catholics is no greater. In the army and navy, although fully one-half of the rank and file are adherents of the Roman Catholic Church, there is only a very small proportion of Roman Catholic chaplains. Without a single exception the salaried chaplainships in both the houses in Washington and in the legislatures of the different States are in the hands of the Protestants. Into many of the penal and corrective institutions a Roman Catholic priest is not even permitted to enter, and the Roman Catholic inmates are not seldom compelled to take part in the Protestant services. The public schools, the high schools, and the state universities are officially non-religious, yet in reality they are preponderatingly under Protestant influence. The divorce laws are all modeled after the lax principles of Protestantism. In no other country is the number of divorces so great, there being in the United States between 1867 and 1886 no fewer than 328,716, while in the same period in Catholic Ireland there were only seven. Last, and not least, the Roman Catholic Church in America suffers through the phenomenal influence of the secret orders. The President of the United States is himself a Free Mason, as are also the majority of the governors, judges, and representatives. In the laying of cornerstones and similar public functions these orders are prominent participants, but never the Roman Catholic Church. America is the paradise of the lodge, but for this reason a hard field for the Roman Catholic propaganda."—Literary Digest.



Do Roman Catholics worship the Virgin Mary? Upon this question light is thrown by the following quotation, the correctness of which is vouched for by a high Episcopalian authority, The Living Church. It is, says this journal, a Catholic prayer "issued with the approbation of a cardinal archbishop, in the Latin tongue, and therefore for use among persons who are not ignorant:"—

O most wise Mother, receive me among thy devotees. Into thy blessed hands and into the bosom of thy pity I commend my soul and my body with filial confidence, now and in the hour of my death. Rule, teach, guide, and defend me in all things according to thy will. Look, O Lady, upon the prayers of thy servant, most unworthy though he be; look on all my necessities. To thee I fly as mine only refuge; hide me under the covering of thy Motherly protection. Do not repel me from thee, O Mother of pity, for without thee my soul can not live. Amen.—Ex.

ABROAD.

The "Interior" reports about the obstacles that are thrown in the way of Protestant missionary work in Brazil by the Roman Catholics:

"The Presbyterian Church of Brazil, which was formed by a consolidation of American missions, North and South, is the subject of a new attack by the Catholic clergy on the ground that all Protestants are disguised political emissaries of the United States. Not long since a company of Americans had obtained a 'concession' to gather and import rubber from Acre, the extreme northwest section of the valley of the Amazon, a little known district over which more than one South American state has claimed a doubtful sovereignty. But the Brazilians, alarmed at the number and character of the immigrants about to be introduced, ejected the Americans. The Catholic press of Rio Janeiro is now attempting to confuse the Presbyterian missionaries with this recently defeated colony in Acre. An inflammatory pamphlet of eight pages denounces all American Protestants as 'enemies of the Latin races,' warning Brazilians that the purpose of the Monroe Doctrine is to reserve South America for North American occupancy, and to occupy by 'conversion' what can not be gained by force. Naturally the appeal to their patriotism made by their own bishops in so public a way prejudices the ignorant against our native brethren as well as the missionaries. It is needless to say that the former are among the most loyal of Brazilians and the most intelligent. L.



Some time ago a conference of missionaries was held at Calcutta and the subject of higher criticism was discussed. A report of the discussion was carefully studied by a Mohammedan controversialist, Mirza Ghulam Ahmad, who, in his magazine the Review of Religions, quotes some of the so-called results of Biblical criticism, and continues:

"Thus has the Bible been swept away as a straw before the mighty current of modern inquiry, and such was the fate it deserved. It is not the unmixed Word of God, it is not unerring. Such is the modern Christian faith, and we are glad that even the Christian missionaries have recognized the truth of these views . . . The truth of the Higher Criticism and the error of the Bible being once recognized, it is difficult to see how the Christian religion can stand for one moment. The most trustworthy book containing the views of the Higher Critics and written by professed Christians is the Encyclopaedia Biblica, in which it is stated that there are only five absolutely credible passages about Jesus."

This writer proceeds to claim the destructive critics as his co-workers against the Bible, and expresses his inability to "account for the misguided zeal with which missionaries are still preaching this book, which even according to their professors is not free from error."—Lutheran World.



Sir William Vernon Harcourt, one of the leading public men of England, is making a strong fight against the Romanizing tendency of the Church of England. And not without effect.

"The results of his successful strokes are already apparent. The Bishops have issued decrees, forbidding the use of incense asperges, and prohibiting special services beyond those for which the prayer-book provides, confession except in the limited sense of interchange of spiritual confidences, lights before pictures, reservation of the sacrament and extreme vestments. They have thus given a sharp set-back to the high church movement which has been going forward with tremendous impetus in England for a number of years." L.



"The counsel for John Turner, the English anarchist, whom the government is deporting under the provisions of the law wisely passed by Congress at its last session, contended, when arguing for his client last

week that anarchy was not a crime but a religion, and that therefore, interference by the government was contrary to the provisions of the Constitution guarding liberty of religious belief. Judge Lacombe smiled, and ordered the man to jail without bail."

Judge Lacombe acted wisely in this matter. A religion so-called which would overturn "the powers that be" can never be entitled to recognition.



Relics, in spite of the general decline in value, have apparently a "firm to rising" market, if we may judge from a despatch of November 7th from Rome, which states that the Russian General Bagdasovitch has offered to the cathedral at Bari the equivalent of \$515,000 for a quit claim to its relics of St. Nicholas. No warrantee deed can be given, as Venice claims a full set. The Bari relics, however, have especial attestation of their value, for water perpetually springs from the place in which they are enshrined behind the cathedral altar. St. Nicholas is a subject of especial veneration throughout the Russias, and the present Czar made a solemn visit to this cathedral in 1892. It was, however, also under the patronage of St. Nicholas that Queen Helena, of Italy, abandoned her allegiance to the Orthodox Church on the occasion of her submission to Rome in 1896.—Ex.

Hearth and Home.

THE DAY OF THE LORD AT HAND.

In view of the calamities and crimes so numerous of late, the following lines, written fifty-four years ago by Charles Kingsley, have a striking pertinence:

"The Day of the Lord is at hand, at hand!
Its storms roll up the sky;
The nations sleep starving on heaps of gold;
All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest the child is born,
And the Day of the Lord is at hand.

Gather you, gather you, angels of God—
Freedom, and Mercy, and Truth!
Come, for the earth is grown coward and old,

Come down, and renew us her youth.
Wisdom, Self-sacrifice, Daring and Love,
Haste to the battlefield, stoop from above,
To the Day of the Lord at hand!

Gather you, gather you, hounds of hell—
Famine, and Plague, and War;
Idleness, Bigotry, Cant, and Misrule,
Gather and fall in the snare!
Hireling and Mammonite, Bigot and Knave,
Crawl to the battlefield, sneak to your grave,

In the Day of the Lord at hand!
Who would sit down and sigh for a lost age of gold,

While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,

And those who can suffer, can dare.
Each old age of gold was an iron age, too,
And the meekest of saints may find stern work to do,

In the Day of the Lord at hand!"



A RUSSIAN PARABLE.

There once lived in Russia a man named Marko, so rich that he did not himself know how much money he possessed, and so he got the name of "Marko the Rich." And he had a fine house and fine furniture—for he loved state and show,—and when any great person came to see him there was the best of food and wine on the table, and troops of richly dressed servants to wait. But if a poor *mujik* (peasant) or

a pilgrim on his road to Kiev or Jerusalem, came to the door to beg alms for the way, all he got was a kick, and "Get away, you dirty vagabond!" So those that spoke of "Marko the Rich," soon began to call him "Marko the Proud" as well.

Now in course of time Marko's heart was so lifted up with pride in his grand possessions that he thought himself the greatest man upon earth, and hardly felt the ground under his feet. Though, indeed, there were those who said that he had not much to be proud of; for if he had wanted to give alms he had no need to go any farther than his own sister, a poor cripple who lived in a miserable hut on the other side of the road, and was often in sore want when the cold days of winter came. But, let her be as ill off as she might, her hard-hearted brother never gave her any help; and, indeed, he had more than once threatened to pull down her poor little hut altogether, saying that its standing there, just at his own door, was a disgrace to him.

And so Marko the Rich waxed prouder and prouder, till he said within himself, "What grandeur is equal to mine? There is no man worthy to eat at my table. I will invite our Lord himself to be my guest." So he made great preparation, and mustered all his servants, and brought out all his golden dishes, and spread a rich carpet on the steps of the house, and waited for our Lord to come and be his guest.

All day he sat waiting impatiently; and as often as he saw a fine carriage coming up in the distance, throwing a cloud of dust from the hoofs of its fiery horses, he said to himself, "This must be he!" But no, the carriages went by; and hour passed after hour, and evening drew nigh, and still our Lord came not.

The sun was just going down when a poor pale, ragged, half-starved man, sorely wearied, and covered with dust from head to foot, came slowly along the road; and he limped carefully up to the door where Marko was sitting (for his feet were all cut and bleeding), and craved shelter for God's sake.

But Marko was angry at having made such preparations in vain, and he thrust him away savagely; bidding him seek shelter elsewhere. And the beggar turned silently away and went across the road to the hovel of Marko's sister, and Marko laughed scornfully, and said, "They will be well matched!"

But when he awoke next morning, lo! there stood at his door a woman, at sight of whom he started back in amazement. She had the face of his sister, but instead of being in rags she had good warm clothes on, worth fifty roubles at least; and instead of being crippled she looked nimble enough to walk all around the church in the Easter procession.

"Brother," said she, "a strange thing has befallen me. Last night a beggar came to my door, craving shelter in God's name; so I took him in and shared with him what food I had. And as we were eating, suddenly his face was all bright and beautiful, and like the

great picture above the altar in our church, and he laid his hand upon my head and said to me, 'Whoso receiveth my poor receiveth me, and he shall in no wise lose his reward!' And immediately I became as you see now; but when I turned to thank him he was gone."

Then Marko tore his hair and cried bitterly, "That was He, then! and He might, perhaps, have given me some good gift, too! If I had but known Him!"

But just then a voice—exceeding soft and gentle, but very terrible withal—stole down through the air: "Only those can know him who are lowly and humble like Himself.—Selected.

CURED.

A young woman was staying in a distant city, where she made few acquaintances. She had money, but homesickness and insufficient occupation were unfriendly conditions to health of mind or body. At length she felt obliged to call upon a physician and ask his advice.

It happened that the doctor whom she consulted, was a religious man as well as a skillful one. He understood her symptoms, and when she complained that she was a victim to "the blues," he astonished her with his original prescription: "David Sones lives at 140 Dash street. He is ill, and confined to his bed, and very poor. Call there, show sympathy with him and his family, and read the 'bread and butter' psalm to him; and when you go away, leave a small sum of money in his hand."

Of course, he had to explain to the amazed lady that the Scripture he had so oddly named was Psalm ciii, and that the heartening and rejuvenating effect of it—fifth verse and all—made it to him just what he called it. Of its virtues in this case he seemed to have no doubt.

But the very idea of doing as he recommended was as distasteful to the young woman as it was surprising.

"Why, how rude and intrusive the man would think me to break in upon him, so, a perfect stranger!" she said; "I could not do such a thing."

She went from the doctor's office disappointed and displeased, but thinking. The very bluntness of the advice had stirred her stagnant spirits, and she was already beginning to forget her own ailments. The storm of protest in her mind gave her a bad hour or two, but finally something—she could hardly tell what—compelled her to surrender to the doctor's orders.

She found the sick man, and, after kindly talking to him about himself, and encouraging him to hope for recovery and for better days, she opened her Bible to the Psalm. Her lips were dry, and the first three or four verses were pronounced like a mechanical exercise, but farther on her voice and mood mellowed. The force and beauty of the words aroused her, and she read the last verses of the Psalm with real feeling.

A woman who had entered the room, and listened, sat in the corner, weeping. She was a recent lodger, had tried in vain to find work at her trade as a dressmaker, and had become discouraged. The young lady had already earned the gratitude of three strangers. With feelings entirely new to her, she remained in the poor tenement conversing with the sick man and his wife and their needy friend, until she had quite gained their confidence, and then left them with encouraging words and a small gift of money.

Thoroughly interested now, she, in a few days, secured orders for the discouraged dressmaker, and work not long after came in so abundantly that the family were placed above want. The sick man, relieved of his anxieties, soon recovered. A shadowed home had been brightened by an involuntary kindness.

It was a lesson that the complaining young woman never forgot.—Ex.

"NOW SQUIRM, OLD NATUR'!"

A stingy Christian was listening to a charity sermon. He was nearly deaf and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give ten dollars"; again he said: "I'll give fifteen." At the close of the appeal he was very much moved and thought he would give fifty dollars. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during this soliloquy, which was half-audible, though in his deafness he did not know that he was heard. In the agony of the final moment, he took his pocketbook and laid it in the box, saying to himself as he did it: "Now, squirm, old natur'!"

Miscellaneous.

A REQUEST.

To Pastors, Treasurers of Congregations, Superintendents and Treasurers of Sunday-schools:

According to a standing rule, adopted at last session of Synod (see Minutes, p. 76), the Statistics of Synod are to appear in the "Witness" in the early part of each year. The Statistics are to cover the current year, January 1st—December 31st, 1903. Pastors are requested to send the usual statistics; Treasurers of congregations statistics of moneys received for Synodical Treasury, Home Missions, Foreign Missions, Colleges, Support of Students, Church Extension Fund, Home Purposes, and any other Beneficence; Superintendents and Treasurers of Sunday-schools are requested to send statistics of Number of Scholars and

Teachers enrolled on December 31st and the moneys received, noting the purposes for which they were received. Blanks will be mailed to the Pastors of Synod. It is desirable that all reports be mailed to Synod's Statistician as soon after the first of the year as possible, preferably by January 20th.

JOHN H. C. FRITZ,

Statistician of Synod.

NOTICE!

On the 18th Sunday after Trinity, by order of President A. W. Meyer, the Rev. O. C. Kreinheder was installed as pastor of the Evang. Luth. Church of the Redeemer, St. Paul, Minn., by the undersigned assisted by the Revs. H. Meyer, P. Kretzschmar, C. J. Heuer, and Prof. E. L. Arndt.

C. ABBETMEYER.

ACKNOWLEDGEMENT.

Received of members of St. Andrew's Church, Pittsburg, Pa., for support of Student Emil Steger, as follows:

Mr. A. E. Succop	\$39 00
Mr. Harry Voskamp	20 00
Mr. Chas. Voskamp	10 00
Mr. Wm. Voskamp	10 00
Mr. Jno. Voskamp	10 00
Mr. A. H. Schewe	10 00
Mr. Rud. Oehmler	10 00
Mr. H. H. Niemann	5 00
Mr. Chas. Eberle	2 00
Miss Mary Meyer	2 00
Miss Mary Meyer's S. S. Class	7 20
Miss Hattie Meyer's S. S. Class	2 25

Total \$127 45

God reward the cheerful givers.

W. P. SACHS.

The Reviewer.

EXPERIMENTAL RELIGION. The Experiences of Christophoros, From His Awakening to His Falling Asleep in Jesus. By F. K. Virginus. James H. Earle & Co., Publishers, 178 Washington St., Boston, Mass. Order from American Lutheran Publication Board, Pittsburgh, Pa. 193 pages. Price, 75 cents.

In order to give our readers an idea of what this book is, we can perhaps do no better than to present a brief resume of its contents: Christopher, a young man of the world, happens into a country church, where he is stirred up to a sense of his guilt before God. Returning to the metropolis, he is invited to sinful pleasure by his former companions, but declines and begins to read the Bible. He then falls in with the Rev. Mr. Legal and is taught to keep the law and to rid himself of sin, but finds no peace in this way and his heart is troubled with many fears and doubts, until his business takes him back to the neighborhood of that country church, in which he then hears an Easter sermon on justification by grace through faith and in a conversation after the close of services is shown the right way by the pastor, whereupon his heart is filled with peace and joy. But he is now called upon to pass through various trials and temptations. His own father, a nominal churchmember, calls him an enthusiast; a "wildfire" revivalist, with whom he falls in, reproaches him with being a dead formalist, but he is kept on the right way by his friend, the country preacher, with whom he is in correspondence and who also pays him a visit. Later he goes to Spanish America on a business trip, falls in with seductive company and lives like a prodigal, but on his return he repents of his fall. He then weds the daughter of an infidel, who has become a Christian through his influence, and leads a happy home life as a Christian house-father; becomes the head of a large mercantile business, which in the course of time is obliged to make an assignment, whereby he is reduced from affluence to poverty, so that he moves from the city to a small coun-

try town where he spends the rest of his life in comparative obscurity, but none the less in contentment and useful activity for his family and church, until he falls asleep in Jesus.

Thus, in the form of an allegory, the book presents a picture of the life of a Christian as it really is, filled both with great joys and severe trials, and shows, at the same time, the true way of salvation and the means which enable a Christian to bear aright both his joys and trials. Its presentation of religious truth is sound throughout, and we wish it many purchasers and attentive readers. It will prove of especial benefit to doubting and afflicted Christians, and it can be made to render good services by being placed in the hands of such as have not yet found the true way, but are seeking for light. As our readers may surmise, the author is Pastor F. Kuegele.

L.

✠ ✠ ✠

PREFACE TO ST. PAUL'S EPISTLE TO THE ROMANS. By Dr. Martin Luther (A. D. 1522). Translated by Rev. Charles E. Hay, D. D. Philadelphia, Pa. Lutheran Publication Society. Price, 10 cents per copy; \$1.00 per dozen.

We welcome also this contribution to the English translations of Luther's works. Luther's preface to the Epistle to the Romans is a perfect gem, and Dr. Hay has put it into easy, fluent English.—We confess that we were not particularly edified by the statement of the "Foreword": "It is peculiarly fitting that this treatise should appear in a new translation and specially this year (1903), during which the 200th anniversary of John Wesley's birth is being commemorated," because Wesley claims to have been "converted" on the evening of May 24th, 1738, at a quarter before nine, while he was listening to the reading of this Preface of Luther to the Epistle of the Romans.

L.

✠ ✠ ✠

DAS WESEN DES CHRISTENTUMS. By Dr. F. Pieper. Concordia Publishing House, St. Louis, Mo. Price, 10 cents.

This tract of sixteen pages is a reprint of the lectures delivered by the author before the Delegate Synod last year. If you are desirous of learning what Christianity really is, and what it is not, read this pamphlet.

W.

✠ ✠ ✠

40. SYNODAL-BERICHT DES MICHIGAN-DISTRICTS. Price, 18 cents. Concordia Publishing House, St. Louis, Mo.

The doctrinal paper treats, in an instructive way, the words of the Creed: "the third day arose again from the dead."

R.

✠ ✠ ✠

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER, 1904. Price, 10 cents. Concordia Publishing House, St. Louis, Mo.

This almanac brings the usual amount of edifying reading matter. To the lists of addresses of pastors and teachers have been added those of the Australian Synod. The chromo-lithographic supplement represents Peter sinking into the waves and appealing for help.

R.

✠ ✠ ✠

GEISTLICHE LIEDER FUER MAENNER-CHOERE, No. 3. Concordia Publishing House, St. Louis, Mo. Price, 20c; \$1.50 a dozen.

Four pieces of music are included in this number, one for the close of the year, two for New Year, and one for Epiphany; all appropriate, all singable.

W.

✠ ✠ ✠

EHRE SEI GOTT IN DER HOEHE. Concordia Publishing House, St. Louis, Mo. Price, 5 cents; 30 cents a dozen.

This is a new German liturgy or program for the children's Christmas service. There are given hymns for the entire congregation, hymns and recitations, questions and answers for the children.

W.

NOTES AND NEWS about BOOKS and PERIODICALS

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25 copies	4.00
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THE PAROCHIAL SCHOOL.

Part One of the treatise on the parochial school is to be found in "Proceedings of Sixth Convention."

The other half is printed in "Proceedings of Eighth Convention." This last has also the reports of all the business done at the Convention of Synod held in June of this year. The price on either of above book-

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THE KING IN HIS CRADLE.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the beautiful
sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire and the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled
And that song from afar
Has swept over the world.
Every hearth is aflame and the beautiful sing,
In the homes of the nations that Jesus is King.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng;
Ay! we shout to the lovely evangel they bring,
And we greet in His cradle our Savior and
King.

—J. G. Holland.

Editorials.

"Glory to God in the Highest, Peace on Earth." What bliss fell to the lot of those lowly shepherds when they were privileged to hear the sweetest and grandest carol that was ever sung. The heavens could not contain the tidings of God's love and of how man was raised into communion with his God. Angels must burst forth in rapturous melody at the contemplation of what God had wrought. Glory is due Him and glory shall be given Him who has sent peace unto a sin-distracted world. For now there is peace for those to whom sin had brought discord and war; now there is peace for hearts tossed and torn by fear and guilt. Through the new-born Savior the warfare is ended and God has opened the portals of His heart to every sin-weary soul. Oh, that men would join in the song of the angel host. Oh, that the world would taste the peace that comes through the Babe of Bethlehem. But Jerusalem sleeps in its palaces and over the midnight plains of Judea 'tis but a few humble shepherd folk who have ear for the heavenly song. May we be like unto these latter; may our Christmas joy be that of those into whose heart has come the peace that passeth all understanding.

R.

The man who depends upon himself alone for progress in the spiritual life will remain where he is now; for he is tying himself so effectually that there is simply no thought of advance. In order to make headway, he must cut loose from his own flesh and blood, and put his trust in that God of whom St. Paul says that it is He "which worketh in us both to will and to do of his good pleasure."

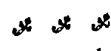
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It is a common boast now-a-days that the Gospel is being proclaimed more than ever before, and especially also from those pulpits which formerly did not enjoy a good reputation in this matter. But we fear that only too often the boast is used to cover up certain shortcomings in many an American pulpit. If we ourselves had raised any specific charges, we should probably have been contradicted and the boast would simply have been repeated. Fortunately, there are still some men in other communions who will not hesitate to say what they think of the preaching that is offered them. Dr. Bradford, the moderator of the Congregational Council, has the courage to say to Congregational pastors:

"I regret to be compelled to add that I do not find in the utterances of our pulpits such a 'passion for souls,' as ought to distinguish such a fellowship and succession. Our ministers are able, eloquent and earnest, but in the preaching of our time the evangelistic note which attends a vivid realization of God, seems quite largely to have been drowned by other sounds. We hear attempts to justify the ways of God to man, essays on art, literature and civilization, but far too often listen in vain for a message which is burdened with the pathos of bleeding love."

If these men were preaching the Gospel, in the true sense of the term, there could be no room for such an indictment. What excuse will they offer for falling short?

W.



The preposterous claims of the so-called "Christian Science" have been laid bare and picked to pieces time and again. But one of the most scathing indictments that we have yet found against this error is the following by a Hindoo woman, Pundita Ramabai, which will probably be a revelation to many of our readers. In an address made in this country during her visit here she said:

"With all the advancement of the nineteenth century, I am surprised and shocked to find that ancient philosophies are making their appearance in the United States under the guise of Christian names. It is a sad sight, to one who is acquainted with the results of heathen philosophy and superstition, to see educated people, who enjoy all the privileges of Christian civilization, being deceived by the glamour of a new name.

"On my arrival at New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and when I asked what its teachings were, I recognized it as being the same philosophy that has been taught among my people for four thousand years. . . . As I was born and educated in this philosophy, having taken my degree of Pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. . . . You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. . . . You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first results, then, of this philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egotism."

The "Central Christian Advocate" remarks on this:

"In the light of this very testimony from so competent a witness, that the baseless assumptions of Christian Science are identical with those of one of the airy, grotesque philosophies of India, which has borne its fruitage there for centuries, how inexplicable appears the claim of Mrs. Eddy that she received those absurd assumptions in 1866 as a new, direct and final revelation from God; a revelation of a method for

the cure of sickness and sin heretofore hidden from mankind."

And yet there are large numbers of educated people in this enlightened twentieth century right here in our highly civilized country, that allow themselves to be duped by this clever old woman. "Because they received not the love of the truth, that they might be saved, for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10-11.

*

It is becoming more and more clear that not all Lutherans are agreed on the doctrine of inspiration, and that we were correct when we expressed the fear not long ago, that on account of the divided condition of our Church it would be impossible to draw up a confessional statement on this question satisfactory to all. Commenting on the same suggestion of Dr. Remensnyder's of which we spoke in that article, "Lehre und Wehre", remarked among other things that "the Scriptures clearly teach that every word of the Holy Scriptures is inspired by the Holy Ghost and is therefore infallible truth." Referring to this statement of Missouri's position with reference to this question, "The Lutheran World" remarks:

"This strikes us as a case of orthodoxy overdone. The writer fails to cite passages in proof of the amazing statement that the Scriptures themselves teach that 'every word' contained in them is inspired by the Holy Ghost. We submit that an assertion so sweeping should have been backed by definite and unambiguous quotations. If he were not a 'Missourian' we might think that he had in mind 2 Tim. 3:16, but as Missouri has not to our knowledge repudiated Luther's translation of the Bible, he cannot have thought of this text which, according to Luther, teaches no such thing.

"But apart from the lack of Scripture warrant for this dictum, it involves a dilemma of the gravest character. Either the apostles and even our Lord, according to the Scriptures we have, are chargeable with error or ignorance on this subject, for they usually failed in their quotation of Scripture to give the identical words which the Holy Ghost had inspired, or, the holy Scriptures we now possess cannot be accepted as authority. The one conclusion or the other follows inevitably the dictum that the holy Scriptures pronounce 'every word' in them inspired by the Holy Ghost."

If not "every word" is inspired, then, will the learned editor of the "Lutheran World". please tell us what words are inspired? No doubt he can tell us exactly which they are. And just as surely Dr. X. will take exceptions to his selection, and Dr. Y. again will leave his own ideas on the subject, etc., etc. And before we will know what has befallen us, we will have a blooming development of higher criticism in the Lutheran Church! By the way, something is beginning to dawn upon us. Because Dr. Remensnyder foresaw that Missouri would again be "the fly in the

ointment," therefore, no doubt, he prudently limited his suggestion for a conference on this subject to the General Synod and General Council, thinking that there would be no trouble in drawing up a confessional statement that would satisfy these two bodies. Anyway, these two, with the United Synod in the South thrown in for good measure, seem to make up the entire Lutheran Church of this country in the estimation of some people. Well, we are waiting eagerly for that confessional statement. L.

Contributions.

A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS.

I.

At the beginning of the past year an elder in one of our congregations in Milwaukee came to his pastor and asked him whether he knew of some little book which would guide elders in the discharge of the duties of their office, especially in admonishing those who were in greatest need of admonition. His pastor told him that he was sorry that he knew of no such work, but it at once occurred to that pastor that such a pamphlet would be a thing of great usefulness. He asked the members of his Conference what they thought about the matter. They thought as he did. Each, however, asked his respective Council whether such a guide would be welcome to them, and reported at the next meeting that such a booklet would be hailed with much pleasure. Thereafter the matter was laid before a Conference in Milwaukee, composed of pastors and professors, and still later, it was brought before the District Conference of Wisconsin, and the result was an encouragement to prepare such a booklet, and after it had been approved by a larger Conference to have it printed, and this is that booklet.

The history of the beginnings of this booklet is, undoubtedly, the best introduction to it. It shows that it was not the desire to make books, but the wish to supply our elders with the thing which they say they need, that has called this pamphlet into existence. May it then be of use to our Church Councils!

* * * *

In the Christian Church there is but one office which God has instituted directly, and that is the office of the Word, or, the holy ministry. Jno. 20:21-23: "Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Mark 16:15, 16, 20: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. . . . And

they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." 2 Cor. 5:18-20. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God." Eph. 4:11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

A pastor's office is to feed them that are committed to his care. 1 Peter 5:2: "Feed the flock which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."

That, however, means a great deal. The office of the Church comprises many duties. "What those committed to His care ought to know for their salvation, that shall he (the preacher) teach them; what they shall do, thereunto shall he admonish them; and when they have not done it, he must reprove them; when they are in earthly need, then he shall help them out of that need; that the whole congregation and each member of it be kept to a pious walk and conversation, thereunto shall his exertion be directed; where comfort and help is needed, there shall he be the good Samaritan to his congregation." (Walther. "Brosamen," p. 66.)

Therefore, since this is such a great work that no pastor, even in only a small congregation, to say nothing of the larger ones, can perfectly discharge it, Christian congregations after the example of the congregations at the time of the Apostles, elect, "Elders," 1 Tim. 5:17: "Helps," "Governments," 1 Cor. 12:28, who shall assist the pastor and help him discharge these duties of his office.

The most important duties which belong to these officers of the congregation are these: "In company with the pastor and amongst themselves, they shall consider the needs of the congregation and lay plans to meet them, impending offences they must labor to ward off, or to suppress if they have already crept in, strifes they must heal, the erring they must counsel, the negligent and those failing in other ways they must give brotherly admonition, the congregational meetings they must help to direct, take charge of the treasury of the same, and the like. . . . Their concern, in every way, shall be the improvement of the affairs of the Church and school, so that they shall be progressive men in the right Chris-

tian sense of the word, who shall endeavor to lead the congregation onward along the right way. Also to them applies what St. Paul says, Rom. 12:7, 8: "Or ministry, *let us wait on our ministering.* . . . He that ruleth, *with diligence.*" (E. W. K. "Predigt ueber das Amt der Gemeindevorsteher," p. 9f.) (Along side of the office of the real elders of the congregation, most congregations have added various other officers, the school director, trustees and others).

The office of elder in the congregation, although it was not specially instituted of God along side of the office of the ministry, is, nevertheless, one of great importance, and a Christian should, consequently, go to work to fill it with great foresight. Whereunto a congregation has to take heed in this matter can be seen from the words which the holy Apostles addressed to the congregation at Jerusalem before the first election of deacons (Almosenpflegerwahl) took place. Acts 6:3: "Wherefore, brethren, look ye out amongst you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." A congregation must be diligently circumspect in the selection of men suitable for this office.

The men who are proposed for this office must have a good report, a good name in respect to their Christianity. It certainly is wrong to elect men who are careless, to leadership in the congregation, thinking that there they will again become earnest and faithful. A good report they are to have *before* the election.

A congregation shall entrust this office only to those out of whose whole walk and deportment faith in Christ and love and zeal for God shines forth. They must be diligent hearers of the Word of God, regular partakers of the Lord's Supper, have a heart for the interests of the kingdom of God, they must be willing and liberal, ready to serve every one, honorable in life, "not given to much wine," not such as are "greedy of filthy lucre," 1 Tim. 3:8. Also they must possess wisdom, the necessary knowledge of the saving truths, a good practical insight, sound judgment and, above all, the true fear of God, which is the beginning of all wisdom; in short, they must show themselves as mature, true, intelligent, earnest Christians.

Transl. by C. O. SMITH.



THE LORD'S SUPPER.

Section III.

Concerning the elements of the Lord's Supper.

In the first place, let us consider the *earthly, visible and external elements of the Lord's Supper.* From the words of the holy Evangelists we clearly and plainly see, that the earthly or visible elements in the Lord's Supper are *bread and wine.* "Our Lord Jesus Christ took bread and gave it to His disciples. After the same manner also He took the *cup* (wine) and gave it to them."

1. What is here meant by *bread*? By this is meant real and natural bread, prepared of flour and water. It makes no difference whether it is leavened or unleavened bread, whether it is made of wheat, rye or other grain; for Christ has not forbidden one kind of bread nor commanded another kind. Therefore, it is right and in accordance with an old and good custom of the Church, to use the small, round bread which we commonly call *wafers*, because they are real bread, baked of the finest wheat flour and of water, and are especially convenient for distribution and reception. It is not necessary that the bread should be broken, for there is nothing of this in the words of Institution. Christ simply broke the bread that He could distribute it more conveniently, and not to represent the breaking of the Lord's body upon the cross. The body of Christ, properly speaking, was not broken upon the cross; how, then, should the breaking of the bread into small pieces be a representation of the breaking of Christ's body? Not at all!

2. What is here meant by *wine*? As real and natural bread, so real and natural wine is to be used, which is the fruit of the vine. Matt. 26:29; Luke 22:18. It must be the juice of the grape. It makes no difference whether, according to the custom of the Church, it be white or red wine; but care must be taken not to give offence to the weak by changing the wine.

3. Why must bread and wine be used? *Firstly*, because Christ Himself used bread and wine when He instituted the Sacrament of the Altar. *Secondly*, because in these earthly elements are most beautifully indicated the two principal effects of this Holy Supper; for, as bread and wine are our natural food, by means of which our natural life is nourished and sustained upon earth, so the Holy Eucharist is the divine food of our souls, which strengthens and preserves us in the true faith unto life eternal. And, again, as there are many distinct and separate grains of wheat which, having been ground into flour and baked in the oven, are so united together as to make one loaf of bread, and as many clusters of grapes and many distinct little berries, when pressed together form one wine; so, all Christians who have the same faith, the same confession, the same love and hope of salvation, and who are many in number, are united together in one bread and one body.

In the second place let us consider the *invisible, heavenly elements of the Holy Supper.*

From the words of the holy Evangelists we learn that the invisible, heavenly elements in the Lord's Supper received in, with and under the bread and wine, are the true *body* and the true *blood* of Christ.

1. What is here meant by the *body* of Christ? In, with and under the bread Christ gives us that true and natural human *body*, which was received into the person of the Son of God, and which was given into death for us and our sins.

2. What is here meant by the *blood* of Christ? In, with and under the wine Christ gives us that true and natural *blood* which was shed upon the cross for the remission of our sins. Dr. Luther properly says: "Christ really gives us with the bread His body to eat, and with the wine His blood to drink, as the words (of institution) plainly and clearly state, in spite of the devil. Each one that eateth and drinketh receives for himself in this Sacrament the body and blood of Christ as his own special gift." And the Formula of Concord teaches that in the Holy Supper the true body and blood of Christ are truly present, and distributed and received under the form of bread and wine. (Art. VII.) It is true we cannot understand this, nor can we see with our eyes, nor can we taste with our mouth, nor can we feel with our fingers, that the body and blood of Christ are really present in the Holy Supper. *But we believe it.* Yea, we firmly and cheerfully believe it!

3. Why do we believe that the body and blood of Christ are present in the Holy Supper? Because

(1) Christ our Lord and Savior Himself said so, saying, "*Take, eat, this is My body; take, drink, this is My blood.*" Is it not expressed in these words that Christ's body and blood are really present and received in, with and under the bread and wine, in the Holy Supper? and so plainly and clearly expressed that there is no possibility of expressing it more clearly? Or tell me what other words could Christ have used in order to express this divine mystery?

2. We believe in the true presence of Christ's body and blood in the Holy Supper, because St. Paul expressly says, "The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break is it not the communion of the body of Christ? 1 Cor. 10:16; and, "Whosoever shall eat this bread and drink this cup, unworthily, shall be guilty of the *body* and *blood* of the Lord." 1 Cor. 11:27. This is convincing, final, and it is satisfactory to every humble Bible Christian. St. Paul expressly mentions the two elements, the earthly and the heavenly; the bread and the body, the cup (wine) and the blood.

Bread is there, the body is there; the bread is the communion of the body; by means of the bread we receive the body, the bread is the vehicle through which the body is brought to us. Wine is there, the blood is there; the wine is the communion of the blood; by means of the wine we receive the blood, the wine is the vehicle through which the blood is brought to us. Again, if the unworthy communicant is guilty of the Lord's body and blood, the Lord's body and blood must be present in the Sacrament. And so it is, by virtue of the sacramental union. Furthermore, if the unworthy communicant receives the Lord's body and blood he must receive it with the mouth, for he has no faith. Again, if the Lord's body and blood were not present, the unbeliever

could not eat and drink his own damnation; bread and wine are not so powerful.

We believe in the true presence of the Lord's body and blood in the Lord's Supper.

(3) Because the Lord's Supper is the Lord's *Testament*. Christ our Lord was about to suffer and to die when He instituted the Holy Supper, saying, "This is the new Testament in my blood." Though it be a *man's* testament, yet if it be confirmed, no man disannulleth or addeth thereto, Gal. 3:15. Should we have less respect for the Lord's Testament? Should we explain away the clear words of Christ in His Testament and make them say the very opposite of what they do say? The Lord says, "This is my body." Are we permitted to make Him say, "This signifies my body?" If a testament gives a house, will the heir be satisfied with the picture of the house? If the Lord in His testament bequeaths to us His body and blood, are we not defrauded if some one gives us only bread and wine as the representation of the absent body and blood? If we can no longer rely upon the clear testamentary words of the dying Son of God, there is no longer any word of God upon which we can rely! Verily, in His testament the Lord surely would not name one thing and mean another, name a thing and mean only the emblem of it. Should the Lord have made a testament and in it have bequeathed unto us nothing but mere shadows? Surely in His testament the Lord gives to us what He promised, and what He has earned for us, Himself and all His merits.

We believe in the true presence of the Lord's body and blood in the Holy Supper.

(4) Because the Old Testament Type demands it.

In the Old Testament the Passover was to be a *lamb*, Ex. 12:3. In the New Testament our Passover is Christ "the *Lamb* of God, John 1:29, 36.

The Old Testament Paschal lamb was to be "without blemish," Ex. 12:5. The New Testament Paschal Lamb is a "lamb without blemish and without spot," 1 Peter 1:12, "holy, harmless, undefiled, separate from sinners." In the Old Testament the Paschal lamb was a sacrifice and an offering: "It is the sacrifice of the Lord's Passover," Ex. 12:27. So in the New Testament, "Christ, our Passover, is sacrificed for us," 1 Cor. 5:8. "We are sanctified through the *offering* of the body of Jesus Christ once for all," Heb. 10:8-10; 9:14.

The Old Testament commanded the *eating*: "Thus shall ye eat it," Ex. 12:11. The New Testament commands *eating*: "Take, eat," said the Lord. In the Old Testament a *natural* lamb was eaten in the natural way, Ex. 12:8. In the New Testament a supernatural Lamb is eaten in a *supernatural* way. In the Paschal Supper the Jews received bread and the body of the lamb; in the New Testament the communicants receive bread and the body of the Lamb of God. In the Old Testament the body of a typical lamb was received; in

the New Testament the body of the true Lamb is received. In the Old Testament we find the real shedding of the real blood of the typical lamb; in the New Testament we find the real shedding of the real blood of the true Lamb of God. The blood of the Old Testament lamb was shed for salvation. The blood of the New Testament Lamb is shed for salvation. "This is my blood, shed for you for the remission of sins." In the Old Testament the unworthy participant brought on himself destruction. In the New Testament the unworthy communicant brings on himself destruction, 1 Cor. 11:29. The Passover was a *memorial* of the freedom from the bodily slavery in Egypt; the Lord's Supper is a *memorial* of the freedom from the spiritual slavery in sin gained for us by our dear Savior, Luke. 22:19. In the Old Testament the Passover was only for the members of the church, Ex. 12:4, 3. In the New Testament the Lord's Supper is only for the true disciples of Christ. As in the Old Testament the command went forth: "All the congregation of Israel shall keep it," Ex. 12:48, so in the New Testament the command went forth: "Drink ye *all* of this," Matt. 26:27. In the Old Testament we read: "It is a night to be *much observed* unto the Lord," Ex. 12:42; in the New Testament we read:

"This do ye, as *oft* as ye drink it," 1 Cor. 11:25; 11:26.

According to the doctrine of the Bible as held by the Lutheran Church, we receive the Lord's body and blood in the Lord's Supper.

(5) We believe in the true presence of the Lord's body and blood in the Lord's Supper, because History confirms it. It is a great comfort to know that this truth was kept in all its purity by the ancient Church. In order to show this, some brief testimonies of the Fathers will be given. *Ignatius* (A. D. 43:): "The Eucharist is the flesh of our Savior Jesus Christ. There is one cup for the uniting of this blood." *Justin Martyr* (A. D. 165:). "The food over which the Eucharistic prayer has been made is the flesh and blood of the incarnate Jesus." *Irenaeus* (A. D. 202:). "When the mingled cup and the broken bread receive the words of God, it becomes the Eucharist of the body and blood of Christ."

Ambrose (A. D. 307:): "We receiving of one bread and of one cup are receivers and partakers of the body of the Lord." In the year 1855, Dr. Pusey published a book of 722 pages showing that the real and true presence of the Lord's body and blood in the Lord's Supper was taught in the Christian Church from the time when St. John the Evangelist was taken to his Lord till the year 451, a period of three centuries and a half. And so is it also taught from the fourth to the ninth century. Thanks be to God that we can state that the Lutheran Church teaches the true presence of the Lord's body and blood *up to this very day!* We believe in the true presence of the Lord's body and blood in the Holy Supper. We believe in conformity with the

Scriptures, that there are two things in the Sacrament of the Altar; one earthly, bread and wine, one heavenly, the body and blood of Christ.

The correctness of this doctrine is also proven *negatively*, by showing the *futility of the different objections raised against this consoling doctrine.*

J. C. AMBACHER.



POLITICS AND THE PULPIT.

During every political campaign, perhaps, some ministers—not of our circles, we are glad to say—talk politics in the pulpit. Speaking of politics we mean "the art of influencing public opinion, attracting and marshaling voters, and obtaining and distributing public patronage, so far as the possession of offices may depend upon the political opinions or political services of individuals." (The Century Dictionary and Cyclopaedia, Vol. VI, p. 4596.) We ask, shall politics have a place in the pulpit?

Generally speaking, we must decidedly answer, No. The issues at stake at an election are such as have been embodied in the platforms of the respective political parties. The principles laid down may or may not involve a matter of right or wrong. As a rule, they involve matters of expediency only. But as to whether a thing will prove expedient or not, opinions may and do differ. Here it is, then, that every good citizen will have to exercise judgment in the particular points at issue according to personal knowledge and conviction. And the man who votes against free trade may be just as good a citizen as the man who votes in favor of it. For this very reason, though, politics must be barred from the pulpit. The man in the pulpit is to be a messenger sent by God to convey unto man a divine message. Every preacher ought to be able to say with Paul, to those who hear him, "When ye received the Word of God which ye heard of us, ye received it not as the word of man, but as it is in truth *the word of God.*" 1 Thess. 2:13. To solicit the votes of his congregation in favor of or against a certain political platform a minister would have to be in a position to say, "Thus saith the Lord." Circumstances may arise, as they have arisen, when such action on the part of the pastor is called for. Whenever a political party attempts to enforce laws which would compel us to act contrary to the Word of God, if we would obey them, then, no doubt, it becomes the duty of every faithful pastor to discuss such issue of the campaign with his flock and direct them in the exercise of their duty as *Christian* citizens. But, as a rule, the issues of a political campaign do not call for such action and consequently, as a rule, politics have no place in the Christian Church.

Yet, it behooves a Christian pastor in all things to guide his flock with especial reference to the time in which he lives. But this does not necessarily call for a discussion of political questions in the pulpit. A pastor is doing his

duty in this respect when he admonishes his members who have a voice in shaping the affairs of the State, faithfully and carefully and prayerfully to consider the questions under consideration and then to cast their vote in favor of that party or those men who in their honest opinion will look to the very best interests of the State.

Campaign speeches, which discuss the political platforms for the information of the voters, ought to be held and ought to be heard, but they are out of place in the Christian pulpit, which is not to answer political or scientific questions but the questions which pertain to man's salvation.

JOHN H. C. FRITZ.

Missionary Column.

CHURCH OF OUR SAVIOR, BROOKLYN.

This mission was started two and a half years ago in a field that had to be tilled with hard labor and much patience. Thank the Lord, the right man for the field was secured in its present pastor, John H. C. Fritz. In August, 1901, an organization was effected with a small number whom the Lord gave much faith, love, courage and willingness to labor in His vineyard. At that time the English Mission Board of the German Synod paid the entire salary of the missionary, fifty dollars per month. This subsidy was gradually reduced until it amounted to but twenty dollars at the time we received the last report during the month of October.

In the fall of 1902 the congregation purchased its present property on Coovert street, and after making the necessary alterations dedicated the chapel to the service of God on the 15th day of February last.

The congregation now numbers 19 voting, 95 communicant members and 166 souls. This is a splendid showing in such a difficult field.

Especially gratifying is the financial condition of the mission congregation which made it possible for it, besides acquiring a church home, to reduce the subsidy at such a rapid rate. And now the pastor has issued the following call: "We are two years old. Can't we pay all of our own expenses now? Let us try. God make your hearts and hands willing." Brethren, that is the right spirit. Forward! And God be with you and your work.

NEW FIELDS.

New fields? Yes, we want to tell you about three new fields. Not very long ago the Board received the second request for assistance towards sending a missionary into one of our large Eastern cities where a mission was established some time ago. The appeal sent us runs something like this: "Can and will the Mission Board help us? We must have a pastor to devote his entire time to this field if the mission is to thrive. The little mission itself will be able to raise at least two hundred dollars towards the support of a minister.

The field is large. The prospects are good. Can the Board help us?" We were considering this appeal when we received the following:

"Dear Mission Board:

I have the glad tidings of another very hopeful field opened to us, and the request for some preliminary aid.

"It is — (not a Missouri church in the place) where a number of young Lutherans formerly of — connections appeal to us for the Bread of Life in its purity. I have encouraged them, and given them the assurance that we would not forsake them.

"They have now rented themselves a hall at \$8.00 per month, and I have promised them the furniture for same . . . Can you, and will you guarantee incidental expenses until the time for calling a man?

"There are now what might be termed about four voting members, and about eight to fifteen communicant beginners. This is a start. The field is large. The prospects good." Indeed a good start in a city where Missouri has never hitherto worked.

A few days later the mail brought the Board another appeal from another section of the country. "We are planning a mission in —, Ohio. There are some 20,000 inhabitants there now. Many new and large factories are constantly being erected.

"There is not a single Lutheran church in the whole district. We are getting some families interested. We shall try to raise the necessary amount here, but if we do not we will have to call on the Mission Board to help us out.

"We believe that if the right man, a good Gospel preacher, is placed in the territory, it will become self-sustaining in a year's time.

"Can we figure on Mission Board for assistance if necessary?"

Friends and brethren, here are three recent appeals. We feel all three should be granted. What think ye? Here are three fields opening to us. We feel that we ought to take possession of those fields and that right soon. What think ye? But now comes the problem. The Board's financial condition is such that it is able to grant the first request mentioned above. What is troubling us is the question: What shall we do with the other two fields? Shall we let the harvest go to waste? God forbid. Fellow Christians, will you not help us to answer that question? Are there not some in our midst, whom God has blessed with the goods of this world, who will write the Board, "Go ahead! I promise fifty or a hundred dollars for those new fields during the year 1904?"

Brethren, we are going to hang out a Christmas stocking. We searched among the ancient things stored away in our old trunk and found a pair that mother knitted many years ago. They are large and capable of being stretched. Friends, we hang out one of these and label it, "For the Mission Board." Now—there it hangs! Wonder whether it will be forgotten?

H. P. ECKHARDT.

Church News and Comment.

AT HOME.

The New York "Lutheran" gives the following account of the Convention of the Sunday-school teachers of our churches in and around New York City:

"The Sunday-school Teachers' Convention met in regular session in the Sunday-school rooms of the new Church of the Redeemer, 44th Street, between 9th and 10th Avenues, Manhattan.

"The Convention was opened with a divine service, conducted by Pastor Dallmann, consisting of the singing of a hymn, a Scripture lesson, and a prayer.

"The minutes of the previous meeting were adopted as read. Pastor Dallmann, then, read a paper on "The Ideal Sunday-school teacher." He treated the following four points: 1, How does a person become a Sunday-school teacher? 2, Qualifications of the teacher. 3, Duties of the teacher. 4, The aim which the teacher, ought to have in view. Among other things Pastor Dallmann pointed out that the Sunday-school teacher is to do his work under direct supervision of the Pastor, whose assistant he is, that he ought to be a Christian, an intelligent Christian, a Lutheran Christian, that he ought to set a good example to his scholars, that he ought to be punctual, always on time and never late.

"Pastor Fritz, then, read a paper answering the question, 'Shall the Sunday-school teacher expound the Scriptures?' The essayist pointed out that the Sunday-school teacher is not an assistant Pastor, but the Pastor's assistant, that 'in the church no one shall teach or preach publicly, nor administer the Sacrament, except he be properly called to do so, that being a Christian, does not yet qualify one to be a public teacher, that a public teacher in the church must be apt to teach, which implies that he must have a profound knowledge of that which is to be taught and the ability to transmit such knowledge that the Sunday-school teacher is not called to interpret the lesson, but merely to inculcate the text, which does not exclude that he give the definition of difficult words and locate geographical names, nor does it exclude that the teacher give the explanation which the Pastor has given of the lesson in the Sunday-school teachers' meeting. In conclusion the essayist pointed to the fact that even if the teacher were qualified to act as an interpreter, yet the time at his disposal would allow him to do no more than to inculcate the text of the lesson.

"Both papers were unanimously accepted by the Convention." R.



Norwegian.—The jubilees within the Norwegian Synod during this year have been many. Beside the 50 years' jubilee for the organization of the synod, Luther Seminary had its 25 years' jubilee, October 14th; when Prof. H. G. Stub was made doctor of theology by Concordia Seminary, St. Louis. Many of the oldest churches have also had their 50 year jubilee festivals, thus the church at Big Canoe, near Decorah, Iowa.

The question of the proper Christian training of the children has been frequently discussed. Rev. B. Harstad's church at Parkland, Wash., has built a parochial schoolhouse with 4 rooms and called 2 teachers at \$35.00 a month each to instruct their children, the whole school year, in all the branches necessary for the civil and religious life.

They have about 70 children in their school, some of whom belong to the Lutheran Orphans' home, at Parkland.

Rev. T. S. Brevig, missionary at Teller, Alaska, has returned to Washington, to his family, bringing with him two Eskimoes, who are to be instructed for baptism! Two lady instructors have taken Rev. Brevig's place at the mission school, during winter.

Rev. O. Juul, one of the best known and most respected pastors of the Norwegian Synod, for many years minister of our oldest churches at New York, and Chicago, but now for some years located at Brandon, Minnesota, died November 22nd, and was

buried on Thanksgiving Day. Rev. Juul has published several books of great merit; especially interesting are his memoirs published two years ago, where he discusses and shows the effect of many of the trials and doctrinal conflicts that our church has passed through during his ministry. He has two sons, clergymen in the synod. J. N.

Dr. Theodore L. Seip, for seventeen years president of Muhlenberg College, died November 28th. He was very favorably known also outside of his synod. R.

ABROAD.

Even in Germany, the real home of the higher criticism, this "theological" fad seems to have seen its best days. One of the organs of the liberal party complains that this party has been thoroughly disappointed in its hopes, that the delegates lately elected for the General Synod of the State Church all belong to the orthodox party. L.

The daily press reports that "the falling off in the number of French recruits this year by 34,000 draws attention to the depopulation of the country. . . . Now an extra Parliamentary commission advocates reforms calculated to lighten the burdens of the parents of large families, improved sanitation in order to reduce infant mortality, obligatory naturalization, and a revision of the law of inheritance diminishing the portion left to the only child, together with moral suasion and a propaganda to deter the peasantry from flocking to the towns."

What poor France needs is a religious awakening along the lines of Biblical Christianity. In 1900 the excess of deaths in France over births was about 26,000. Germany during that period gained 4,000,000 by natural increase, and Russia, probably, twice as many. Great Britain has nothing to boast of in this respect, for the tendency there is toward bringing about the same conditions which exist in France. And when we view our own conditions, we have certainly reason to feel greatly alarmed. Here are some figures:

"The best calculation that can be made shows that the average number of children to the white native family a century ago in the United States was more than six; in 1830 it had fallen to less than five; in 1860, to less than four; in 1872 to less than three." What it is now, the writer knows not, but we may draw our conclusions from the foregoing and also from the fact that in 1900 the average number of children to the family among the "upper classes" in Boston was less than two. Race-suicide—much spoken of within the last months—is certainly not an imaginary, but an existing evil. J. H. C. F.

Hearth and Home.

CHRISTMAS AROUND THE WORLD.

The Christmas festivities vary in different countries. In our own land there are the giving of presents, the church going, the dinners and the festive joy that prevail both among the high and the low. But there is one part of our country where the Christmas customs are signally diverse from those of any other portion of America, and that is in that great northern territory called Alaska. The people of Alaska are nearly all Russians and Indians, and they belong, nominally at least, to the Greek Church. They also count time by the Julian calendar, or "Old Style," as it is sometimes called, instead of the Gregorian calendar by which we and most of the European nations reckon. This method of computing time brings all the fixed holidays twelve days later than our customary dates. Thus the

Russian Christmas occurs on the sixth of our January.

One of the most interesting ceremonies outside of the church service practiced in Alaska is what they call "Going Around With the Star." A large star with six or more points is made on a light wooden frame, somewhat gaudily painted and decorated with bright-colored tissue paper, and this is borne round from house to house by a party of boys and girls. Wherever they stop they are invited in, for everybody keeps "open house" at this season, where they sing some of the musical Russian Christmas carols, after which they are regaled with what bounties are upon the table.

This going around with the star is practiced three nights, and is supposed to typify the quest of the wise men who followed the Star in search of the Infant Christ. The third night the "star-bearers" are more or less disturbed by bands of maskers, who go around and try to catch the "Star parties," and destroy the star. These maskers are believed to represent the soldiers sent by King Herod to destroy the young children in hope that the Infant Jesus would perish in the slaughter.

The Christmas festival in Mexico is one long hilarious holiday. Long before the Holy Night, the Mexicans, young and old, men and women, are preparing for the Christmas season. First come the rehearsals for the "Pastores," sometimes called the Mexican Passion Play. The Pastores follows night after night, passing even into the climax of the solemn midnight mass of the cathedral. The "Passadas" next claim the attention of the people. This is a home observance, something similar to the Christmas tree of the German people. Every family has one of these trees, and the children hang their gifts upon it, and a figure in a mask to resemble Santa Claus, gives all the presents away, adapting his gift and his speech to the wishes and necessities of each one. After the distribution of presents, there follows the week of worldly enjoyment, the contests over the gaming tables, the revelry of balls and fetes, and the brutal sports day and night in the bloody little arena where game-cocks are pitted against each other with gaffs and slashes.

Nowhere perhaps does Christmas wear so strange a garb as in the half-Indian and half-Spanish countries of South America. For a typical South American Christmas we will glance at the festival as it is kept in Lima, the capital of Peru. On Christmas eve—noche buena—the Good Night, as the natives call it, the whole city is alive with preparations for the approaching festivity. The public walks are crowded with pleasure seekers and the great square is filled with a motley crowd. Numerous ice stalls surrounded with chairs and benches are scattered over the square and drive a busy trade, for to the Limena ice is a necessity of life and never is it more welcome than during the sultry Christmastide. As the night wears on, the crowd increases, and above all the noise, sound the wild chantings of the Peruvian waifs. These are bands of Negroes and Negresses

dressed in flowing robes of red, and their black faces often disguised by ugly and still blacker masks. They carry in their hands calabashes filled with pebbles, which they rattle to mark time to the monotonous music of the guitar and clattering castanets, and singing guttural songs. After the blacks follow groups of Indian women, their long black hair unbound, in their hands long slender wands fluttering with ribbons. To the music of flute and harp, they move in circles, singing sweet melodies and keeping time with their fantastic batons.

In Montenegro every Christmas night a fire is kindled on the big hearth, each member of the family lighting a piece of wood and placing it thereon. In every fireplace hangs a great kettle chain, which is directly above the blaze. Of course, as the fire progresses this chain becomes intensely heated. On Christmas night, however, the iron chain does not heat at all, but remains cool to the touch. At least, this is what every Montenegro peasant believes, and he will tell you he has made a test of it on every succeeding Christmas night. To explain the fact they claim that a similar chain hung over the fire built on the floor of the stable at Bethlehem, and that at the birth of Christ, the virgin mother grasped it for support. It became cool at her touch lest it burn the saintly hand, and from that day to this, there is no fire hot enough to heat the fireplace chain on Christmas.

Christmas in Norway is a day devoted to exchanging calls and good wishes. In every house a table is kept furnished all day with wine, cake and sweetmeats for visitors, who talk, flirt, compliment and sip wine and nibble cake with remarkable perseverance. Even the birds are not forgotten, and every Norwegian hangs out a sheaf of corn or wheat for his Christmas dinner. The caroling of these birds about the gables and roofs of the peasants' cottages makes a Norwegian Christmas cheery. The burning of the Yule log is common to every Christian country, but in the Black Mountain there is a "great log of Christmas," and there are smaller logs for each member of the family. The wood must be cut before sunrise Christmas morning. The head of the house followed by his family, goes into the forest and cuts down a standing stump. He then takes off his cap to the log, turns towards the east, crosses himself and offers up this prayer: "Give to me and to Christmas abundantly, O God." It by chance the log falls the wrong way, they cut another, unless, indeed, they choose to be unlucky for a year. The logs are drawn to the house and leaned against the wall, with the cut ends uppermost. If one by mistake is reversed, the whole thing must be done over again, or else misfortune will be sure to come to the family. When the fire is lighted, there is great joy in the household, but no one on any account must speak of witches after the great log is placed on the hearth, for they are supposed to be flying around on Christmas night as "plentiful as sparks."—Fred Colby, in N. Y. Observer.

THE MAGI'S QUEST.

At the time of the advent of Christ there was a general expectation among people of all nations that some remarkable personage was about to appear in Palestine. This anticipation was by no means limited to the Jews. The Roman historian, Suetonius, says: "There had spread throughout the whole race an ancient and fixed opinion that it was in the fates that at that time persons coming forth from Judea should possess the empire." Tacitus gives testimony to the same; while Josephus likewise found in the sacred books that at that time one from their country (Palestine) should rule the world." Undoubtedly the "wise men from the East," astronomers, astrologers, men of learning, shared in this expectation; and at the sight of the star they set out to find the promised Savior.

Some think the Magi were from Arabia. Others say they came from Mesopotamia. But the best founded opinion is that they came from Persia and were members of an intelligent and much respected priestly order in the land. If from Persia, then Zoroastrianism was their religion. The fact that light was worshiped as God in this religion led to the study of the stars. Any unusual movement among those orbs would attract immediate attention and lead to questionings as to what it might mean. They saw a strange luminous body which appeared to them as a star. It was miraculously given as their guide to the long-expected King. They followed it. Coming to Jerusalem they inquired of those who had the Scriptures and were students of them: "Where is he that is born King of the Jews?"

We are told that they were the first Gentile worshipers of the Christ. Little as they knew of him, they followed till they found him, and then, "when they had opened their treasures they presented unto him gifts gold, and frankincense, and myrrh." They worshipped him, and their first act of worship was giving.

But the thought this Christmas season should especially emphasize to our minds is the one of our superior advantages in the quest for Christ over any the Magi had. In our search for the Savior we need follow no uncertain guide, or inquire of one and another as to where the Lord may be found. Yet those star-guided searchers were responsible for following the light they had. How great, then, must be our responsibility with the Bible in our hands and Christ at our door! Have we any excuse for not finding the Savior?

**CHRISTMAS EVE IN THE WIDOW'S HOME.**

Elsie and Paul were the children of a poor widow who lived in a small room in the third story of a tenement building in B.

It was the evening before Christmas and they were anxiously waiting for

their mother to return from her work, for she had been gone all day.

They had been watching the door expecting her appearance every moment, but she had been delayed.

"O, if mother would only come, and start a little fire," sobbed Paulie, "I am so cold. Won't the Christ-child bring us anything to-night, Elsie?"

"Don't cry, Paulie," said his sister comfortingly. "Even if we have no tree, mother will surely bring us something."

The contrast between this Christmas Eve and last year's, when the father was living, was too great. The tears would come in spite of Elsie's soothing words.

But, hark! What could that rustling of feet at the door mean?

The next moment it was rudely thrown open and a lad walked in carrying a Christmas tree. Two dear little girls followed with baskets on their arms.

The tree was now placed in position on the table and the little candles lit. Before Elsie and Paul could realize what was transpiring, the little girls had emptied the contents of their baskets on the table. There were toys, a coat, a cap, dress goods, cakes, fruit and candies.

Now let us sing, said one of the girls, and they all joined in singing the hymn they had learned in Sunday-School:

"Good news from heav'n the angels bring,
Glad tidings to the earth they bring;
To us this day a Child is giv'n,
To crown us with the joy of heav'n."

"This is the Christ our God and Lord,
Who in all need shall aid afford;
He will Himself our Savior be,
From all our sins to set us free."

"Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee."

With a "Merry Christmas" to mother, these dear benefactors now hastened away to their own homes. It seemed almost like a dream to the children.

Soon after the mother came in. Paul in his joy and anxiety to tell her everything, forgot that he had been hungry and cold.

When Elsie delivered the joyous Christmas greeting, which the dear guests had left for mother, tears of thankfulness streamed down the weary mother's cheeks, and on bended knees they all joined in thanking the Lord for this happy Christmas Eve.—Selected.

Miscellaneous.**TO PASTORS AND TEACHERS!**

Pastors and teachers of Synod who have changed their address since the minutes of last convention have left the press or whose address may have been omitted or inaccurately reported are requested to notify the undersigned before January 20th, so that a complete and correct list of addresses may be published in the statistical number of the "Witness."

JOHN H. C. FRITZ,
Statistician of Synod.

A REQUEST.

The editors of the "Witness" have consented to the getting out of a statistical and historical issue of the "Witness," when the statistics of Synod for the current year are published, according to a standing rule. The statistician of Synod therefore requests all pastors of our Synod or the Synodical Conference, who know of any items of interest and importance in connection with the history of our synodical body and which are not recorded in the minutes, to forward such material for publication. Especially such items are desired which have reference to the formation and early beginnings of our Church Body. All items or short articles for this purpose should be forwarded to the undersigned, as soon as possible, preferably by January 20th, 1904.

JOHN H. C. FRITZ,
Statistician of Synod.

37 Covert Street, Brooklyn, N. Y.

**ACKNOWLEDGEMENTS.****Synodical Treasury.**

Received per Chas. Spilman, Treasurer, from the Eastern District of the German Ev. Luth. Synod of Missouri, etc., for Concordia College at Conover, N. C.	\$10.00
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A. E. SUCCOP, Treasurer.	
Pittsburg, Pa., November 30, 1903.	

For Mission Treasury.

Received per G. J. Becker, from Calvary Ev. Lutheran Congregation, \$63.72; From Calvary Ev. Luth. Sunday-school, \$25.95. Per A. E. Abbott, Treasurer, Grace Sunday-school, Cleveland, Ohio, from the following Sunday-school teachers and their respective classes: Mr. Wagner's Class, \$1.60; Mr. Stark's Class, \$5.00; Miss Hake's Class, \$3.50.

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The Reviewer.

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